

THE LIBRARY OF THE
UNIVERSITY OF
NORTH CAROLINA
AT CHAPEL HILL



THE COLLECTION OF
NORTH CAROLINIANA

FC283
M67
1989-1990

FOR USE ONLY IN
THE NORTH CAROLINA COLLECTION



Digitized by the Internet Archive
in 2014

<https://archive.org/details/missionheraldser16epis>

CROSS CURRENT

VOL 103-NO 7

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

JAN 1989

Inland Waterway Missions

The real pearl in the oyster is St. Philip's

by Bobbie Marcroft

Between Blue Creek and New River in neighboring Onslow County is a landing the early deeds refer to as "Owen Jones Tar Landing." By the mid-30's, it became simply "Tar Landing" and in recent years the State, for some obscure reason known only to the Deity and DOT, chose to rename it "Thomas Landing."

However, our story lies not with its name, but what is there, how it got there and why, on a special Saturday in the fall of every year, literally hundreds of people from far and near meet in this rather remote but lovely spot where stands St. Philip's Church at Thomas Landing on the Tar Landing Road.

St. Philip's is one of the Inland Waterway Missions of the Diocese of East Carolina and once a year the congregation has a fund raiser—an oyster roast, a truly delightful occasion deeply rooted in the early history of Eastern Carolina if one can judge by the great mounds of shells left along the sandy sound banks by the first citizens who clearly recognized a good thing when they saw it.

It was in the mid-30's when a genial and likeable Irishman, the Reverend Arthur H. Marshall, then Priest-in-charge of Southport's St. Philip's, ran out of gas just offshore from the landing on one of his frequent trips between Southport and Morehead City.

The trio who rowed him ashore, Elbert and Major Davis and their brother-in-law, Colin Hansley, learned he was a preacher and asked him to hold services that night. There was no church and no community building but the Davis brothers' father owned a general store and they offered that. There were no telephones and seeing few houses, Mr. Marshall had little hope for attendance, but that night he preached to a store full. They sat on benches and boxes, on nail kegs and counters and some even on the floor.

When he came back two weeks later, he found the same enthusiastic response and decided there could be other communities along the waterway equally anxious for religious services. So he, along with his Bishop, the Rt. Reverend Thomas C. Darst and the Reverend W. R. Noe, Executive Secretary of the Diocese, made a trip from Southport to Elizabeth City in Mr. Marshall's boat. They found 55 villages with no nearby churches of any denomination. Thus began the Inland Waterway Missions of the Diocese of East Carolina.

The exact date when St. Philip's began is shadowy but a present day parishioner remembers attending Sunday School in 1940 and so reckons St. Philip's began a year earlier when the parish received a gift of land.

The first services were held in an old wooden building with a whitewashed exterior and a cardboard lined interior, the latter dealing with two problems—cold in the winter and mosquitoes in the summer. When the bugs got real pesky, they put out smoke pots. The altar, the pews and the cross were made by members of the congregation and the bell came from an old schoolhouse in Folkstone. They still use the bell.

Through the dedication of both clergy and congregation, St. Philip's grew and on April 16, 1944, a new church was dedicated. Three years later, additional facilities were clearly needed—some Sunday School classes were being held in automobiles parked in the churchyard. In December of 1947, an old Army barracks was located in Camp Davis at Holly Ridge. To buy it and move it and get it ready for use would cost \$300. Considering the 1948 budget, including the Diocesan apportionment, was \$301, it was obviously time to raise some money somehow.

And that's when the oyster roasts began. They held the first one on March 13, 1948 and it was such a success and everyone had such a good time, they held another one a week later. The net profit for both was \$77.03. That's when you could buy Stump Sound oysters for \$1.25 a bushel.

Of the forty years—1948 to 1988, the folks at St. Philip's have missed only one. That was last year when the Red Tide closed the beds and there was no harvest. And in those forty years, the proceeds from the oyster roasts have re-tiled floors, papered walls, installed new carpeting, added bathrooms, re-upholstered chairs, bought a new piano and built a new Parish House.

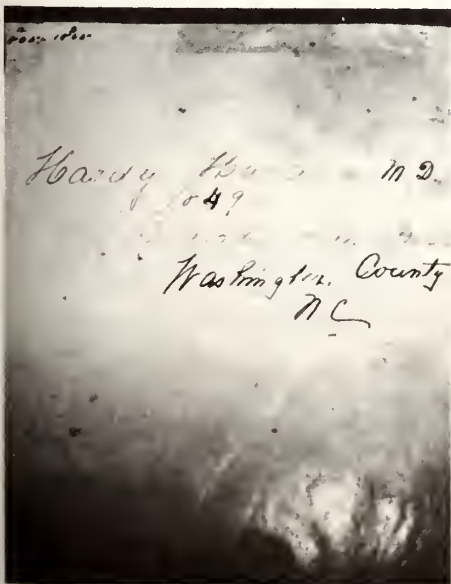
The aforementioned bell came from the old schoolhouse at Folkstone just up the road; the altar from North Carolina's oldest church, St. Thomas at Bath; the cross—plain on one side with the crucifix on the other, from a Marine Chapel at Camp LeJeune; and the Bible, printed in 1846, was a loan from St. James in Wilmington until a vote of the vestry approved it as a gift to St. Philip's in exchange for a standing invitation to the oyster roast—a fair bargain in anyone's parish.

St. Philip's Church at Thomas Landing on the Tar Landing Road will see its 50th year before long. That is, indeed, a cause for celebration and exaltation.

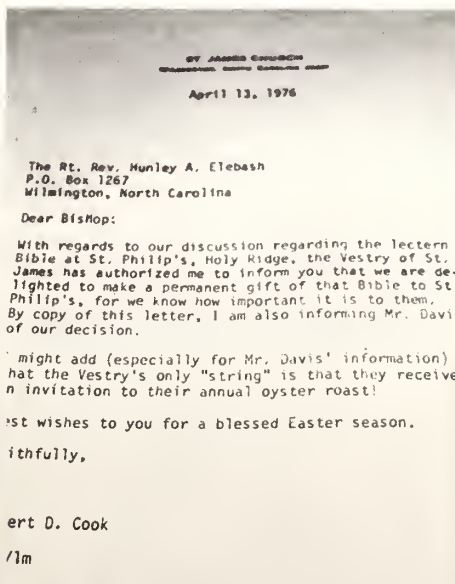
And it is also a time to pause and to reflect. That is, indeed, a lot of oysters.



THEY OPEN 'EM, you eat 'em. Personal tastes vary as to condiments—hot pepper vinegar, catsup, melted butter, hot pepper sauce—then there's the difference between "dry" and "wet." Don't forget the hush puppies and slaw.
(Photos by Bobbie Marcroft)



THE BIBLE was printed in 1846 and in 1849 belonged to Hardy Hardison, M.D. of Belgrade Cottage Plantation in Washington County. It came to St. Philip's as a loan from Dr. and Mrs. J. B. Cranmer of St. James in Wilmington.



A GIFT WITH a "string" as noted in this letter dated 1976 from the Reverend Robert D. Cook of St. James to the Rt. Reverend Hunley A. Elebash, Bishop of the Diocese of East Carolina.



THE ALTAR AT ST. PHILIP'S once graced the chancel of St. Thomas Church in Bath, North Carolina's oldest church, built in 1734.

My dear sisters and brothers in Christ:

It was our last night in England. Nancy, my daughter Lynne and I had been joined at the close of Lambeth by a group of about twenty-five friends and we had toured England by bus together for two weeks. Dinner was over and a group decided that we should spend our last night together at a small English pub. They finally convinced our bus driver to find one, preferably in a small English town. I was tired and went along reluctantly, not overjoyed about the evening.

As always, our driver, Clive, did as he was asked. Suddenly we turned off a small country lane into a smaller British village, and there was the perfect English pub. We entered as noisily as on-

ly Americans can be. And the moment we entered, I knew it was a mistake. For over in a corner was a group of twelve to fifteen young girls from the village who were obviously having a bachelorette party for one of their number who was to be married that weekend. The bride-to-be wore one of the silliest, biggest, ugliest most be-ribboned hats I have ever seen. And now, I felt terrible. We Ugly Americans had intruded on one of the most important parties in a young girl's life. I thought about how much I would resent us if I were a part of that group.

We learned later that most of the girls had grown up together and belonged to a group that did folk dances. And shortly they were up dancing, and our

conversation quieted as we sat watching, and it was not long before we stood watching, and then a miracle hand reached out to a member of our group and we were dancing with them and singing with them and we were a part of them and they of us.

One of them discovered I was an Anglican bishop and the young girl was to be married in the Anglican church and quickly the silliest, biggest, ugliest, most be-ribboned hat I had ever seen was on this dancing, singing Anglican Bishop's head; and it was grand.

For a time, time stopped. For a time, we knew joy. For a time, we were lost in the moments, and so, having lost ourselves we were most truly ourselves. Those young women knew intimacy and

love and caring and joy. And rather than let our intrusion take all of that away from them, they reached out and surrounded us with their circle of intimacy and love and caring and joy.

It was one of those grace-filled, Christ-filled times. And I rejoiced.

And now I thank God for that evening for once again Christ reminded me that it is often when God is least expected, and when things are the most commonplace that suddenly, He is there.

And hauntingly I compare the grace and beauty of that evening with the forced gaiety I have had to endure at too many cocktail parties, and too many wedding rehearsal dinners, and too many receptions. And, I wonder why . . .

Continuing education

Windows into the silent world of the deaf

by the Rev. Robert D. Cook

There is a mighty large slice of my life which resides under the general heading of "Things I Oughta Do But Don't." Without going into a lot of specifics, let me admit that Continuing Education is often one of those "things."

As long as I have been in the ordained ministry I have been at various times encouraged, cajoled, urged, and intimidated to participate in short-term programs which would sharpen my skills as a pastor, teacher, rector, or priest, and from time to time I have availed myself of these opportunities. Offered by our seminaries, the Alban Institute, the College of Preachers, and other educational providers, these have invariably overcome my initial resistance and given me some truly useful tools for my personal and professional life.

And besides all the "useful" stuff, Continuing Education programs are just plain fun. They provide me a new geographical venue, an intellectual and emotional change of pace, and an opportunity to rub some new elbows. I invariably come away from them with old cobwebs replaced by new enthusiasm, energy and ideas.

Last summer's Continuing Education experience, though, took the familiar pattern one step further. In a two-week program offered by Gallaudet University in Washington, parish clergy can not only have the usual benefits of a theological and pastoral refresher, they can also live in a world markedly different from their own. This is, of course, the world of the deaf.

Since 1864, Gallaudet has served as the major source of higher education for the deaf and hearing impaired. Their green campus in an otherwise grim neighborhood in Northeast Washington serves about 2,300 students, and although many of them are gone during the summer months their places are taken by thousands who, like myself, come to Gallaudet for refreshment and renewal.

Driving onto the campus, locating the proper building, finding a room and a parking place—it's all a challenge in this basically silent world. I have only a novice's skill at signing, and practically no familiarity at all with the native language of the deaf, American Sign Language. Despite this handicap (my handicap, I might note), the people at Gallaudet were consistently patient and helpful, and I never missed a meal or lost my way.

I had signed up for a two-week course, with the impressive title, "Religious Workers Training Program," given by the chaplains at Gallaudet. Representing the Lutheran, Methodist, Roman Catholic, and Baptist churches, as well as our own, we had an ecumenical mix from the start. My fellow students, likewise, came from a variety of denominational homes, and like me they had little or no familiarity with the deaf world.

That ignorance began to fade quickly, for just the experience of living in a community of deaf persons held that world in front of us constantly. Going to meals in the cafeteria, using the resources of an excellent library, and enjoying an evening in the Student Union's "Abbey" provided plenty of windows into the silent world of the deaf.

Actually, it was far from a "silent" world, since sign language is often enhanced by sounds, and the music volume in the Abbey will numb the ears of the hearing! Even those who are profoundly deaf enjoy the beat of the music, while those of us with hearing aids can turn down our volume controls! It was a thoroughly enjoyable spot to sit and visit with students after working in the library.

Each day our seminars began with Bible study, learning to sign the Scriptures as we explored them, and then an hour or so each morning was spent in studying ASL. It was a surprise to me to realize that the deaf do not literally transpose spoken English into signs, word for word, but rather translate into their own language which has unique rules of grammar, syntax and composition.

In addition to these basic components of our education, various persons from the Gallaudet University staff and the large deaf community in Washington met with us each day to help us explore some of the dimensions of deafness in our society. We spent one fascinating morning, for instance, with a Gallaudet faculty member exploring some of the special aspects of counseling with the deaf and hearing impaired.

On another occasion we took a "field trip" to the nearby half-way houses where those who were experiencing rehabilitation were enabled to ease gradually into a society which neither understands nor long tolerates deafness. The ignorance and sometimes blatant prejudice which the deaf must

face daily is a scandal our society seems not ready to confront.

The Episcopal Church, historically, has had a major role in working in the deaf community; the Rev. Thomas Gallaudet was himself an Episcopal priest. In many areas, especially the larger urban concentrations, there are Episcopal congregations ministering among the deaf, and the leadership of the Episcopal Conference of the Deaf has, on a national level, coordinated our ministry and helped raise the consciousness of our Church to this community. While we have no formal ministry to the deaf here in East Carolina, there are local pockets where our Church is active, and membership in the ECD will enhance that.

I've been fortunate to have participated in a number of challenging and exciting Continuing Education programs, but none quite like that afforded by Gallaudet. As a matter of practical fact, I doubt that much of my ordained ministry will be spent in the deaf world. While I have some hear-

ing loss, it is correctable and stable. We are in the process, however, of organizing in Wilmington a chapter of SHHH (Self Help for the Hard of Hearing), and last summer's experience at Gallaudet has been a helpful background for that.

But I would encourage all clergy, even those with perfect hearing, to consider this Continuing Education program. We live and minister among a world which is, more often than not, a reflection of ourselves; we usually have a monolithic ministry. Two weeks at Gallaudet, experiencing the world of the deaf, offers a refreshing and challenging change of pace, Continuing Education at its best.

(For information, write Summer Program, Gallaudet University, 800 Florida Avenue, NE, Washington, DC 20002, or call 202-651-5102.)

The Rev. Robert D. Cook is the rector of St. James, Wilmington.

Deaf woman priest ordained

The Rev. Virginia Nagel made her vows and promises, and blessed the congregation at her ordination service, through the use of sign language. She did so as the first deaf woman to be ordained in the Episcopal Church.

Deaf since childhood, Nagel graduated from high school at 16, and majored in biochemistry at Gallaudet College in Washington, D.C. Her work as a cardiac technician in Albany led her to a deeper understanding of the spiritual side of care-giving. Personal tragedy touched her in the death of her son, and her husband's suffering a stroke. "I found myself thinking a lot about loss and life and death, about what was really important and what was not." She was an active participant at All Souls', a church for the deaf in Philadelphia, where she found herself trying to resist a call from God. "I didn't want any part of it at first. But . . . if you

promise to follow Jesus Christ as your Lord and Savior, how can you say no when he asks something of you?"

Last month Nagel became vicar of Ephphatha Parish, a cluster of six deaf congregations in the Diocese of Central New York. She will carry out all the duties of a parish priest: celebrating the Eucharist, officiating at baptisms, weddings and funerals, counseling, visiting the sick, and teaching. Since the 1876 ordination of the first deaf deacon, Henry Winter Style, more than fifty deaf clergy have been ordained. There are some 80 congregations in 26 dioceses working specifically with the deaf. There is now one more laborer in the vineyard.

Reprinted from INFO, November

PB Fund responds to Armenian earthquake

(DPS)—The Presiding Bishop's Fund for World Relief is receiving contributions for the relief of the many needs of the people of Soviet Armenia following the devastating earthquake.

Checks for Armenian relief are to be made to the Presiding Bishop's Fund for World Relief, designated for "Armenian Earthquake."

The Fund is making its response through Church World Service, which has a memorandum of

understanding (an agreement) with the American Red Cross—which in turn has sent funds and relief supplies to the Russian Red Cross. Further needs are now being assessed, and viable distribution systems are being sought.

The Presiding Bishop has sent a message of concern to the Armenian Apostolic Church, assuring them of the continuing prayers of the Episcopal Church for the people of Armenia.



AT THE SPIRITUAL RETREAT held recently at Trinity Center, the Rev. Dick Warner, chairman of the Diocesan Christian Education Commission, Sister Rose Mary Dougherty (associate director for spiritual guidance at the Shalem Institute for spiritual formation, Washington, D.C.), and the Rev. W. Cherry Livingston, institute graduate and retired rector of Grace Church, Trenton, were seen discussing Gerald May's new book, *Addiction and Grace*. Mr. May is the institute's director for spiritual guidance.

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include the old address label, with the zip code. Send to: *CrossCurrent*, 25 South 3rd St., Wilmington, N.C. 28401.

CrossCurrent to combine with *The Episcopalian*

After a review of many factors, the Communications Committee recommended to Bishop Sanders that *CrossCurrent* be published as a diocesan edition of *The Episcopalian* beginning as early into 1989 as the change can be accomplished. This means that you will receive both papers when the changeover is complete. The outside pages will be *CrossCurrent* and the regular edition of *The Episcopalian* will be inside.

As strange as it may sound, we are actually able to provide you both papers for less money than we could print and distribute *CrossCurrent* alone at the rate we had been experiencing cost increases. Perhaps even more important, our editor will now be able to concentrate on editing and will not be worrying about mailing lists, postage, and related headaches.

It was also felt by the Communications Committee that this new direction will lead to an improved view of our Church as a whole by giving each of you a copy of our national newspaper. This will provide much more coverage of national and international matters than would have been possible with *CrossCurrent* alone. In addition, it will allow *CrossCurrent* to focus on East Carolina issues or East Carolina perspectives on the "big picture" concerns.

The greatest challenge we now face is to get an accurate mailing list together. Our recent review of the current list turned up over 1,500 bad addresses! To start out fresh, we are asking all parishes in the dioceses to send us a copy of their current mailing list. It is important for you to note that you will not receive *CrossCurrent* again until your parish mailing list is put on the computer, so if you have anything to do with such matters in your parish, you will want to make sure the list is sent to the *CrossCurrent* office as soon as possible. Detailed instructions on this process are being sent to your parish office.

We look forward to your comments on this new initiative and we hope you agree with your Communications Committee that this is a good step toward better stewardship of your communications dollars and a dramatic increase in the quantity of information you receive about our Church both here in East Carolina and world wide.

*The Rev. Michael T. McEwen
Chairman, Communications Committee*



DOROTHY WHITE and the Rev. John Hagood are shown on the recently completed ramp for the handicapped at St. Peter's By-the-Sea, Swansboro. The ramp was designed by Dorothy's father, Park White, and made possible by a gift from Joe and Kay Hays.

D of Ministry program

The Doctor of Ministry Program of the University of the South begins its fifteenth year this summer.

The Doctor of Ministry program is one of the few in the U.S. which operates only during the summer months. That means that clergy can participate in the program without a major interruption in their parish responsibilities. It affords an opportunity for students to study in an Episcopal seminary in a university setting.

The program stresses the relationship between the practice of ministry, and biblical, historical, and theological knowledge. A Master of Sacred Theology program focusing on research skills is also available. The program usually takes three or four summers to complete.

The D.Min. program consists of 30 semester hours. Students are required to complete a major project, which is a study of some dimension of one's ministry or the ministry of the Church.

Courses offered this summer will be "Ministry Seminar" by Dr. Donald Armentrout; "Jesus and Christology" by Dr. Reginald Fuller; "The Church Year and the Daily Office" by Dr. Marion Hatchett and Mr. James Litton; "Introduction to Spiritual Direction" by Dr. Robert Hughes; and "Character and Moral Development" by Dr. Joseph Monti.

The dates for the summer of 1989 are June 21 - July 26. The course on "The Church Year and the Daily Office" runs from June 26 - July 7, meeting for three hours each afternoon. It is designed for clergy, organists and choir directors.

Inquiries about the program should be addressed to the Director's Office, D.Min. Program, School of Theology, Sewanee, TN 37375-4001.

O
dear
Lord,
what can
I say to you?
You died for me,
you gave all for
my sins. Is there
any response?
I wish that I could
find a fitting
response, but in
contemplating
your Holy Passion
and Death I can
only confess humbly
to you that the
immensity of your divine
love makes any response
seem totally inadequate.
Let me just stand and
look at you. You have made
all things new through
your passion and death.
Your cross has been planted in
this world as the new sign
of hope. Let me always live
under your cross, O Lord,
and proclaim the hope of
your cross unceasingly. Amen.

Henry J.M. Nouwen
A Cry for Mercy

Letters to the editor . . .

Support appreciated

To the editor:

For myself and on behalf of Episcopal Urban Ministries I want to thank you for your recent article on Good Shepherd House. It has brought many expressions of support from around the diocese which are truly appreciated.

It's exciting and encouraging to experience what local Episcopal churches working together with the support of the Diocese can accomplish in their own region. Many benefit from a project such as Good Shepherd House—those who come in off the streets, but just as importantly those of us going out from our respective churches to discover each other in a common ministry of servanthood.

Again, thank you for your coverage.

Sincerely yours,
Ton Whiteside

The Rev. H. Burton Whiteside, rector of Church of the Good Shepherd, Wilmington, is president of Episcopal Urban Ministries, Inc.

Another question altogether

To the Editor:

I have read with great interest the articles offered in the last two issues of *CrossCurrent*. Dr. Price and Reverends McEwen and Harmon offer us the kind of helpful groundwork from which I think our discussion of the issue of homosexuality and the church can faithfully proceed. I do not propose to choose as correct one view or the other, but to ask another question altogether.

It is reasonable to think that there will always be disagreement about whether or not Scripture intends to condemn all homosexual relationships, even the loving, supportive ones we see today. This, however, does not answer the question that faces us, "How are we in the church today to understand and minister to our homosexual brothers and sisters?" So, rather than ask whether or not the Bible specifically proscribes loving, caring gay relationships, we may more fruitfully ask, "What are the elements of a heterosexual relationship that make it sacramental, and can those elements be found in a homosexual relationship?" What is it about a heterosexual relationship that shows us something of God? I will offer a couple of my own ideas as a starting place.

First, as is suggested in the Scriptural command to "be fruitful and multiply," there is the creative potential of the relationship. That is, the couple has the opportunity to show something of the Creator by participating in the creation of children. This is surely the first and most volatile point that most of us would see. There must be other ways in which relationships can reflect the Creator, though. We would, almost without exception, defend the validity of a heterosexual union in which the partners had chosen not to have children, or were physically unable, through some accident of nature (act of God?) to conceive. Indeed, sexual union seems to me to be a powerful symbol of God's creative activity, and children a tangible result. Still, history is full of stories of creative activity inspired by heterosexual and homosexual relationships alike. Can we exclude these results because the "fruit" is not children? If so, do we not open a huge "can of worms" regarding the relationship of sex to procreation?

Second, I would suggest that the heterosexual couple models for us and for one another the nurturing God and the God who is present to us and with us. I doubt that many who read this will deny that this is in independent of gender. Surely any human being can be nurturing to and present with another without regard for sexuality. In this way I think that gay relationships are able to remind us of this aspect of God's relationship to Creation as well as any other. There are probably many other ways in which relationships can be sacramental. I have offered these only to begin discussion.

Finally, I do not want to be perceived as one who denies the authority of Scripture. Instead, I think that I see its authority differently than Reverends McEwen and Harmon, even Dr. Price. Time and again, when Jesus was confronted with a question where there seemed to be a clear Scriptural imperative, he returned an unexpected answer. Repeatedly he penetrated to the heart of Scripture for his response. Jesus answered from his understanding of God as shown through Scripture, not from the words themselves. Some will say that Scripture has a clear answer to our present dilemma. I hope though, that we will not fall into old, comfortable ways of thinking, but will take time and prayer to "draw in the sand" as Jesus did, trusting in God for a new understanding.

Jeff Krantz
New York City

EVENTS

The Diocesan Commission on Healing will sponsor a Retreat/Conference with a focus on healing and prayer, February 3-5 at Trinity Center. The leaders will be Patty Chamberlain and Al Durrance.

The Retreat will begin with supper on Friday at 6 o'clock, followed by introductions and the first address. There will be an opportunity for questions before Compline when silence will begin.

Saturday will be a day of silence with a morning meditation and four addresses on healing and prayer. The conference will close on Sunday with a Eucharist, a summary address and a time of sharing. Cost per person will be \$60 double occupancy and \$80 single.

Brochures will be available in your parish office or write Diocesan Commission on Healing, P.O. Box No. 1336, Kinston, N.C. 28503.

There will be a Faith Alive Weekend at Trinity Church, Lumberton, January 13-15. Ollie and Betty Toomey are coordinators. Faith Alive is a witnessing fellowship in the Episcopal Church.

Three South Carolina religious leaders have been named Honorary Chairs of the 11th National Workshop on Christian-Jewish Relations, to be held at the Omni Hotel and Convention Center in Charleston, March 27-30.

The three, Roman Catholic Bishop Ernest L. Unterkoefler, African Methodist Episcopal Bishop Frederick Calhoun James, and Rabbi William A. Rosenthal, were chosen for their leadership in ecumenical and interfaith relations.

The National Workshop is the oldest interfaith event in North America and it attracts Catholic, Protestant, Orthodox and Jewish participants from around the world.

The Charleston Workshop, sponsored by academic and religious institutions in North and South Carolina, is the first to be held in the Southeast.

The Workshop theme, "With Liberty and Justice for All? Jews and Christians in Search of the Just Society," will explore the American experience and its impact on our religious traditions. More than a dozen major speakers and nearly a hundred seminar leaders have accepted invitations to attend.

"Scouting the Frontiers of Ministry" is the theme of a ministries fair sponsored by Province III and scheduled for April 13-15, at Shrine Mont Conference Center, Orkney Springs, Virginia.

The fair is designed to support and encourage new ministries and to consider new ways of doing established ministries. A mix of workshops will be offered, as well as a sharing of models and resources, theological reflection, individual interaction—and fun. Workshop topics will include hunger, aging, homelessness and housing, racism, addiction, ministry to young adults, economic justice, AIDS, sexism, medical ethics, the integrity of creation, sharing the power and clarifying the roles of clergy and laity, and issues of sexual orientation in the Church.

The gathering will be open to all. The conference will feature displays by both individuals in ministry and by ministry networks.

Conference brochures are available. For additional information, contact Sandy Elledge, P.O. Box 1007, Blacksburg, Virginia 24063. Tel. (703) 552-3795.

In answer to the inquiries about the address of the Rev. David F. McNeeley, M.D., medical director of the Hospital Sainte Croix (*CrossCurrent*, Nov./Dec.):
The Rev. David F. McNeeley, M.D.
Hospital Sainte Croix - Leogane
Agape Flights
8090 15th Street
Sarasota, Florida 34243

We are sent to enable people to become whole, free

by Father Al Durrance

When we examine the Scriptures to see what Jesus sent the Church to do, we find it to be very simple. If we believe we are to stand in succession to the apostles; we are sent as they were, to preach the Kingdom of God, to heal the sick and to cast out demons. He sent them to teach what He taught, to baptize and make disciples of all nations. Finally He sent them to forgive.

In essence He sent them to enable people to become whole and free. He sent them to reconcile the world to their Father who is the King. He sent them to impart a peace and love that the world could not give or take away. He sent them to heal the physical illnesses that bound the people of God. He sent them to manifest a power that the world did not know and could not wield because it did not know Him.

Heart of His ministry

About one fourth of all of the Gospel material concerns the healing ministry of Jesus. It was at the heart of His servant ministry to those whose lives He touched. The power that healed seemed to verify the presence of the Kingdom of God.

When John sent his disciples to ask if Jesus was the one they were looking for or if they should look for another, His answer was not a citation of written credentials. He answered in terms of prophetic imagery, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them."

John knew what that meant. It was the fulfillment of the prophecy that he had long known. It was a mark of the inbreaking of the Kingdom of God in the Day of the Lord. It also set forth the marks of the Church. Where these things were seen, the Kingdom of God was at hand.

The manifestations of healing continued to be found in the Church through the apostolic age. The ante-Nicene Church thought healing to be expected. It was the power manifested in healing and exorcism that was largely responsible for the victory of the Christian faith over the prevailing religions of that time.

When Constantine became the Emperor of Rome and declared the Christian religion to be the official religion of the Empire, the power of the Church shifted from the power to heal and set free, to the power to influence the political decisions of the Empire. The one exception being found in the lives of the saints—those people who were sold out to God with little concern for political power.

Redefined as last rite

The practice of anointing the sick with oil was no longer effective in the absence of Holy Spirit's power; and so it was redefined as a last rite. It was no longer the sacrament of healing but the preparation for death.

In this century there have been two major thrusts that have given new life to the healing ministry of the Church. Those who have walked in the traditions of the sacramental church bodies have found the power of God manifested through the sacraments.

The charismatic renewal with the emphasis on the power of Holy Spirit have begun to take the Scriptures seriously and they have tried to live out the commission of Jesus to the Church. It is their way of seeking to be obedient to God. Though we may not subscribe to the way in which they practice their religion, we should give them credit for trying the revelations of scripture before discarding them as superstition.

We will rediscover the healing power of God when we are willing to rediscover the Commission Jesus Christ has given to the Church. As we begin to take His commission seriously, we are open to seeing also the power of God in the lives of His people.

The Commission is not a matter of healing and exorcism without the proclamation of the presence of the Kingdom. Without the proclamation of the Kingdom of God, there is no power to heal or set the people free.

Gave disciples authority

Jesus gave His disciples the authority to go forth in His Name. They were equipped to minister in His steps. When Holy Spirit descended on the Church, they were given the power to go with the authority. They were commissioned to go, and they were empowered to fulfill that commission.

The Church has received from the General Convention a commission to Evangelize. This is nothing more than a reiteration of Jesus' own commission to go proclaim the Kingdom of God being at hand—close enough to touch and be touched by.

If we are to include the full commission of Jesus we will add to that of the Convention the rest of what He said, "Heal the sick and cast out demons." Manifest in your lives the power of the Kingdom of God rather than simply the power of the kingdom of man. To do less is to mislead the people for whom Christ died. It is to obscure from their experience the reality of the power of God's present Kingdom.



To neglect the proclamation of the Kingdom and the commission to heal is to empty the Gospel of its power and relegate the Kingdom to outer space. Even though all are not healed through the ministry, its presence makes the proclamation that God is not banished from the world as men once thought. He is indeed here in our midst; and is a viable alternative to the world's wisdom.

The obedience to the Commission is not intended to oppose the use of the medical profession which is the gift of God, but the effort to bring to bear on disease all of the grace that we have received from God as we recognize His presence in his world.

The Rev. Alfred L. Durrance is the former rector of St. John's, Wilmington

'For of such is the kingdom of God'

by Josie Hookway

This is a true story about St. Thomas Church, Bath. Until two years ago we were an all-adult congregation and getting pretty fixed in our ways ... and then we were joined by two families with youngsters.

A total of thirteen children were now part of our gatherings. We soon got used to seeing all these little faces around us, and they became used to sitting still! (How long the sermons must have seemed to them.) They are on the whole very well behaved and have brought new life to our congregation. When the big colonial doors open, and they straggle into church, you never know what their pattern for that service will be. They may all sit together with their mothers or decide to sit with one of us for that day.

We are having a grand time watching them grow, but at times feel a little responsible and guilty. To think that we are the church they will remember all their lives ... Will we be good enough for them. Are we teaching them to be Episcopalians?

Let me tell you about our first Nativity Scene. The new Sunday School, (we have one now,) decided to have a creche outside the church on Christmas Eve. More exciting yet, it was to be a LIVE one. The children would dress up and remain motionless, a tableau of the Nativity. Gradually more details started filling the air. "Can we bring real animals?" "Well, O.K. What have you got?" "I can bring pigeons, they can sit on the bell tower." Another said, "I can get a pig." I did not answer. "How about a donkey?" Always the children knew where to get the livestock. We had the feeling that this event was taking on a life of its own!



One of our teachers offered to make two large wooden camels, seven feet tall. Someone else said her aged, partially blind, pony could come; if he were up to it.

The east was decided upon (Baby Jesus was to be a two year old about whom I had my doubts. He didn't look like the swaddling clothes type). Dress rehearsal was to be the Annual Christmas Parade, which takes place about 10 days earlier than Christmas.

The rumples, excited "holy" family was lifted onto the pickup truck, and there gave birth to a new tradition; as the first Sunday School to be represented on a float at Christmas. They played their parts well. All looked solemn, if a bit self-conscious.

By the time the parade was over, they had the look of people who had spent two years in the desert. The angels' white choir robes were a dus-

ty brown. Halos, made from trusty wire coat hangers and silver foil, were bent backwards and sideways. They had been so carefully attached and balanced two hours before and now looked as though they had flown through strong headwinds to get to town.

As to the Wise Men, enough to say an hour before the parade one of them was seen running all over the graveyard in flowing red cloak and gold crown, hitting his brothers with a fallen tree branch, pausing only long enough to pick his crown up out of the dirt.

Christmas Eve my family and I walked through the quiet streets of Bath, towards the lights of St. Thomas Church. A small crowd had gathered around a beautiful, reverent, manger scene. It was a deeply moving sight, to see these small figures trying so hard to feel the part. The group had been coached beforehand on how they should feel, standing there with baby Jesus in their midst. They did well. Mary was thirteen, Joseph about ten, the Wise Men between eight and eleven. Mary was to gaze down on the babe, and all were to sing quietly something like Silent Night.

High above the manger the pigeons were roosting, while standing beside a very small shepherd, was an old, old, pony. I asked, "How did he get here?" "Very slowly, we had to walk him down Main Street, letting him rest every few yards! The poor fellow was so confused, he hadn't been out of his field for years," was the answer.

So there we all stood, another tradition in the making, we hoped. The children sang softly, as they had been coached ... O Little Town of Bethlehem ...

I leaned closer to catch the words. The smallest Angel with blonde hair and a straightened out halo was singing, very quietly to herself, "Rudolph the Red Nosed Reindeer ..."

She looked at me and grinned. You can't beat children for always coming through for you. At five years of age, that was the only song she knew, so she sang it to Baby Jesus.

Merry Christmas!
This article just missed the Nov/Dec issue of CrossCurrent, but we feel its message is important irrespective of seasons.

What is a family

A family is a PLACE to cry and laugh and vent frustrations, to ask for help and tease and yell, to be touched and hugged and smiled at.

A family is PEOPLE who care when you are sad, who love you no matter what, who share your triumphs, who don't expect you to be perfect, just growing with honesty in your own direction.

A family is a CIRCLE where we learn to like ourselves, where we learn to make good decisions, where we learn to think before we do, where we learn integrity and table manners and respect for other people, where we are special, where we share ideas, where we listen and are listened to, where we learn the rules of life to prepare ourselves for the world.

The world is a PLACE where anything can happen. If we grow up in a loving family, we are ready for the world.

—Oxford United Methodist Church

'Send us out to do the work you have given us to do'

by Katerina Whitley

"Send us out to do the work you have given us to do."

The host parishes, St. Paul's and St. Timothy's of Greenville welcome the delegates, alternates and guests. Chairs for the local hosts are Linda Davis, St. Paul's, and Norma VanVeld, St. Timothy's.

The 106th will take place in Greenville, North Carolina just as it did last year. The Convention Center is at the Hilton which also offers rooms and restaurant facilities. Additional rooms are at the adjoining Ramada Inn. (It was called the Sheraton last year.)

The dates for the Convention are February 2, 3, and 4. The following is a convention calendar for your information:

Thursday, February 2

* Registration at the Hilton lobby from 3 to 7:30. There will be an information desk at the registration area. Those of you who are baking bread for the "Break Bread with Christian Ed" hour, please bring the loaves to registration and place them on a table set aside for that purpose.

* The opening Festival Eucharist will begin at 8:00 p.m. at the Hilton. The Rev. Joe Cooper asks that all acolytes, lectors and the diocesan choir meet with him in the Convention Center at 4:00; he also asks that you bring two sets of banners (the church

and the ECW banner), with stands and poles; please designate the persons who will carry them in the processional. This promises to be another one of our beautiful liturgical experiences with the service centering on the Presentation of Christ.

* After the Eucharist there will be a reception, hosted by the local parishes, in the halls and lobby of the Hilton to encourage fellowship.

Friday, February 3.

* 7:30 a.m.—The early morning Eucharist will be a healing service. The propers are on Social Justice; the place set aside for this service is at the Ramada.

* 8-10—Registration continues at the Hilton.

* 9—The Convention business begins with the bishop's address.

* Discussion groups follow the bishop's address. (Please see below.)

* 12:00—Noon day prayers.

* 12:30—Hunger luncheon hosted by parishes. Shuttle buses will be available.

* 2:00—Convention business resumes.

* 5:00—Hearings on resolutions in the two salons of the Ramada.

* 6:30 to 7:30—"Break Bread with Christian Ed"—at the Hilton. This tradition has been with us for over a decade and offers unique

opportunities for fellowship. The bread is baked by members of the various commissions of the diocese (any person who bakes bread may contribute the work of his/her hands). There is also cheese available, fruit and drinks. Please, go to meet new friends and old.

* 7:00 to 8:30—Buffet dinner with heavy hors d'oeuvres and dancing afterwards for those who enjoy tripping the light fantastic. There will be no sit-down-dinner this year and no show by diocesan folks.

Saturday, February 4

* 9:00—The Convention resumes with the Liturgy of the Word; after the business session, the service is completed with the Liturgy of the Table.

NOTES:

Exhibit space

If you need exhibit space, the contact person is Suzanne Pecheles, 707 Bremerton Dr., Greenville, NC 27858

Telephone: 756-1135 office

355-2088 home

You must act quickly on this.

Seating arrangement

The delegates and retired clergy will be seated at tables as usual; in order to make better utilization of space and give everyone room to move, we will have special seating sections in theater style for alternates, guests and spouses. This is for everyone's comfort and for efficiency; all these spaces will be clearly marked for your convenience.

Discussion groups

As all of you know by now, the diocese is focusing on six specific goals for 1989 and beyond. The bishop will speak about these goals in his Friday morning address and then all delegates will move to designated tables (according to the color-coding on the name tags) for a discussion of these goals. There will be a leader for each table and a scribe so that the results and conclusions from these discussions will not be lost but will be shared with the diocesan leaders.

Delegate envelopes

If you have something specific to include in the envelope that goes to each delegate, it is your responsibility to get this to Greenville ahead of time and to get in touch with the convention chairs.

Committee Reports

STANDING COMMITTEE

To the Bishop and One Hundred and Sixth Annual Convention of the Diocese of East Carolina:

The One Hundred and Fifth Convention of the Diocese of East Carolina elected Dr. Allen Hornthal and the Rev. Dr. John R. Price to three-year terms on the Standing Committee. The continuing members with date their term expires are: Mr. Charles vonRosenberg (1990), the Rev. Pat Houston (1990), Mrs. Dill Lynch (1989), the Rev. George Muir (1989).

The Rev. Mr. Muir was elected president of the Standing Committee; the Rev. Mr. Houston was elected vice president; Dr. Allen Hornthal was elected secretary.

The Standing Committee has conducted the following business during the year of 1988:

- I. Gave consent for election of Bishops in the following Dioceses:
 - a Bishop Coadjutor for Diocese of Western North Carolina
 - a Bishop Coadjutor for Diocese of Nebraska
 - a Bishop Coadjutor for Diocese of North-western Pennsylvania
 - a Bishop Coadjutor for Diocese of Western Louisiana
- II. Gave consent to the ordination of the following who were elected Bishops:
 - The Very Reverend Frederick Hoak Borsch, Ph.D., D.D., to be a Bishop of the Diocese of Los Angeles
 - The Reverend Barbara Harris to be Suffragan Bishop of the Diocese of Massachusetts
 - The Reverend John Clark Buchanan to be Bishop Coadjutor of the Diocese of West Missouri
- III. Gave consent to the election of the Rt. Reverend Richard F. Grein to be Bishop Coadjutor of the Diocese of New York
- IV. Approved the following Deacons to be ordained Priest:

- The Reverend Jeffrey Bryan Powers
The Reverend Michael Thomas McEwen
- V. Recommended to the Bishop that the following Candidates be ordained Deacon:
 - Michael Thomas McEwen
 - George William Ray
 - Michael Moran Ligon
 - Gloria MacCormack Price
 - VI. Recommended to the Bishop that the following be accepted as Candidates for Holy Orders:
 - Hugh King McClauglon
 - Margaret Eileen Ingalls
 - Michael Moran Ligon
 - Gloria MacCormack Price
 - George William Ray
 - Ann Meadson Flint
 - VII. Approved the sale of property by the following churches:
 - St. Paul's, Clinton; one-half share in farm located in Sampson County
 - St. Anne's, Jacksonville; rectory
 - VIII. Approved the request of the following Church to borrow money:
 - St. Thomas, Oriental: \$150,000
 - IX. Affirmed purchase of land and building of a facility adjacent to the Tri-County Clinic in Newton Grove
 - X. Affirmed lease of property adjacent to and owned by Good Shepherd, Wilmington, to Episcopal Urban Ministries
 - XI. Approved and endorsed the Stewardship Statement of the Executive Council of the Diocese of East Carolina
 - XII. Approved St. Paul's and St. Timothy's, Greenville, as host for the One Hundred and Sixth Annual Convention of the Diocese of East Carolina, February 2-4, 1989

Respectfully submitted,
The Rev. George D. Muir
President

PRISON COMMISSION

To the Bishop and the One Hundred and Sixth Annual Convention of the Diocese of East Carolina:

A final report was received on Project Angel Tree on February 1, 1988. Statewide, more than 37,000 children of inmates received gifts at Christmas, 1987. Significant to the Diocese of East Carolina, however, 24 parishes responded to provide gifts for 505 children. The Commission is grateful for the cooperation of Prison Fellowship in this ministry. To prepare for a more successful project in 1988, three Angel Tree workshops were held at St. Paul's, Edenton, Christ Church, New Bern and St. Andrew's, Washington.

Contact was made with new Area Chaplain Raymond J. Wade, who subsequently became a member of the commission along with the Rev. David Haley, State Director, Prison Fellowship. Chaplain Wade expressed an interest in Trinity Center for

training volunteer chaplains in the Eastern Area. This activity became a reality on November 16-17, 1988, at Trinity with Bishop Sanders and members of the commission participating. Funding was provided by the Prison Ministries Commission.

Following the practice of the past years, funds from the commission's budget were allocated for a variety of worthy projects: chapel building funds, Christmas programs, support for a prison chaplaincy, etc.

Gratefully listed are these commission members: Chester Bright, Howard Constant, David Haley, James House, Elizabeth Kroeger, Ed Latham, Nancy Rascoe, Bill Ray, Elizabeth Rumpf, Betsy Toomey, Raymond Wade and Nancy Wood.

Respectfully submitted
Oliver R. Tomoe, chairman

COMMISSION ON EVANGELISM AND RENEWAL

To the Bishop and the One Hundred and Sixth Annual Convention of the Diocese of East Carolina:

The function of the Commission on Evangelism and Renewal is to study, make recommendations to the Bishop, and implement ways by which the Episcopal Diocese of East Carolina might be better enabled to proclaim the good news of Jesus Christ to all people.

Persons serving on the commission during 1988 were: The Rev. Bob Beasley, The Rev. Bill Bradbury, The Rev. E. Hoke Campbell, Jr., Mrs. Patricia Chamberlain, The Rev. Ed Dunlap, Mrs. Pat Henson, The Rev. Russell Johnson, Mrs. Jane Martin, Mrs. Jean Messner, Mr. Bollin Milner, The Rev. Ivan Sears, Mrs. Ginny Shew, Mr. Billy Smith, Mr. David Sparrow, Mrs. Betsy Toomey, Mr. Ollie Toomey, and Mrs. Sheila Walker.

In order to achieve the goal stated above, the commission has adopted for consideration the following steps as outlined by the Executive Council of the Diocese:

- (1) By the end of three years, have a minimum of fifteen parishes involved in the current evangelism project.
- (2) By 1992, all parishes will have active, working commissions on evangelism.
- (3) Guidelines for Cursillo and other conferences will be developed to help participants impact and integrate with local parishes.
- (4) Make more use of the public media on a Diocesan-wide basis.
- (5) Evangelism will be the focus of the Bishop's time and energy for the next three years.
- (6) The Bishop will hold a three-day/night renewal preaching mission in every area of the Diocese.
- (7) There will be a preaching/renewal conference for all clergy before the renewal mission.

PLANNING, DESIGN AND CONSTRUCTION

To the Bishop and the One Hundred and Sixth Annual Convention of the Diocese of East Carolina:

This time last year PDC appealed to the convention for support and participation in the first-ever workshop on construction of church buildings. Our prayers were answered, as the workshop was well attended, in spite of conflict with the ACC basketball tournament. The workshop began on Friday evening at Trinity Center. The guest speaker, the Rev. Charles Fulton of the Episcopal Foundation, gave a most interesting and challenging talk on the new worship centers as they relate to the liturgy. Saturday morning had four sessions led by PDC members on Planning for Growth, Designing for the Liturgy, Historic Structures and Maintenance of Buildings.

The second workshop will be held March 10 and 11, also at Trinity Center. Subjects for discussion will be The Planning Process, Fund Raising, Role

of the Architect and Role of the Contractor. These are subjects indicated last year as being of interest to many of you. The guest speaker will be the Rev. Dr. John Brackett, of St. Christopher's by the Sea, Key Biscayne, Florida. His subject will be "Stewardship of Buildings."

Growth of parishes continues to be a concern. Much of this has been revealed by the recent demographic study being done diocese-wide. Planning facilities for this growth becomes critical as membership outgrows buildings, as buildings outgrow property, as both outgrow financial resources. This is true for several of our parishes and even at Trinity Center. Long range planning is a must. PDC stands ready to assist.

Respectfully submitted
John R. Jefferies, chairman

Nominations

Executive Council—Lay

Mrs. Carolyn G. Duckett, St. Thomas, Bath. Diocesan involvement: Department of Mission, Bishop's Advisory Council for Northeast Area, Stewardship Visitor to Parishes, Convention delegate (1989), Convention alternate (1988) - Parish involvement: representative for St. Thomas to Beaufort County Episcopal Council, (vice chair Executive Committee, 1988), Short and Long-Range Planning Task Force, delegate to Convention (1989), alternate (1988).



"Carolyn's devoted interest and involvement with the small churches of the Diocese provide her with special insight and experience for service on the Executive Council."

Submitted by the Rev. J. Gary Fulton

Mrs. Alice D. (Dill) Lynch, St. Peter's, Washington. Diocesan involvement: Diocesan ECW president, past member of the Executive Council, Standing Committee, delegate to Triennial, deputy to General Convention (1988), Camps and Conference Planning Committee, Commission on Aging, ECW 100th Anniversary Planning Committee. Parish involvement: Vestry, Senior Warden, Altar Guild, ECW, Beaufort County Episcopal Council.



"Dill Lynch's long and outstanding record of Parish and Diocesan involvement speaks for itself. Her commitment to our Lord and His Church is evident in all of her parish and Diocesan work, making her an excellent choice for Executive Council."

Submitted by the Rev. B. Dewey Walker

Larry S. Overton, St. Thomas, Ahoskie. Diocesan involvement: Delegate to five Diocesan Conventions, active in Senior Warden and Stewardship conferences. Parish involvement: Senior Warden, Vestryman, lay reader, Church School Adult Class leader.

"Mr. Overton is a very effective attorney; a dedicated lay leader in his parish; an articulate, thoughtful speaker, a devout churchman with an interest in broader lay ministry and Diocesan activities."

Submitted by Stanleigh Jenkins, Jr.

Mrs. John (Martha) Sherman, Jr., St. Mary's, Kinston. Parish involvement: President of ECW, Altar Guild, Sunday School teacher.



"Martha is the present president of our Women of the Church. She is a remarkably fine and capable leader who has a vision for the mission of the Church and is able to call others to that work."

Submitted by the Rev. C. Phillip Craig

Standing Committee—Lay

R. Hodges Hackney, St. Peter's, Washington. Diocesan involvement: Board of Managers of Camp and Conference Center, Trustee of the Diocese, Board of Governors, Trinity Center, Episcopal Foundation Board of Directors. Parish involvement: Vestry, lay reader, Search Committee for Director of Christian Education, Budget Committee, Finance Committee.



"Hodges Hackney is one of the most committed parishioners in St. Peter's parish. He has served faithfully on the Vestry, various parish finance committees as well as serving on several Diocesan boards. He brings both a keen business expertise as well as a deep commitment to our Lord in all he does for the Church. Hodges would make an excellent member of the Standing Committee."

Submitted by the Rev. B. Dewey Walker

Mrs. H. Horton Rountree (Helen), St. Timothy's, Greenville. Diocesan involvement: Executive Council, Department of Mission, Communications Committee, Host chairwoman for 1988 Convention, 1989 Convention Committee. Parish involvement: Altar Guild chairwoman, editor/reporter for monthly newsletter, Pastoral Care Team, Long-Range Planning Committee, Annual Lobster Fair, Vestry.

"As indicated, Helen is highly committed to the Church and its ministry. She brings great skill, dedication and cheerfulness in all her work. She would articulate the view of the laity on the Standing Committee with clarity and objectivity."

Submitted by Powell Bland, Jr.

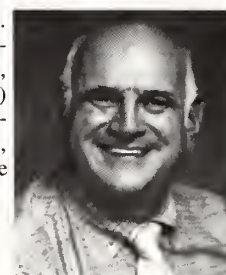
Mrs. Helen Cliborne, St. Andrew's-by-the-Sea, Nags Head. Diocesan involvement: Convention delegate, Clergy Salary Study Committee. Parish involvement: Vestry, Finance Committee chairwoman, Senior Warden, Long Range Planning Committee chairwoman.



"Helen is a committed Christian, a competent and caring person with demonstrated leadership ability."

Submitted by the Rev. K. Weldon Porcher

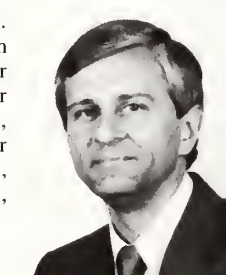
George Roraback, St. Paul-in-the-Pines, Fayetteville. Diocesan involvement: Evangelism Committee, Marriage Encounter presenter, participant in stewardship, leadership, evangelism and workshop (New Hymnal) conferences. Parish involvement: Worship chair, lay-readers chair, Stewardship chair, Vestry, lay reader, chalice Bearer-Subdeacon, choir, Stewardship drive for Trinity Center, CONTACT, teacher.



"George brings experience as a teacher, counselor, training and development specialist, and Army Command Sergeant Major, as well as a long commitment to the Episcopal Church. His work will allow him to meet when Council does. His dedication, experience and skill equip him well for this office."

Submitted by the Rev. Lucy B. Talbott

Robert T. Swindell, Jr., St. Anne's, Jacksonville. Diocesan involvement: Parish Visitor for Diocesan Stewardship Commission, Finance Committee for Board of Managers of Trinity Center, Lay Rector (1986) New Bern Ultreya, Cursillo in Christianity, Cursillo Team 4 times. Parish involvement: Senior Warden, Jr. Warden, treasurer, lay reader, St. Anne's, vestryman, treasurer, lay reader, St. John's, Wilmington.



"Moving to St. Anne's from St. John's only a few years ago, Bob has quickly and willingly accepted positions of leadership. He has at the same time increased his service to the Diocese, with a special commitment to our Lord, leadership experience in parish and diocese, and a willingness to work toward its goal."

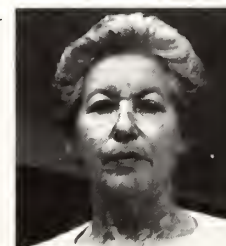
Submitted by the Rev. James C. Cooke, Jr.

David Zimmerman, Christ Church, Hope Mills. Diocesan involvement: Thompson Children's Home Board, Cursillo Secretariat, Convention Delegate. Parish involvement: Vestry, Acolyte Father, Visitor to the Elderly.

"Through his long involvement with the Episcopal Church David has gained much experience which when used to temper his living out of the Christian life create a certain depth and richness that would benefit the leadership of this diocese."

Submitted by the Rev. Frank W. King

Faye M. Wheeler, St. Mark's, Grifton. Parish involvement: Vestry, very active in church activities.



"She is an educator and active in the Church. She has reared two children in the Church, one of whom is at St. Mary's College."

Submitted by the Rev. Kenneth Townsend

Executive Council—Clergy

The Rev. Gary Fulton, St. Thomas', Bath; St. James', Balhagen; St. George's, Lake Landing; All Saints, Fairfield; Calvary, Swan Quarter; St. John's, Sladesville. Diocesan involvement: Executive Council, Department of Christian Education, Summer Camp Director (all with the Diocese of Alabama), chairman of the Department of Youth (Diocese of Michigan), Commission on Ministry (Diocese of North Carolina). Parish involvement: Rector of Church of the Holy Family, Chapel Hill; coordinator of Anglican Student Fellowship Spring Break Missions to Haiti; created Companion Relationships of parish with Haiti mission; created Parish Day Care Center, and many other activities.

"He is an active and energetic churchman and would like to make a contribution to the Diocese of East Carolina and to the Church in the DownEast section. He wants to tithe a portion of his time and talent to the Diocese."

Submitted by Dr. Charles Duckett

Standing Committee—Clergy

The Rev. G. Edward Dunlap, St. Francis', Goldsboro. Diocesan involvement: Standing Committee (1981-84), Department of Mission, Executive Council, Camp and Conference Committee, Camp Program Director, Diocesan Stewardship Committee. Parish involvement: Rector of St. Francis' since 1980.

"I believe the Rev. Mr. Dunlap to be a sincere and dedicated Christian, experienced and knowledgeable in Diocesan affairs with the best interests of the Diocese and its people at heart."

Submitted by Elizabeth Meador

The Rev. Josh Taylor MacKenzie, Christ Church, Elizabeth City. Diocesan involvement: Department of Mission, Creative Stewardship Committee, chair of Commission on AIDS, chair of Bishop's Address (1987 Diocesan Convention). Parish involvement: Rector of Christ Church.

"A native East Carolinian, Mr. MacKenzie's 27 years in the ordained ministry here and in the Diocese of North Carolina, will qualify and equip him for this important position."

Submitted by Mary Foytik

The Rev. Frank Ross, St. Philip's, Southport. Diocesan involvement: Department of Missions, Social Ministries' Committee, Cursillo staff, Commission on Ministry, Commission on Ministry with the Aging, chair. Parish involvement: Rector, St. Philip's.

"Frank's extensive and varied experience in this diocese and the larger church equips him well for leadership. His willingness to voice his opinions contributes greatly to any group's deliberations. Finally, his recent tenure with the Commission on Ministry will provide information essential to the Standing Committee if it is to make informed decisions concerning persons seeking ordination."

Submitted by the Rev. Lucy B. Talbott

Resolution

Whereas, The 69th General Convention of the Episcopal Church of the United States resolved that each diocese and congregation of the church be encouraged to continue to work towards the goal of giving to others as much as they spend on themselves (commonly known as 50/50 giving), with at least 25% of the Net Disposable Budgeted Income (NDBI) of each congregation to be given through the diocese for mission and ministry, and

Whereas, the One Hundred and Fifth Convention of the Diocese of East Carolina, recognizing its responsibilities as stewards of our Lord's bounty, recommitted itself to the goal of giving one half of its ordinary income for work outside the Diocese in national and local programs, and

Whereas, as a voluntary giving Diocese, no church is assessed an amount to be given to the Diocese

Be it therefore resolved, that the One Hundred and Sixth Convention of the Diocese of East Carolina will continue to work towards the goal of 50/50 giving.

Be it further resolved, that we encourage every church of this Diocese to adopt 50/50 giving as a goal of their church with at least 25% of the NDBI of each congregation to the given through the diocese for mission and ministry, and

Be it further resolved, that each congregation in their commitment of giving 25% of their NDBI to the Diocese, they will seek to increase their giving to the Diocese of East Carolina a minimum of 2% of the NDBI each year, and

Be it further resolved, the Bishop of the Diocese of East Carolina is directed to forward a copy of this resolution to every congregation of the diocese for their study and affirmation, and

Be it further resolved, that the Stewardship Committee of this Diocese be instructed to develop programs whereby this resolution can be accomplished.

Submitted by Clarence Leary, Jr.
Chairman Stewardship Commission

HISTORIOGRAPHER'S REPORT

To the Bishop and the One Hundred and Sixth Annual Convention of the Diocese of East Carolina:

Information Given to:

Thomas Friedland, Marengo, Ill.: A list of the Diocese's parishes and missions with founding date, etc.
Mrs. Margaret Alligood, Fayetteville, N.C.: Data on the Rev. Howard Alligood
Mrs. Frank Banzet, Warrenton, N.C.: Records of St. Paul's, Greenville
The Rev. Canon E. J. deKay, San Jose, Ca: The Seal of the Diocese
H. L. Gupton, Cary, N.C.: Old St. David's, Creswell
David Fagg, Jr., Albertain, N.C.: Trinity, Chocowinity and St. Thomas, Bath
Kanuga Center: Records Questionnaire
Mrs. Alice R. Cotten, Wilson Library, UNC, Chapel Hill: Location of old book belonging to St. Thomas, Bath
Mrs. Eva Lewis, Emerald Isle, N.C.: copy of article in *CrossCurrent*
Mrs. Jill Chapman, Stow, Ohio: Records of St. David's, Creswell
The Rev. Frank Ross, Southport, N.C.: Early History of St. Philip's, Southport
Mary Anne Hewitt, Wilmington, N.C.: Records of St. Luke's Mission, Wilmington
Mrs. D. G. Seranton, Sunset Beach, N.C.: Items concerning the Rev. Reginald Bliss

Accessions to Diocesan Archives:

Louise Bashford Hunt, *A Brief History of the Episcopal Church Women of the Diocese of East Carolina, 1888-1988* (Wilmington, N.C., 1988)

Joyce Marks Booth, ed., *A History of the Diocese of Indianapolis, 1838-1988* (Dallas, Texas, 1988)

Newspaper Clipping: "Ocean City Beach, Topsail Island"

Copy of Year Book, 1937 of St. Paul's, Greenville, N.C., given by Stan Little, Eastern Office of N.C. Division of Archives and History, Greenville

Episcopal Church Women's Handbook, 1988-1989

Journal of Women's Ministries, IV, No. 2, Summer 1988

Cathedral Age, Summer 1988

St. Luke's Journal of Theology, March 1988

Lambeth Conference Materials

Diocesan Journals: Georgia; Louisiana; Southern Virginia; Southwestern Virginia

Publications:

Material contributed to a new edition of Dr. Gertrude Carraway's *History of Christ Church, New Bern*

Biographical Sketch of the Rev. Solomon Halling in Volume III of the *Dictionary of North Carolina Biography* (1988)

Meetings Attended:

Diocesan Convention, February 11-13, Greenville, N.C.

National Episcopal Historians Conference, June 21-24, New Orleans, La.

Respectfully submitted,
Lawrence F. Brewster

Trustees

D. C. Wade, St. Timothy's, Greenville. Diocesan involvement: Mission study group for Northeast East Carolina, several annual convention committees, i.e., nominating, hearings, etc., registrar for 1988 Convention. Parish involvement: Treasurer and Finance Committee, leadership role for Servant Ministry, Phase II Building Committee.



"Carl Wade continues to serve the Church with great effectiveness and staying power. This assignment would be attractive to him; his broad experience would help make a strong contribution."

Submitted by Powell Bland, Jr.

Charles L. Garrett, M.D., St. Anne's, Jacksonville. Diocesan involvement: Executive Council, Trustee, Committee National and International Affairs, Deputy to General Convention, Trustee, University of the South, Chairman of the Board of Managers of Trinity Center, Lay chairman, "Our Shared Vision" Campaign. Parish involvement: lay reader and Chaliceist, Vestry, Treasurer, Worship Committee, chair, Rector Search Committee.



"Dr. Charles 'Buddy' Garrett is an active and committed member of St. Anne's and has a larger vision of the Church beyond the local parish. His experience on the diocesan and national levels adds to his qualifications and willingness to give time and energy to the work of the Diocese. Buddy has demonstrated his commitment to excellence in faithfully carrying out the mission and ministry of the Diocese of East Carolina."

Submitted by the Rev. James C. Cooke, Jr.

Proposal for Convention

The Commission on Ministry met December 15, 1988 and decided to recommend a canonical change regarding the composition of the Commission. They recommend that an additional seat be added and be filled by a Vocational Deacon. The proposed change would read: Canon 13, Section 1: "There shall be a Diocesan Commission on Ministry, consisting of eight priests of the Diocese, one Vocational Deacon, and four lay persons, communicants and residents of the Diocese. The members of the Commission shall be elected by the Convention, on nomination by the Bishop, for four-year terms. One Vocational Deacon will be elected every four years. Two priests and one lay person will be elected annually; provided, that the

number elected and the terms may be varied initially to produce such staggered terms. No member who has served on the Commission shall be eligible for re-election, or appointment to fill a vacancy, until one year after the expiration of the member's term. The Standing Committee shall elect priests, the Vocational Deacon, or lay persons, on nomination by the Bishop, to fill any vacancy that may occur on the Commission between the annual meetings of the Convention. The chairman of the Commission shall be a priest designated annually by the Bishop."

The Rev. Lucy B. Talbott
Chair, Commission on Ministry

ECUMENICAL RELATIONS

To the Bishop and the members of the One Hundred Sixth Convention of the Diocese of East Carolina:

The Episcopal Church and the whole Anglican Communion have long been concerned for unity in Christ's one, holy, catholic Church. This concern is evidenced by the inclusion in the Book of Common Prayer of the Chicago-Lambeth Quadrilateral on pages 876-878 and by such prayers as No. 7 (page 816) and No. 14 (page 818). Our Church has also long been involved in dialogue with other Churches with the express goal of eventual Christian reunion.

By our ecumenical activities in this diocese, we hope to bring that prayed-for day of unity closer.

This past year, a third LARC Conference was held at Trinity Center for the clergy and lay professionals of the Dioceses of East Carolina, North Carolina, Raleigh (Roman Catholic), and the North Carolina Synod of the Evangelical Lutheran Church in America. This well-attended conference featured the Rev. Dr. Eric Gritsch of Lutheran Theological Seminary in Gettysburg, Pennsylvania as our main speaker. Dr. Gritsch, a member of the U.S. Lutheran-Roman Catholic Dialogue since

1971, helped us to understand the current state and future hopes of resolving the problem of the mutual recognition of ordained ministries.

In April, I attended the annual meeting of the Episcopal Diocesan Ecumenical Officers and the National Workshop on Christian Unity in Portland, Oregon.

At several times during the year, I have also attended various meetings of the North Carolina Council of Churches. I continue to serve on the Executive Board, Finance Committee, and Christian Unity Committee of the Council. The Council serves as an important sounding board and base of action for social ministry and faith and order concerns in North Carolina.

Finally, as Ecumenical Officer, I constantly seek to keep informed on matters bearing on relations between the Churches through study and personal contact. I stand ready to be of service to any of our congregations and fellow clergy in any way I can.

Respectfully submitted,
Fr. Robert T. Schriber
Ecumenical Officer

COMMUNICATIONS COMMITTEE

A new Communications Committee was appointed by the Bishop in May 1988. It was immediately faced with the task of assisting in the selection of a new editor for *CrossCurrent* following the well-earned retirement of Katy Whitley. After being faced with the pleasant dilemma of having several well-qualified applicants, Ms. Ede Baldrige of Wilmington was recommended to Bishop Sanders who appointed her to the editorship.

Due to several factors, the new editor and committee found themselves faced with some severe cost problems in the printing and distribution of *CrossCurrent*. After considering the alternatives, the committee recommended to the Bishop that our East Carolina begin cooperative publication with *The Episcopalian*, our Church's national newspaper. The Bishop approved this proposal and the changeover will be made as soon in 1989 as it can be accomplished.

Because of the economy of scale achieved by this change, we will actually be able to provide both papers at virtually the same cost of *CrossCurrent* alone when we were publishing it ourselves. We look forward to this opportunity to improve our flow of information while exercising better stewardship of our communications dollars.

The primary job now before the Committee is to take on Bishop Sanders' tasking to develop a videotape production capability which will allow our diocese to produce and distribute tapes on diocesan activities and programs for use in parish meetings. We are now in the process of surveying all parishes to determine where videotape expertise and/or equipment may be available in the diocese. When the results of the survey are in hand, we will begin to organize our diocesan video production team.

Respectfully submitted,
The Rev. Michael T. McEwen, Chairman

To the Bishop and the One Hundred and Sixth Annual Convention of the Diocese of East Carolina:

Right up front I wish to thank the clergy and people of St. Paul's for their continued support of campus ministry in Greenville. The clergy continue to give of themselves in weekly services and in countless other ways. Parishioners cook our meals and provide the food themselves. They join us in worship and sponsor us in CROP Walk. They serve on the parish Campus Ministry Committee and on the Diocesan College Work Committee. We are provided with office space, supplies, secretarial services—it goes on! Students feel a part of the parish and many attend other parish functions in addition to our weekly student gatherings. Both parishioners and students benefit from this blending of church and campus communities. Needless to say this could not happen without the financial support and the goodwill of the diocese. Thanks be to God.

The following is a review of our 1988 program: In January, 1988, the Episcopal Student Fellowship began the new year with several discussions on *The Gifts of God* by Eugene Goetchuis and Charles Price. We dealt specifically with the gifts of God in creation, concentration on the recognition and development of our unique gifts and ministry.

In February The Rev. A. C. Marble visited us as guest speaker. He talked about what the church means to him. He also gave us a preview of our diocesan convention upcoming issues. Human sexuality was discussed covering its many aspects along with other questions that arose in conversation. It was a good and very lively evening.

Diocesan Convention drew at least 20 college student participants from our fellowship. They served 1) in the opening and closing services 2) as musicians 3) as ushers 4) as floor runners and counters for the Elections Chairman 5) as entertainers at the banquet. This was an excellent and enjoyable experience for them. The highlights for the student group were: 1) the ordination of Jim Smith (one of our advisors) to the diaconate and 2) the final passing of the constitutional change to allow the addition of a student delegate to the delegation of a parish which has a parish-based campus ministry program.

In March we had a good student attendance at the Parish Lenten Suppers. The theme was "Ministers of the Church." Bishop Sanders spoke the first night on The Ministry of the Bishop. The next three Wednesdays covered The Ministry of the Priest, The Rev. Patrick Houston and The Rev. Middleton Wooten; The Ministry of the Deacon, Dr. Jim Smith; The Ministry of the Laity, Mr. Michael Bell.

A weekend Retreat at Trinity Center was held on Palm Sunday weekend. About 20 students and advisors participated. The Rev. Robert Holt and

his wife, Elaine, joined us as part of the leadership. The weekend was fruitful as well as fun. During our scheduled sessions adults and students were open and responsive. Mr. Holt celebrated Eucharist on Sunday. We began the service in the tunnel and walked to the outdoor chapel reading the psalms of the Jerusalem pilgrims. At the chapel we participated in the "Passion Narrative" and ended with Eucharist—a moving experience.

Two of our student members were confirmed in the Spring by Bishop Sanders.

In August and September, we began the fall semester with some provocative group mixers. This carried over into some personal and spiritual insights and helped our returning young people and new students become acquainted quickly.

The election of The Rev. Barbara Harris as Coadjutor of her diocese led to discussions of Bishops and an historical perspective session on the church.

In October Episcopal students cooked a spaghetti supper for 11 Episcopal faculty and staff. This gave them an opportunity to get to know "faces" and talk informally together. It was a fun evening! (We never figured how spaghetti got on the walls!)

Dr. Koshy, a chaplain at Syracuse University spoke to us about his native India, his faith journey, and his work as a college chaplain to students—especially International Students. This gave us some insights into the problems of International Students—especially their loneliness in a foreign society.

November. The end of October and November found us involved in learning about Apartheid in South Africa. We attended the movie "Cry Freedom" at the University theater at E.C.U. The next night many of us returned to hear a lecture by Donald Woods, author of the book from which the movie was made. At our next meeting we discussed the movie and lecture and ended up discussing many facets of prejudice. The next week we were fortunate in contacting a native South African in America on a student visa. He worshiped with us and spoke to us after supper about his life in South Africa and his flight to Botswana after the Soweto riots. The students listened intently and questioned him at length. We *all* learned *much*. Eight students walked for CROP.

We participated in the combined E.C.U. Campus Ministries Thanksgiving Dinner. A simple meal was served at the Methodist Student Center followed by an ecumenical worship service; the offering designated for Greenville's Shelter.

December. Two advent Bible study sessions and our final meeting where exam "Care Bags" were distributed ended our fall semester and the year of 1988.

Respectfully submitted,
Marty Gartman
Episcopal Campus Ministry

The Department of Christian Education has been very active during 1988. In addition to our normal activities we undertook a thorough analysis of our work within the diocese. That analysis is nearing completion and it is our hope to present to the Executive Council of the Diocese a mission statement early in 1989. As always we welcome input from others into this process.

During 1988 the Department has continued to support individuals within the diocese who wish to attend workshops or conferences. Our scholarship program is small, but it has enabled people to attend conferences at Trinity and Kanuga during 1988.

Individual members of the Department continue to provide training workshops for parish Christian Educators throughout the diocese. A long standing problem at the parish level is the turnover in personnel. This means that there is often little carryover within the parish from one year to the next.

Once again during 1988 the Department has been involved in supporting two major educational conferences within the diocese. Our June conference this year focused on the new Initiatory Rites Standards adopted by the diocese. The conference tried to provide the participants some guidelines for the implementation of these educational standards within the Christian Education program of the parish.

Our recently completed November conference again had a focus on "Spirituality." Our retreat leader for the second year in a row was Sister Rose

Mary Daugherty of the Shalem Institute. Participation in both of these conferences was down slightly from 1987, but the participant evaluations were very positive for both conferences.

We are delighted to announce that the conference leaders for the June 1989 and 1990 conferences have already been confirmed. On June 21-24, 1989 at Trinity Center the conference leader will be Dr. Howard Hanchey, professor at Virginia Theological Seminary, and author of the book: "*Made for Life: Organizing a Parish for Christian Education*." On June 20-23, 1990 our conference leader will be The Rev. Howard Williams, recently appointed by the Presiding Bishop to the post of Director of Children's Ministries at the Episcopal Church Center.

On the first Saturday in Lent, Feb. 11, the department will provide a Quiet Day in four locations in the diocese. This program is being coordinated by the Rev. Cherry Livingston.

The Department has continued to utilize our video equipment to record most of the conferences and workshops within the diocese. These tapes are then turned over to the Resource Center for use within the diocese.

The work of this department is carried on by a whole host of hard working individuals with whom it is a real pleasure to work and play.

Respectfully submitted,
Richard W. Warner, Jr.
Chairman

SAINT MARY'S COLLEGE

The 146th academic year opened with the arrival of an exceptionally spirited group of students. There has been a remarkable sense of school spirit; faculty, staff, and students have noticed and commented on the renewed sense of commitment on campus. The Student Government Association is doing a very effective job of involving students in campus life and providing opportunities for a variety of activities. We are certainly proud to see the quality of leadership which these experiences are providing for our young women.

This is especially evident in the various dimensions of our outreach program, which is coordinated through the Chapel. Members of the Vestry have specific responsibilities for recruiting new volunteers and arranging their schedules. Volunteer work in the community is a tradition at Saint Mary's and the numbers of students involved, and their initiative and commitment, remains outstanding. In an era when students are often described as passive and uninvolved, we are witnessing a strong and steady commitment from our students. Each week, we have students volunteering at the Governor Morehead School for the Blind, Hillhaven Convalescent Center, and the Frankie Lemon School for Retarded Children. Students also

joined in the CROP Walk and are sponsoring an Angel Tree to provide gifts for children of inmates in NC prisons.

In line with this emphasis on the development of student leadership, the college has introduced the Leadership Scholarship, which provides up to \$3,000 to students who apply to Saint Mary's with a record of service to their schools, churches, and communities. One of the documented strengths of a woman's college is the leadership opportunities, and this continues to be true at Saint Mary's. As our Dean of Students has pointed out: where else can a college sophomore be president of the Student Government Association? Or senior warden of the Vestry?

The academic program at Saint Mary's continues to be our greatest strength. We are proud to continue serving the Episcopal Church in this diocese through our commitment to liberal learning. We are seeking a variety of opportunities to help our students connect the life of the mind with the life of the heart and spirit, and we feel blessed in this mission.

Janet C. Watrous
December 1988

EPISCOPAL CHURCH WOMEN

To the Bishop and the One Hundred and Sixth Annual Convention of the Diocese of East Carolina.

The celebration of the 100th anniversary of the organized Episcopal Church Women in this diocese was a memorable occasion. The congregation of St. Peter's, Washington hosted the more than 450 people who came to celebrate with a warmth and graciousness that made everyone feel welcome and set the tone for this wonderful occasion. In addition to Bishop Allin, our guests for the day included representatives from the dioceses of Atlanta, Upper South Carolina, South Carolina and North Carolina. All the living past presidents of the ECW of our diocese were there with the exception of Sal Bonner, who was unable to attend. Rena Harding Walker, who was the oldest ECW president at the celebration died in June 1988, so we are particularly thankful for her presence that day.

Our theme for this year is the same as that chosen for the 1988 Triennial meeting, *BEHOLD: NEW LIFE, NEW VISION* from Isaiah 43:19-21. This seems particularly appropriate as we move from the celebration of our first hundred years into the first year of our new century of service. We are challenged to be open to new ways of serving our Lord as well as continuing the service of times past.

Harriette Wagner, Tra Perry, Becky Hoggard and I attended the 1988 Triennial meeting in Detroit as well as the Provincial synod meeting at Kanuga in June. Billie Craft was elected coordinator for the ECW of Province IV and I was elected Province IV UTO representative. The delegates to Triennial have attended all six district meetings in order to share our experiences with the women we represented.

In August over 100 women met at Trinity Center for the privilege of hearing Dr. Emma Lou Benignus. Dr. Benignus spoke about the problems and challenges of aging. Her insights provided new directions for all of us whatever our age.

The district meetings were all well attended and provided an opportunity for fellowship and com-

munication between women from many parishes. The women of the diocese are giving of their time, talents and treasure in response to new needs in parish and community as well as continuing to support programs long in existence.

This does seem to be a time for celebrating 100th birthdays. The Church Periodical Club celebrated its 100th birthday in 1988. Our diocesan women have supported CPC by giving gifts of books to Trinity Center, to seminarians and to many other projects. We hope to expand the scope of CPC in the diocese by informing more people of the importance of this work. The other 100th birthday we are celebrating this year is that of the United Thank Offering. This celebration was begun at General Convention by a gift from UTO to each diocese of seed money. This gift will be used for a new project to implement one of the Presiding Bishop's Mission Imperatives. The actual date on which the whole church will celebrate UTO's birthday is October 8, 1989.

The diocesan ECW board has responded to program requests from parish ECW's and has, through the district chairmen, worked hard to improve communication between the diocesan ECW and all women in the parish. Thanks to Sallie Modlin and Mudgie Smith we once again have an ECW newsletter. The Women of Vision program is something that we are pleased to offer to the women of the diocese. Marcia Bennett and Tricia Phillips have been trained as program presenters and are now available to parishes or districts where there is interest in Women of Vision. Information about the program will be forthcoming in the ECW newsletter and future issues of *CrossCurrent*.

It has been my privilege and joy to be a part of this very special group of women who are the Episcopal Church Women of East Carolina during this time of celebrating our heritage and seeking direction for the years ahead.

Nancy Broadwell

YOUTH COMMISSION

To the One-Hundred Seventh Annual Convention of the Diocese of East Carolina:

Once again, the Youth Commission has been very active in its planning and execution of youth programs in the diocese. Our goals for the program year 1988 were to continue to sponsor the highest quality youth events possible utilizing youth and adult talents within the diocese; to begin a youth ministry weekend for Junior High youth; and to undertake a diocesan-wide youth ministry survey. In light of these goals the Youth Ministries program has been a tremendous success and met or exceeded our expectations.

The two major diocesan-wide events which the Youth Commission sponsored were very well attended with 187 youth attending the Youth Convention held at St. John's, Fayetteville in January and 163 youth attending the fall three-day youth event held at Trinity Center in September. The fall event was a "first" for the Youth Commission in planning a longer conference with a theme and substantive programming. We will continue this programmatic approach with future youth events. This is possible due to the rich talent in youth ministry in our diocese who continue to serve in youth ministry at the local parish level.

Happening continues to be very successful as a major youth ministry program of the diocese under the leadership of its new Lay Director, Cookie Cantwell. Happening has expanded its weekend offering to include an opportunity for post-Happening youth to participate in Happening weekends in a support role with a program in spiritual development as well.

Last year marked the beginning of a new diocesan-wide youth ministry program focusing on Junior High age youth. Originally planned as an annual overnight for Junior Highers, this event was

so successful that we have scheduled two "New Beginnings" events in 1988. This program, like "Happening," has its own board of directors and operates independently under the aegis of the diocesan Youth Commission. The leadership of this program is being handled ably by Jimmy Taylor.

The diocesan-wide youth ministry survey is complete and the results will be presented to the Bishop and Executive Council in December 1988. This survey provided us with the data base on which our planning and program strategy for the next three years is based. As a result of this survey the Commission has formulated a three-year master strategy for youth ministry in the diocese and has incorporated the Executive Council goals for the diocese into its strategy.

Youth and adult leaders continue to participate in youth ministry programs at the provincial and national levels. Youth and adults attend Wintertide at Kanuga, a post-Christmas youth conference under the leadership of Chris Mason. This year more than 60 youth and adults will be participating in this event. Additionally, East Carolina is represented by youth and adults at Province IV and at national leadership events. East Carolina enjoys great respect in the larger church for the quality and size of our youth ministry program given the size of our diocese.

The decision to employ a full-time Youth Coordinator at the diocesan level has paid off many times over in Carol Taylor. Under her leadership, and with the leadership of the youth and adults on the Youth Commission, exciting and productive ministry to youth is proceeding ahead.

Respectfully submitted,
The Rev. Christopher P. Mason
Chairman

Folk heroes—A Christian perspective

by the Rev. John Price

Have you looked in the newspaper recently at the movie selection—or better yet—gone to see Sylvester Stallone in *First Blood Part II*? Or you may have seen Arnold Schwarzenegger in one of his similar films such as *Predator* which focuses on similar themes of personal invincibility and extreme violence directed at others. These men are some of the current folk heroes in America, the movie characters that people idolize and fantasize being like. Television provides its own cast of folk heroes in the personalities of such fictional characters as *The Enforcer*.

As we consider what it is about these persons that attracts us to them, we need to ask ourselves some pertinent questions. For example, what are some of the more prominent characteristics of these men? Or to ask the question somewhat differently, what values do they bring to the interpretation of their own lives? This latter question is especially important to us who seek insight in that it reflects our human need to interpret our own motives and actions.

Physical strength

One of the most obvious characteristics of the heroes epitomized by those named above is the tremendous confidence they place in their own physical strength. If someone offends them, or if something goes awry in their lives, they rely upon their own brute strength to rectify the situation. Related to this characteristic of aggression is their almost inevitable decision to essentially live their lives with little or no help from others, no matter how difficult the going may get. In a word, they are loners.

While these movie characters are rather exaggerated figures, the values they reflect are very much present in our culture. For example, the advice never to trust anyone with your deepest feelings is one. Or, the Rambo notion of "do unto others before they do unto you." A further expression of this pattern of self definition is found in the conviction that one must "make it on one's

own" if one is to make it at all. These social values are especially prominent among males in our culture, but everyone suffers greatly from the isolation and social paranoia these values inevitably create.

The socialization of people in the first century A.D. was not remarkably different from our own, as St. Paul's bragging about himself in his letter to the Corinthians accurately reflects. But in the 12th chapter, Paul makes a stunning revelation: he reveals that in spite of all the special experiences he has received from God—foremost among them being his call to be the apostle to the Gentiles—the one thing he truly wants to boast about is his weakness!

Listen to what he wrote: "On my own behalf I will not boast, except of my weaknesses . . . and to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh . . . to harass me, to keep me from being too elated. Three times I asked the Lord about this, that it should leave me; but he said to me, 'My grace is sufficient for you, my power is made perfect in your weakness.'" With this new revelation about personal weakness before him, St. Paul declares: "I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses . . . for when I am weak, then I am strong" (in the Lord).

What an unbelievable thing to say to his opponents in the Gospel . . . that he is weak. And yet as his letter so clearly reveals it was not until Paul was willing to face his own weakness as a person, both physically and spiritually, that he began to truly discover the grace of God working in his life.

Psychological issue

Some of us are probably thinking—boy, what a wimp! I would never admit to myself—let alone to someone else—that I was in trouble or couldn't make it on my own.

Our unwillingness to acknowledge and live with our physical and emotional limitations is a difficult psychological issue. In addition, it is a major issue for faith development. We all know people who have chosen to live their lives *Rambo* style. Rather than share the deep inner hurts they may have experienced, or the professional disappointments, or the arid emptiness of their emotional lives, they have continued to plod along . . . often angry at those they love most. Cut off from their own inner life they are also blocked from fruitful relations with others. Sometimes the personal isolation and desperation that result can become so great that persons succumb to alcohol or drug abuse, or even suicide.

There is no one here who does not need to hear St. Paul's wisdom on this issue: he discovered that by acknowledging his own weaknesses and failures to God that the very strength and fortitude he believed he lacked was then provided through the strength of Christ in him. Like Paul, we also need to learn how to share our inner weaknesses and anxieties with other persons as well—people that we trust and whose love for us we have experienced as compassion. It is out of this sharing and mutual support that true fellowship and community are built in the family and in our church family as well.

Many persons have felt in complete control of their lives, confident in themselves alone, until the sudden pain in the chest, the widening rift between themselves and their spouse, irrational anxiety or professional disillusionment revealed their human vulnerability and frailty. Living almost exclusively out of their strengths until the physical or emotional crisis hits, these persons have only one way to interpret life, which is "when I'm strong and doing well, God is with me." The great and terrible flaw in this "theology" of strength reveals itself when life does not go well, for then the obvious interpretation is: "I am sick or my life is unraveling, and so God is no longer present in my life." Can it come as any surprise to us, in light of this,

that so few Christians turn to their parish priest or church family for help?

Choice is hopeful

What St. Paul's example and teaching suggest is radically different. As his own renewal and transformation suggest, our choice as Christians to acknowledge our weaknesses and failures is a hopeful one. Events such as these in our lives can be occasions to remind us of our complete reliance and dependence on Christ . . . rather than occasions for despairing solitude and fantasies built upon personal invincibility and violence toward others.

Self-confidence and self-reliance are strengths, but when they become barriers to facing our failures or limits as persons, they also become barriers to a deepening spirituality built upon a healthy dependence on God, and on those whom we love and trust.

Our need of something more than self is evident when suddenly our self-sufficiency is breached by human weakness. More importantly, these chinks in our armor can become God's contact points in our lives, occasions for grace. Don't ignore or cover them up with aggressive behavior or silence, choose to live with these weaknesses and discover St. Paul's insight: that God's love for us is not perfected in our own strength or success stories. Rather, God's love for us is perfected in our weakness—for it is in these occasions of genuine need in our lives that we truly discover our deepest and most profound access to the unconditional love and transforming grace of God.

This sermon was written by the Rev. Dr. John Randolph Price, rector of St. Timothy's, Greenville, and Assistant to the Bishop for the Diaconate.)

'The Blood of Christ, the Cup of Salvation ...'

by the Rev. Julian Cave

Serving as a priest within an ecclesiastical framework that values highly the eucharist brings great joy to me. For one thing, I get excited in observing the enormous range of people who kneel at the altar. Some of their differences are quite apparent: young and old, obese and fragile, male and female, Black and White. There is infinite variety.

Other dissimilar features are less visible and more subtle: brilliant and average, affluent and poor, joyous and somber, coherent and fragmented. Despite the assortment, however, all are nurtured by the holy mysteries. The bread and wine seem to be offering something crucial for each person's unique status.

As I have become aware of this impressive array of folks at the altar, I sense my capacity to identify with many of them. Their varied circumstances are not totally foreign to me. I will be able to identify with others as future moves in. Furthermore, as the eucharist has spoken to me in a varied past, I believe it will continue to speak within an unpredictable future. It has strong, staying power, a feast for all seasons.

I

I am delighted with the growing recognition within the Episcopal Church that the eucharist is

to be understood as the primary act of corporate worship. Making it the centerpiece enlarges the perimeters of our common life. The eucharist encourages the experience of church to become more inclusive. Also, it increases the chances that church will remain viable and relevant as life-circumstances keep changing on us.

Harvey Guthrie offers a helpful insight at this point. He notes that while some churches are structured on a confession of faith, and others cohere in some kind of personal experience, the Episcopal Church has a more pragmatic base: "Our vitality centers in our doing church things," he writes. "Individuals may hold various confessional positions, and may have undergone differing religious experiences or no particular religious experience at all." (*Anglican Spirituality*, p.3)

With this insight in mind, I recognize the eucharist as the ultimate church thing. As we receive it, we sense oneness, yet our differences are affirmed.

EUCHARIST

Con't. on page 10

ECW NEWS

The Wilmington ECW District meeting was held in November in St. Mary's Church, Burgaw. Services were conducted for 80 communicants by Father Thomas Noe. In his sermon Fr. Noe challenged those present to come out from behind their masks and show the world their true selves, reminding them that in their search for someone to know and love them as they are ends when they find God's love.

The meeting continued with reports from parish presidents listing their fund-raising activities and outreach programs from the past year.

Nancy Broadwell, Harriet Wagoner, Tra Perry and Becky Hoggard presented a well-received program on Triennial.

The Goldsboro District of the Episcopal Churchwomen held their fall meeting in early October at St. Mark's Episcopal Church in Grifton.

The meeting opened with the Celebration of Holy Eucharist celebrated by St. Mark's Rector, Kenneth Townsend. Following Communion the group of twenty-eight participants enjoyed the reports given by Nancy Broadwell and Tra Perry of the recent Triennial held in Detroit in July. Their inspiring report made each feel we had been along with them.

The main speaker for the day was Rev. Elizabeth Toler, pastor of Prince of Peace Lutheran Church of Kinston. She spoke on "Women and Their Changing Role." She said that our changing and our acceptance of change has made it possible for women to serve in roles never before known or expected, referring to the fact that without the changes, she would never have been able to become a minister.

Submitted by Marguerite Whitfield, Chairwoman Goldsboro District ECW



"Many have desired . . . to hear these things . . . and have not heard them."
—Matthew 13:17

Reprinted by permission of Fr. Norman Shadley

Educational, entertaining video and films recommended

by Chris Mason

I have been asked by Holly Mason, the director of the Diocesan Resource Center, to write an article reviewing the latest videos available in the Center. It is a task that I am happy to undertake. Besides, who in their right mind would refuse to do something for their wife? What makes this task even more enjoyable is the quality and richness of the video resources that have arrived in the last several months.

TeleKETICS films, a division of Franciscan Communications from Los Angeles, California, has been producing quality vignette films highlighting Christian themes for many years. The latest two arrivals continue the same very high quality of story line, believable acting, and clear message for which they have been known.

Pardon and Peace is the story of David, a young teenage runaway whose experience of pain and brokenness make him yearn for the lights of home.

New resources available for the handicapped

The Diocese of Minnesota has a strong involvement in ministry with handicapped persons. The Diocesan Office on Ministry with Persons Who Are Handicapped has announced new resources that are available.

Audio tapes may now be ordered of the Year C Eucharistic Lectionary, including the Old Testament, Epistle, and Gospel readings, the Psalms, and the contemporary collect. The Minnesota diocese also has available sets of tapes for the Holy Day Lectionary and for most of the Book of Common Prayer. These tapes are made available at cost.

But will his father take him back? This video is a moving, contemporary telling of the Prodigal Son parable, emphasizing themes of forgiveness and reconciliation, hope, and the meaning of love. I would highly recommend its use with teenagers and with classes emphasizing the sacrament of reconciliation. Only eleven minutes long, this video is a great discussion starter.

A Good and Perfect Gift is a Christmas story of a small Christmas miracle for six-year-old Manuelita. Set in the Southwest United States, it tells the story of a child's faith that God will answer her prayer for a "Christmas daddy." This video illustrates that God's gifts are to be found in the simple acts and gestures of caring and hope. Our prayers are often answered by God in the small yet wonderful tidings of life—easy to overlook in our sense-gorged and over-appeased appetites. This TeleKETICS film challenges us to see the true



Christmas gifts of simplicity and fellowship found in the love of God and the love we share with each other. This video would be appropriate for all ages, but bring some kleenex to wipe your eyes.

Behold This Child is the third TeleKETICS video just arrived in the Resource Center. Unlike the others which are dramatic vignettes, this 50-minute cassette is a four-part examination of the Infancy Narratives as told by the biblical evangelists Matthew and Luke. I was prepared to watch a dry biblical lecture, but was very pleasantly surprised to find a warm, scholarly yet jargon-free talk on the Christmas narratives. This is a series for any who want something more than just a pious retelling of the birth of Jesus. This video will do well with adult classes during Advent as well as with older teenagers.

TeleKETICS continues to produce top quality educational and entertaining videos and the above-mentioned films reflect this quality. I heartily recommend these videos for our parishes and their church school programs. As the old cliché goes: there's some good stuff here!

The Rev. Christopher Mason is rector of St. Stephen's, Goldsboro

Gen. Conv., Lambeth on film, video

From the point of view of Episcopalians in the United States, the summer of 1988 was memorable because the excitement of their 69th General Convention was followed so closely by the Lambeth Conference and the pressing issues it raised for the whole Anglican Communion. Although the Church was probably better informed about both events than it has ever been before, only a relatively small percentage of Episcopalians were able to go to either Detroit or Canterbury. Fortunately, both events were documented by photographers and camera crews, and individuals, parishes, or dioceses may obtain videos and photographs.

General Convention

"Our Journey," a video version (available in VHS only; \$15.00) of a 16-minute slide show originally shown to a joint session of the House of Bishops and the House of Deputies. Congregations, parishes, and dioceses wishing to follow the mandate of Convention in rethinking their ministries in terms of the eight Mission Imperatives presented to Convention by the Executive Council and the Presiding Bishop will find this an invaluable resource. It traces clearly and simply the ways in which the Mission Imperatives—Evangelism, Education, Partnership, Communication, Justice and Peace, Stewardship, Family, and Eumenical Unity—may become reality for individuals and groups.

"Convention Video Highlights" (117 min., VHS

or Beta, closed captions available; \$20.00). A four-part presentation for groups wishing to consider the 69th General Convention in depth. It begins with an issue-oriented summary of the legislative proceedings in the House of Bishops and the House of Deputies. The summary features footage of actual debates, reactions of participants and visitors, and an introductory overview of the history and function of the General Convention in the Episcopal Church. The second part of the video features selections from the nightly television news program produced for the deputies during Convention. The third part provides the Presiding Bishop's sermon at Convention's opening Eucharist. The final part offers the opening address of the Very Rev. David B. Collins to the House of Deputies.

Copies may be ordered from Episcopal Parish Supplies, 815 Second Avenue, New York, NY 10017.

Lambeth Conference

The 35-minute video, called "Witness to the Spirit: The Lambeth Conference 1988," highlights the fabric of life during the Conference and the shared experiences of the bishops that colored and influenced their decision making. Distributed by the Episcopal Radio-TV Foundation, the video may be purchased through Morehouse-Barlow. Order as follows: "Witness to the Spirit," \$39.95. Morehouse-Barlow, 78 Danbury Road, Wilton, CT 06897. Tel.: (203) 762-0721.

Book Review

Kaleidoscopic study of complex soul

GLAMOROUS POWERS
by Susan Howatch
N.Y. Knopf 403 pages
\$18.95

Glamorous Powers, by Susan Howatch. N.Y., Knopf, 403 pages, \$18.95

Glamorous Powers, by the English novelist Susan Howatch, is the second in a trilogy of novels about the Church of England in the twentieth century. The first book, *Glittering Images*, had its setting in 1937. In *Glamorous Powers* we are in the war years of 1940. The third novel, *Ultimate Prizes*, begins after World War II. All three stories deal with troubled priests in the Church. Miss Howatch writes with an uncanny knowledge and understanding of the clerical personages that come to life in her pages.

John Darrow, of *Glamorous Powers*, is an Ab-

by Katharine S. Melvin

bot in an Anglican order of Fordite monks of St. Benedict and St. Bernard. He appeared previously in *Glittering Images*, as the stern confessor to whom a troubled young clerical protege of Archbishop Lang is sent for counseling. In the second novel, Darrow himself is the troubled and torn man, who after experiencing a mystical vision feels that God is calling him to quit the Order, and go back into the world that he left seventeen years ago following the death of his wife and estrangement with his two children.

Gifted with psychic discernment (the glamorous powers of the title) Darrow undergoes a constantly shifting swing between his devotion to God and his besetting sins: his pride, and his fascination with spiritual healing and exorcism. "But beware of these glamorous powers, Jon", cautions his spiritual mentor, Abbot James. "Beware of those powers which come from God, but which can so easily be purloined by the Devil."

Father Francis Ingram, the Abbot-General of the Order, is the one who, in the final analysis, must judge whether Darrow's vision is of God, and whose permission he must elicit in order to leave the monastic life. "Like many people whose psychic powers are freakishly well-developed, you're used to manipulating people whenever you want your own way." As Ingram turns the screw, Darrow is warned that "There'll be no spiritual progress unless you learn humility and obedience, unless you starve that crude psychic force of your pride."

Eventually, Darrow is permitted to leave the Fordites. Still in priest's orders, he enters a second marriage, becomes a curate in a small country parish (low Evangelical) where his Anglo-Catholic tastes cause mutiny and rebellion: a tidal wave of complaints about his "Romish" practices, such as littering the church with "nasty Papist candles."

Darrow's conviction that he is using his special gifts as a sign of following God's will, comes to a shattering denouement of abasement as he realizes that his glamorous powers have unintentionally wrecked the lives of those nearest him. Like Jonah, God has to pluck out the deeply-hidden truth of his past that he has buried in his subconscious.

While the character of Jon Darrow is fictitious, the author says that his religious thought is derived from the writings of William Ralph Inge (1860-1950) often referred to as the gloomy Dean of St. Paul's Cathedral. His *Mysticism in Religion*, was the fruit of a lifetime's study of mysticism. Quotations from it, and others of Inge's works, form the heading of each chapter in *Glamorous Powers*: a novel that I found hard to put down. It is a kaleidoscopic study of a complex and tortured soul; one of good intentions but burdened with a false humility. It is also a fascinating glimpse into an Anglican Benedictine Order.

EUCCHARIST

Con't. from page 9

II

At its center, the eucharist offers a love story: "God so loved the world that He gave His only Son ..." (*John 3:16*) This drama occurred in the world where we live. God invaded our space. In love, He has met and will continue to meet us within it—wherever we are.

At the altar, not unlike Pentecost, each person hears in his/her own language: the child and the adult, the confident and the fearful, the depressed and the joyful—all are spoken to as they kneel. The loaf and the cup speak to any and every need that is present at the rail.

This embracing character of the eucharist brings great comfort. We cannot move beyond its capacity to grace and empower. It stays appropriate and rewarding. Whatever the hunger, there's food aplenty.

As I kneel, there will be brothers and sisters beside me. We will take the cup and bread together, then leave refreshed and revived for our separate journeys.

This is the second article in a two-part series by the Rev. Julian Cave, assistant rector of St. James, Wilmington. The first article, "The Body of Christ, the Bread of Heaven" appeared in the Nov/Dec issue of CrossCurrent.

LENTEN QUIET DAYS

Saturday, February 11, 10 a.m.-3 p.m.
St. Anne's, Jacksonville
St. Andrew's-on-the-Sound, Wilmington
St. Thomas, Windsor
Holy Trinity, Fayetteville

Trinity Center Schedule

January

6-7	First Presbyterian Church, Morehead City-Planning Meeting
6-8	Trinity Church, Lumberton, Vestry Retreat
10-11	E.C.W. Board Meeting
13-14	Catholic Diocese of Raleigh-Liturgical Commission
15-17	Principals' Executive Program
16-18	Greenville Chamber of Commerce HOLD
18	Carteret County Board of Realtors
20-21	St. Paul's, Greenville, Vestry Retreat
20-22	St. Andrew's on the Sound, Wilmington, Vestry Retreat
20-22	Holy Trinity, Fayetteville, Vestry Retreat
25-27	State Department of Public Instruction
27-28	St. Christopher's, Havelock, Vestry Retreat
27-28	St. Paul's, Beaufort, Vestry Retreat
27-29	St. Anne's, Jacksonville, Vestry Retreat
27-29	St. Mary's, Kinston, Vestry Retreat

February

3-4	St. Andrew's Covenant Presbyterian Church HOLD
3-5	Conference on Healing
9-10	S.E. Regional Education Center Staff Retreat
10-11	Community Bible Study, Greenville
10-11	St. Peter's, Washington, EYC Retreat
10-11	St. Thomas, Oriental, Parish Family Retreat HOLD
11-12	First Presbyterian Church, Wilson, Planning Meeting
15	Carteret County Board of Realtors
15-19	Cursillo #31
23-24	Commission on Ministry
24-26	Christ Church, New Bern, Parish Family Retreat

'Happening' is a chance to look at alternatives

by Cookie Cantwell

Happening No. 12 is history now but the fun, fellowship, friendships and learnings that began will continue far into the future. Seventy teenagers and adults from the Diocese of East Carolina gathered at Trinity Center in October to look at spiritual reality based on the love of Jesus Christ. The weather was beautiful. The surroundings were peaceful and the love of God was everywhere.

Neal Andrew, St. John's Wilmington, served as Rector for the weekend. He did an absolutely terrific job of putting together a staff that would give freely of themselves so the candidates would see and feel the wonder of unconditional love. Neal showed tremendous strength as a Christian leader as his compassion, warmth, concern and love permeated the weekend. Neal allowed himself to be used as a channel of God's peace, joy and love.

Another open channel for God's gift of love was Susanna Butler, St. John's Wilmington. Susanna and her wonderful "gophers" (they "go for" this and they "go for" that) prepared all of the necessary items that kept the weekend operating smoothly and efficiently. Even with a tight schedule and lots of work to be done, Susanna always had a smile on her face and a kind word of encouragement for her fellow staff members and for candidates. She is certainly one of God's precious creations.

On Friday night as the candidates began to arrive, there were some anxious faces and uncertain feelings. It didn't take long for those feelings to be eliminated as the fun and fellowship began to grow. As the weekend progressed, the level of sharing, learning and experiencing grew deeper and the outcome was a renewed commitment to live their lives based on Christian values and beliefs.

Happening is open to any 2nd semester 9th grader through 12th grader and to any adults who work with youth or who are interested in working

with youth. (These adults come as candidates but they are called "Geritols.") It is a weekend full of fun, laughter, joy and fellowship but it is also much more. It is a chance for teenagers to look at an alternative to the secular solutions to the pressures and problems they face in today's world. Happening seeks to build a foundation based on Jesus Christ. In a relaxed and open atmosphere, where the love of Jesus Christ is easily felt, Happening hopes to offer these teenagers the opportunity to renew their commitment to live their lives in a Christian manner.

In November a Reunion was held at the Diocesan House for all previous Happeners. All people who have been to any Happening Weekend were invited to share this event. It was certainly exciting to see old friends and to renew these bonds of friendship that began at Happening. In the future we hope to have more opportunities for our Happeners to get together to encourage support, care and love.

Happening No. 13 is scheduled for March 31-April 2, 1989 at Trinity Center. Alison Kafer, Christ Church New Bern, will be the Rector and Dan Loughlin, Holy Trinity Fayetteville, will be the Head Gopher. Alison is working hard to create a Staff that will work together well and that will be servants in their ministry. Andy Atkinson, St. John's Wilmington, and Mike McEwen, St. John's Fayetteville, will be the Spiritual Directors for this weekend. We are sure that Happening No. 13 will be a truly magnificent weekend!

If you know anyone who would like to attend Happening No. 13, encourage them to send their applications to Cookie Cantwell, 2216 Waverly Drive, Wilmington, N.C. 28403. Send them in soon because the weekend is already filling up. If there are any questions about Happening or if you need further information, call Cookie Cantwell at 763-5910.



BALLOONS, BALLADS AND birthday cake were part of the celebration of Steve Beckett's (St. Paul's, Wilmington) birthday at Happening #12. (Photo by Cookie Cantwell)

Weekend of spiritual growth

by Carol Taylor

The Carolina Connection, a network composed of the five (5) dioceses of North and South Carolina, hosted a conference for adult advisors entitled: "Spirituality in Youth Ministry" at Trinity Center recently. Seventy-three advisors gathered to share in an exciting weekend of spiritual growth, singing, fellowship, workshops, worship and terrific networking.

The Rev. Chris Mason, rector of St. Stephen's, Goldsboro was the keynote speaker. He led the conferees through an exciting and reflective weekend of our spiritual journey of faith and enabled all of us to look at our spirituality as it is reflected in our individual ministries with youth. The conference theme was well received by the participants and gave us a time to grow in our ministry with youth in the church.

We were fortunate to have three nationally noted Episcopalians musicians with us for the conference. The Rev. Ted McNabb, Sumner, Mississippi, (guitar); Deborah Hutchison, (flutist) and The Rev. Jonathan Hutchison, (guitar and piano) of Indiana shared the theology of their music and offered a delightful array of music appealing, meaningful and fun for all! It truly was a joy for all of us to be exposed to such terrific talent.

Varied workshops were held for the participants. The Rev. Joe Cooper, Church of the Servant, Wilmington led a workshop on "Prayer" as a leader from our diocese.

A real treat was a "60's Coffee House" on Saturday night where the musicians offered more of their music along with the various talents of other youth advisors. This made for a wonderful evening of quality fellowship, the sharing of many gifts, lots of laughs and great community singing.

This conference was a first of its kind in youth ministry with the coordination of the five diocese pulling together for such an effort. It truly yielded a moving experience as many dedicated people in youth ministry gathered to grow in our spiritual journey together.

Carol Taylor is Youth Coordinator for the Diocese of East Carolina



REPRESENTING EAST CAROLINA at the Province IV Youth Ministry Networking Meeting was Aylette Colson (left), Church of the Servant, Wilmington. The meeting was held at Camp St. Christopher, near Charleston.

Trinity summer camps seek staff

Plan ahead! Here's the 1989 Trinity Summer Camp Schedule for families to begin their summer planning. The camp brochures will be sent to parishes and previous campers from the summer of 1988 in the early part of February. If you wish to be on the mailing list for the brochure, please contact Trinity Center, P.O. Box 380, Salter Path, NC 28575.

Camp Trinity is seeking interested individuals

who will be 1989 High School graduates and older to serve on the summer camp staff. Positions available will be Program, Music, Arts and Crafts, Waterfront Coordinators, Lifeguards and Counselors.

If you are interested in applying, please call or write: Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503; (919) 522-0885. Applications will be received until January 31st.

1989 SUMMER CAMP SCHEDULE

Date	Camp	Days	Grades
June 5-8	Staff Training		
June 10-16	Explorers I	(6 nights/7 days)	6-8 Grades
June 18-23	Senior High Camp	(4 nights/5 days)	9-12 Grades
June 25-30	Handicapped Camp	(5 nights/6 days)	All ages
July 1-4	Guest Session	(3 nights/4 days)	All ages
July 5-11	Discoverers I	(6 nights/7 days)	4-6 Grades
July 13-19	Explorers II	(6 nights/7 days)	7-8 Grades
July 21-27	Discoverers II	(6 nights/7 days)	4-6 Grades
July 29-August 5	Adventurers	(6 nights/7 days)	7-9 Grades
August 7-13	Discoverers III	(6 nights/7 days)	4-6 Grades
August 15-19	Discoverers IV	(4 nights/5 days)	4-5 Grades

WHERE: Trinity Center, Salter Path, N.C.
WHO CAN ATTEND: 10th - 12th Grade
Cost: \$65.00 per person

HAPPENING APPLICATION

Name _____ Name Called By _____
Address _____
City _____ State _____ Zip _____
Telephone Number _____ Sex: Male _____ Female _____
Grade _____ Parish Church _____ City _____
Priest's Signature _____
Date _____

Return Application to:

Cookie Cantwell
2216 Waverly Drive
Wilmington, NC 28403

Please make checks payable to "Happening"
(Registration fee of \$30.00
must accompany application.)



YOUTH ADVISORS FROM THE DIOCESES OF THE CAROLINAS (photos by Carol Taylor)

Province IV youth ministry develops plans

The Province IV youth Ministry Network met in November at Camp St. Christopher in the Diocese of South Carolina. Youth leaders from 19 dioceses gathered to develop youth ministry programming for Province IV. Aylette Colston, Church of the Servant, Wilmington, represented the Youth of East Carolina.

Exciting initiatives are being planned especially for the forthcoming Province IV Youth Event (PYE) to be held in July at Winthrop College, Rock Hill, South Carolina. Youth delegates from East Carolina will have an opportunity to be a part of this conference. More news on this to come!

C.T.

Page 1

CrossCurrent

VOL 103-NO 1 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA JAN 1988



Photo by Bobbie Marcroft

In this issue:
The pearls at St. Philips
Convention information
Continuing education

Diocesan Calendar

January	
1-5	Family Ministries, Diocesan House, 10 a.m.-2 p.m.
7	Department of Mission Hearing, Diocesan House
10-11	E.C.W. Board Retreat, Trinity Center
11	Finance Committee, Diocesan House
12	Art Commission, Diocesan House, 11 a.m.
13	Executive Council, Diocesan House, 9:30 a.m.
14	Liturgical Conference, St. Mary's, Kinston
	New Bern Area Study, Christ Church, New Bern, 9 a.m.
17	Cursillo, Diocesan House, 10 a.m.-2 p.m.
	Diaconate, Diocesan House, 1:30 p.m.
19	Aging, Diocesan House, 10:30 a.m.
20-21	Youth Convention, St. Paul's, Edenlon
24	Convention Committee, Hilton, Greenville, 10 a.m.
28	Cursillo Secretariat, Diocesan House, 10:30 a.m.
February	
2-4	Annual Diocesan Convention
11	Christian Education sponsored Quiet Day, Diocesan House, 10 a.m.-3 p.m.
14	New Beginnings, St. Mary's, Kinston
15-20	Consultants Network, Diocesan House, 10 a.m.
18	Cursillo #31, Trinity Center
	Happening Board, Diocesan House, 9:30 a.m.
24	Happening Staff, Diocesan House, 7-9 p.m.
25	Central Area Study, St. Mary's, Kinston, 9 a.m.-2:30 p.m.
March	
7	Committee on Diaconate, Diocesan House, 1:30 p.m.
11-12	Conference for Deacons, Trinity Center
18	Happening Board, Diocesan House, 9:30 a.m.
30-April 2	Happening Staff, Diocesan House, 1:30 p.m.
	Happening #13, Trinity Center

Bishop Sander's Visitation Schedule

January	
1	St. Thomas, Windsor
8	St. Mary's, Kinston; Holy Innocents, Kinston
15	Church of the Advent, Williamston, St. John's-St. Mark's, Grifton
22	St. Francis', Goldsboro, St. Andrew's, Goldsboro
29	St. Paul's, Beaufort, St. Cyprian's, New Bern
February	
12	Grace Church, Plymouth
19	St. Peter's, Washington; St. Paul's, Vance
26	St. Paul's, Wilmington
March	
5	St. Mark's, Wilmington; All Soul's, Northwest
12	Grace Church, Whiteville
19	St. James, Wilmington
26	St. Andrew's, Wilmington

MOVING?

Clip label and send with new address to:
CrossCurrent, 25 South 3rd St.,
Wilmington, N.C. 28401

Mr. William S. Powell
UNC Library
Chapel Hill, NC 27514

BULK RATE
U.S. Postage
PAID
Wilmington, NC
PERMIT NO. 1

Dated material
Please deliver as soon as possible

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA



The 106th Diocesan Convention

Seeking and serving Christ in all persons

The darkened convention hall was made radiant by the passing of light to the more than 300 candle-holding clergy, delegates and guests at the opening of the 106th Annual Convention of the Diocese of East Carolina, held February 2 - 4 at the Hilton Convention Center, Greenville. The opening was celebrated with a Festival Eucharist accompanied by a diocesan choir directed by Jim Sims, with a brass ensemble and Mark Ganzor at the organ.

Following a procession of banners representing parishes and celebrating the 100th anniversary of the Episcopal Church Women's United Thank Offering, the Rt. Rev. B. Sidney Sanders, Bishop of the Diocese of East Carolina, preached a moving sermon in which he referred to the ceremony of light "because on this day we celebrate the presentation of Christ, the Light of the World, in the temple. And this weekend closes the Epiphany season, the season of light." Bishop Sanders concluded his sermon by asking that "tonight we end this service by praying together a prayer which contains the theme of the convention, Lord 'Send us out to do the work you have given us to do'. That work consists of seeking and serving Christ in all persons. May each of us ask ourselves, in the light of the way I spend my time and talent and wealth, dare I pray that prayer tonight?"

Friday morning was offered with a service of Healing and Eucharist at 7:30 a.m. and a dynamic sermon by our guest, the Rev. Antoine Lanonte Campbell, rector of Baskervill ministries where he is developing a significant out-

reach program on Pawley's Island, South Carolina.

The business session was opened by the Bishop at 9 a.m. with the Credentials Committee reporting 161 delegates registered, 63 clergy including retired clergy, 81 alternates, 1 university delegate, 12 youth representatives, and 30 guests.

Clergy introductions

The Bishop introduced the following clergy who have come to the diocese since the last convention:

The Rev. Kathleen Awbry - Rector of St. John's, Edenton; St. Mary's, Gatesville; and St. Peter's, Sunbury.

The Rev. Tom Cure - Rector of St. Paul's, Clinton

The Rev. Gary Fulton - Rector of St. Thomas, Bath; St. James, Belhaven; St. George's, Lake Landing; All Saints, Fairfield; Calvary, Swanquarter; St. John's, Sladesville

The Rev. Ashley Hunt - Rector of St. Thomas, Windsor

The Rev. Russell Johnson - Rector of Trinity, Lumberton

The Rev. Michael McEwen - Assistant, St. John's, Fayetteville

The Rev. John C. Rivers - Retired and residing in Bath

The Rev. Webster Simons - Rector of St. Luke-St. Anne's, Roper; Galilee and Christ, Creswell; St. Andrew's, Columbia

He then introduced the Vocational Deacons who have been ordained during 1988:

Mr. Michael Ligon - St. Paul's, Wilmington

Mrs. Gloria Price - St. Stephen's, Goldsboro
Mr. William Ray - St. Andrew's, Wilmington
Rebecca Blair, a transitional deacon, is currently serving at St. Stephen's, Goldsboro and Emmanuel, Farmville.

Seminarians present and introduced included:

Albert Case, Sara Krantz, and King McGlaughon of General Theological Seminary

Jeremiah Day, Margaret Ingalls, and Herbert Plimpton of Virginia Theological Seminary
Maxine Maddox and Ernest Oliver of Sewanee

Faithful to theme

Bishop Sanders' convention address spoke to the fact that he, the diocesan staff and the elected leadership "tried very hard to be faithful to the convention theme 'Send us out to do the work you have given us to do'."

con't on page G



HOST AND HOSTESS WITH THE MOSTESS - Bob and Norma Van Veld, who chaired the convention committee, with committee member, Helen Rountree, take a moment to enjoy the results of their efforts, a beautifully orchestrated and smoothly run event. (photos by Ede Baldrige)

The Bishop's Address

My dear sisters and brothers in Christ; Grace to you and peace from God our Father and the Lord, Jesus Christ.

This past Summer, while in England, it was my privilege to see the musical "Les Miserable". Based, of course, on the novel of the same name, it is partly the story of Jean Val Jean who spends years in jail for stealing a loaf of bread to feed his family. What a horrendous society, I think. The other afternoon I walked in a grocery store to pick up a few things and saw a policeman leading a poorly dressed middle-aged woman out of the store. Is she under arrest, I ask? Yes, is the reply. Why? She stole a loaf of bread and a can of beans. Why, I asked incredulously. The policeman looked at me as if I was crazy. Because she's hungry, he said, as I watched as the woman was led away.

While in England I loved visiting Charles Dickens' "Old Curiosity Shop" and I thought of the England of Dickens' time. What a horrendous society, I think. In January I read of the murder and rape of an attractive young doctor in Bellevue Hospital. The comments of the president of the United Hospital Fund are printed in the paper. Let me quote, "We think about Charles Dickens' words as a certain kind of horror, a prehistoric one, almost. But many of the same conditions and causes, the widespread poverty and the indifference of much of the middle class, prevail in our society today. You can't help wondering if Dickens' world was not a kinder place, and the tragedy is we know how to do better. We just can't get our act together to

do it."

I celebrate Martin Luther King's birthday, and I give thanks for his leadership and the leadership of so many others and for the tremendous strides that we have made in race relations. What a horrendous society we lived in before the fifties, I think. Then I read an editorial in the News and Observer. A black infant is more than twice as likely to die as a white infant in the first year of his life. A black teenager is more than six times likely to be murdered. A black youth is twice as likely to be unemployed. And in the good years since 1969 the unemployment rate among blacks has risen from 6 to 12 percent. Twenty years ago a nationwide commission on race was appointed. It concluded that the United States was moving toward two societies, one black, one white - separate and unequal. Two decades later it is tragic and unacceptable that the chasm has grown even wider.

Embraced the theme

It was against these backdrops that I happily embraced the theme of this convention when it was first announced, "Send Us Out To Do The Work You Have Given Us To Do", along with its sub-themes, "From Maintenance to Ministry", and "From Scarcity to Plenty". I thought our themes would stand as beacons against these ills of society and so your diocesan staff and elected leadership tried very hard to be faithful to these themes. When we look at our budget later on we will see that our giving to the national church is listed first because it is our

number one priority. It increased by \$18,500 because we are taxed on the pledges that you receive at the local level and those are going up significantly. In keeping with our themes, we arbitrarily decided that we would increase our outside giving by a minimum of one percent, going from thirty to thirty-one percent. And so we took thirty-one percent of the income of the diocese and set that money aside. None of that money could be used for maintenance expenses. And then we did some very simple arithmetic and the light of our beacon began to dim. We decreased our budgetary dependence on the foundation by \$20,000. Our giving to the national church increased nearly \$20,000. That's almost \$40,000. Factor in a cost of living increase of 4.5 percent for the rest of the budget and we found that we needed between eighty and eighty-five thousand dollars of new money to tread water - simply to do the things we did last year. Of the approximately \$85,000 needed, we received \$62,000. So far we are managing because the realignment of some of our smaller churches in the northeast and the awakened vision of St. Thomas, Bath has resulted in a savings to the diocese of over \$50,000. And because of some heroic efforts by some of our small congregations, our grants to churches have decreased an additional \$20,000 in one year. But we cannot continue to expect those kinds of savings from an already strained budget. The beacon grows dimmer.

Stewardship light dim

This past year each rector and senior warden received a letter from your Bishop and Stewardship Committee asking each vestry and

rector to develop a stewardship statement of their own. So far, of the seventy-three churches, twelve have responded. Is that a mark of how seriously we take stewardship? How does our light look now? Three years ago your stewardship committee asked you to show on your pledge card to the diocese the approximate percentage of your income your diocesan pledge represented. For 1989, thirty-five of our congregations did this. What about the rest? Is the percentage too hard to figure out? Is it really not important? Or is it too unpleasant to see that figure in black and white? The light grows dimly through a bushel basket now. And all this despite the outstanding work done by the best stewardship chairman, department and parish visitors in the whole church. Perhaps you think I make too much of stewardship. Not on your life! This summer I spent two weeks at your church's General Convention in Detroit where a resolution was passed overwhelmingly that called stewardship the main work of the church. Immediately thereafter, I flew to Lambeth and listened with shame to what our oppressed poverty stricken third world dioceses are able to do. They live in lands of scarcity and operate programs of abundance. We live in a land of abundance and offer programs of scarcity.

I speak of now concerning our goal of strengthening Black Ministries. The good news is that thanks to the work of our Coalition of Black Episcopalians, our newly constituted Commission on Racism and the visit to the Diocese of the Rev. Barbara Harris this past fall, we took some giant strides. The bad news is that if we continue the trend of the past fifteen or so years, it will not be long before the major-

con't on page G

Bishop Sanders' sermon

'We experience Christ most fully in community'

Hebrews 2:14 Since the children, as Jesus calls them, are people of flesh and blood, Jesus Himself became like them and shared our human nature.

Generalities are sometimes dangerous and often misleading. Despite that, as long as you don't take them too seriously, they can contain flashes of insight. Remember that as I share with you the generalities that say Roman Catholics have been known as "Good Friday" people, the Orthodox have been known as the "Easter" people, and we Anglicans have been known as "Christmas" people, or people of the Incarnation.

"And the word became flesh and dwelt among us, full of grace and truth". Or, in the words of our epistle, "since the children are people of flesh and blood, Jesus Himself became like them and shared our human nature". In other words, God of God, Light of Light, Very God of Very God not only became enfleshed, but took our human nature upon Himself and became as truly human as He is divine.

In the words of that magnificent hymn: "Let all mortal flesh keep silence, and with fear and trembling stand; ponder nothing earthly minded, for with blessings in His hand, Christ our God to earth descendeth, our full homage to demand. King of Kings, yet born of Mary, as of old on earth He stood, Lord of Lords in human vesture, in the Body and the Blood He will give to all the faithful. His own self for heavenly food."

And, the hymn tells us that just as God became Man and was truly present with us on this earth in the form and person of Jesus, Jesus is truly present with us in the sacrament of His Body and Blood.

He is the Vine, we are the branches that are engrafted into His Body. He comes, so that He may dwell in us and we in Him. And it is this Incarnational theology we symbolized tonight as we passed the light to one another, because if

we are in incarnational people we know it is primarily people that can be the Christ in one another's lives.

Now I believe that if God is enfleshed in Christ, there is a real sense in which Christ is enfleshed in every single one of us here. If this were not true, how could Martin Luther say that through the cross every Christian becomes Christ's twin. If this were not true, how could a medieval saint exhort his followers to be the Christ to the people in their midst?

Two distinguishing marks

And from this belief flows two of the most distinguishing marks of the Anglican Communion. If Christ is enfleshed in our sisters and brothers, then we experience Christ most fully in community. Certainly we experience Him in private prayer and Bible study; these are essential. But we are most with Christ when we are most with the church as Christ envisioned it; the Body of Christ that He spoke of, the Christian community.

As J. V. Taylor said so eloquently, "So many of our Eucharists fall short of the Glory of God because, while purporting to concentrate on the Real Presence of Christ, they seem oblivious to the real presence of people either in the worshipping family or in the world around us. To present ourselves to God means to expose oneself, in an intense and vulnerable awareness not only to Him but to all that is." And I would add this means exposure to the drug dealer in Wilmington the starving child in the Sudan, the terrorist in the Irish Republic Army and all the rest. And it is because we understand the presence of the Incarnate Christ in one another that we pass the peace in Eucharist for there is no peace with God unless there is peace among us. Christ is found in the Body of Christ, which is the community of faith.

As another great hymn writer puts it, "How can I love thee, Holy Hidden Being, if I love not the world which thou has made." And I would

add, and see the Christ incarnate in your children.

But if Anglican theology drives us to seek Christ in all persons, it also drives us to serve Christ in all persons loving our neighbors as ourselves. The charge to a person about to be ordained deacon says, "At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ Himself". And I am convinced it is our Incarnational theology that makes Episcopalians occupy positions of public trust and service far out of proportion to our numbers. As presidents of the United States, as governors, senators, representatives, and as agents of change and reconciliation in nearly every community in our country you will see Episcopalians in leadership roles.

There is much talk today about conversion. If we are encouraged to think that our convention asks no questions about the company we keep or the way we use our monies, we

do not understand conversion at all. The call to follow Christ must always be in obedience to a call to help bring to fruition here on earth the kingdom of God. It is a vision that will call us to rail indignantly against those features of life which are contrary to God's kingdom: disease, poverty, filth, drugs, and all the rest. As the Baptismal Covenant reminds us, we are called to seek and serve Christ in all persons to strive for justice and peace among all people and to respect the dignity of every human being. And if we have belief and practice but not this servanthood, we are as sounding brass and

con't on page H

The EPISCOPALIAN: Cross Current is published monthly by The Episcopalian, Inc. (ISSN 0012-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary Purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include old address label, with the zip code. Send to: **CrossCurrent**, 25 South 3rd St., Wilmington, N.C. 28401.

Letters to the editor...

CrossCurrent welcomes letters and comments. However, it reserves the right to edit contributions when space limitations make it advisable.

Church making a statement

To the editor:

According to the secular press, the ordination of the Rev. Mrs. Barbara Harris to the episcopate occasions rejoicing in the hearts of our bishops and other clergy (I have seen no reports of similar enthusiasm on the part of congregations committed to their charge.) Unfortunately, despite the not inconsiderable resources debated these days by the Church at its various levels to "communication", I have no information on the reasons for this outburst of joy.

Now as is well known, bishops in the Episcopal Church are not responsible for their flocks; they are shepherds for life, not periodically elected leaders subject to the whims of the laity. There is, accordingly, no reason for them to explain their emotions, nor their votes.

Still, it may be permissible to speculate on the causes of this emotion in the breasts of our right reverend fathers in God, as they once were called. It may even be useful to do so. For if the reasons suggested are convincing ones, it perhaps is immaterial whether they are the ones actually motivating our bishops. For then even the sancta plebs dei, the holy common people of God, may yet share the episcopal joy. (From what I have heard so far, much of it doesn't.)

First, then, we must observe that by ordaining (we used to consecrate bishops, but perhaps because of certain unfortunate connotations of the term if applied to female deacons we no longer "make" them, but rather "ordain" to all three orders) the first member of her sex in two thousand years to ascend to the episcopate (always excepting Pope Joan), the Episcopal Church in the United States is making a statement about tradition. And although it sometimes seems that the making of a statement is more important than its content, that cannot be said of this one.

The Church is saying, to itself, to its fellow Anglicans, to its fellow Christians (I do not mean to imply that those are necessarily mutually exclusive categories), and to the world, that it is no longer going to be bound by the mouldy shackles of tradition. No longer will we be hampered in our conformity to the modern world by the outmoded notion that what is orthodox quod semper, quod ubique, quod ab omnibus ("What always, everywhere, by all") is what we accept. We are sending an unmistakable signal (a very "with it" thing to do in this enlightened age) that we will, come what may, do our thing.

We are also saying that we are not going to persist in holding to inconvenient requirements for ordination. Not, so far as I know, since St.

Ambrose was constrained to become bishop of Milan have the Church's ordinary requirements for ordination been so completely disregarded, although of course there were plenty of pre-Reformation papal dispensations from the requirements. From what I have read, the Rev. Mrs. Harris's rather brief term of service in the lower orders of the ministry, her divorce, and her lack of academic qualifications of any sort were simply ignored. And surely we must rejoice in the flexibility of our Establishment in its willingness to disregard its own rules and practices, in the pursuit of a higher goal than mere conformity to regulations when these prove inconvenient.

Finally, we can be glad that those clergy and laymen who did not choose to go along with the enlightened practices of the majority were soundly defeated. Mrs. Harris is said to have attributed their opposition to racism and sexism. And I submit that there is cause for rejoicing in the probability, to put it no higher, that her race and sex, perhaps too her marital status and her lack of formal educational qualifications, were, so far from being obstacles to her elevation, important reasons for it.

I hope that those of my fellow laymen who are less than delighted with the news of the Reverend Mrs. Harris's elevation will, after this attempt at divining the thinking of the bishops, find as much reason for rejoicing in that event as they have told us they do.

William Nelson Turpin
Edenton

Reasons for "nay" vote

Dear Editor:

I would like to briefly explain my reasons for voting against the Diocesan Convention resolution supporting the "Citizenship and National Service Act Of 1989", which provides for the creation of a military and civilian National Service Corps.

While this proposed legislation may at first glance seem appropriate for the Church to support, there are many implications which convention delegates might have considered more carefully. It was not just "a lack of information" which concerned many of us at Convention, but some unsettling questions about what this piece of legislation really means.

For starters, I raise the questions of whether it is fitting to quote St. Francis' prayer ("Lord, make me an instrument of your peace...") when urging support of legislation that will increase the military budget significantly. While on the topic of the military, may I point out that the bill as presented to the Convention specifies \$10,000

annually remuneration for domestic service, and \$12,000 for military service. What sort of value statement are we making here? It is our obscenely bloated military budget that is sucking the life out of the education and social programs we already have.

We cannot simply endorse such bills and expect a faceless bureaucracy to bring about changes which can only be brought about by Jesus working His will in each of our lives. We cannot allow tax-supported programs to assuage our consciences and excuse us from examining our own greed and materialism—the real root causes of poverty and injustice—and acting accordingly.

Why not, instead of supporting this questionable piece of legislation, urge that existing programs be adequately funded? That teachers be paid adequate wages? Isn't there still a Peace Corps out there that could be updated to serve our present needs? Perhaps we could begin rebuilding part of what we have destroyed in Central America. HRD is presently effective. How much more might it accomplish, given adequate funding?

There are other questions to be considered, as well. Will all college loans eventually be tied to participation in such programs? If so, will the upper class be affected to the same extent as will be the middle and lower classes? Will the nuclear family be strengthened by such programs, or further fragmented? Are we supporting a series of make-work projects, or will program participants exit with marketable skills? And what will be the percentage of program funding that will disappear down yet another bureaucratic rat hole?

Our lives as Christians can and should make a difference in our society, but surely this implies more than simply endorsing a social program while it is no more than a pig in a poke.

Sincerely,
Steven P. Beck
Grace Church

UTO strong and beautiful

To the editor:

We celebrated a birthday at the Diocesan Convention - the 100th birthday of the United Thank Offering.

Thanks to Bishop Sanders' oft' repeated plugging of UTO, thanks to Nancy Broadwell's (she's the newly elected national UTO committee member) sharing of its overall accomplishments and goals and thanks to the overwhelming participation and support of those gathered, the United Thank Offering seemed to take on a broader meaning. Rather than the familiar women's project of mission, UTO has become a tool of worship for entire families.

During the opening Eucharist a Diocesan UTO Ingathering was held. Colorful banners and parish representatives formed a majestic

procession to present their symbolic gifts.

In acknowledgment of this centennial year, the offering of this service was designated for UTO.

By our standards UTO is now an antique. It is not a fragile one but strong and beautiful because it has withstood the test of time. As we rejoice in the power of the Spirit that has carried it this far, may we continue to cherish it for the next century.

In His love,
Tra Perry
UTO Diocesan Coordinator



What's in a name tag

To the Editor:

Take a good look at your name tags.....

...And if present policy prevails, that's what you'll have to do, by forever squinting, glance-sneaking, close peering, nose wrinkling staring...just to find out who you're talking to.

These little squares of identification we wear need to serve their purpose...and they don't. Typed names and places of origin, just don't make it when the size defies our eyes and the pleasure of knowing the company we keep.

So, if we are to meet again, in council meetings, new gatherings for new committees, and if we are to sent out to do the work God has given us to do...then for heaven's sake, let's be able to see who we are working with...see who we are sharing our good food with at mealtime. Let us see and know and remember with whom we are doing the Lord's work. This is a plea to everyone in the diocese who is in charge of making the name tags for everafter...our names are important, make them the largest...our positions less important...make that medium in size. And if we are so daring as to print the tags as suggested, let us go the whole way, and wear them on the right side of our bodies, so that when we shake hands, we can see who we are greeting.

Daring proposition, but certainly worthy of thought. One wonders who will be the first group to take the challenge.

Anonymous-yet-professional-meeting-person
Beaufort

Prayer is more than reading words

by Father Al Durrance

refrain), and to prepare further similar programs in the future.

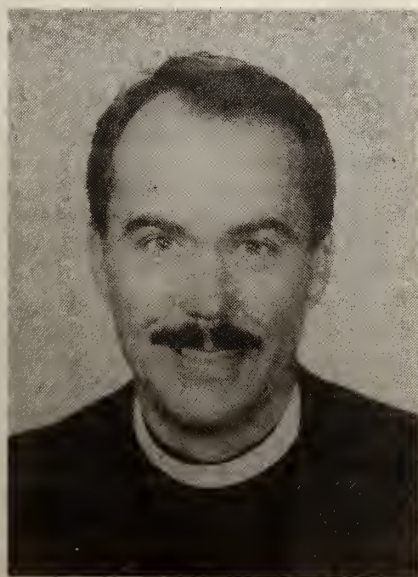
Prayer is more than reading words into the air. The Presiding Bishop has said, "Prayer helps open and channel God's will to us as individuals and community. When we open ourselves to the will of God in prayer, we are doing more than establishing a ritualistic approach to God. We are forming an intimate relationship. In the bond of prayer, God shares His will for us and we surrender ourselves in trust to Him. In the intimacy of our prayer, we are drawn into the covenant with the God we worship and obey."

We invite you to come and participate in this day of learning how to pray in greater depth. You may bring a lunch with you, or we will take orders for carry-in food when get there.

The Presiding Bishop has called us to make 1989 a year of prayer for the nineties which the Episcopal Church has claimed as the Decade of Evangelism. The Diocesan Commissions on Prayer, Healing and Christian Education are combining to sponsor a day to study prayer that we may get about responding to the call effectively.

The schedule will begin with a keynote address by Bishop Sanders, and will follow with an opportunity to attend two workshops on some aspect of prayer. It will begin Saturday morning, April 15 at 10 a.m. and end at 3 p.m. on Saturday. We will meet at Christ Church, New Bern.

There will be no registration fee for the day, but there will be an offering taken to allow those present to express their thanks (or to



THE REV. JOHN R. PRICE

Clergy Register

After almost 12 years of service to the Diocese of East Carolina, the Rev. John Randolph Price, rector of St. Timothy's Church, Greenville, has accepted a call to serve as rector of historic St. Anne's Parish in Annapolis, Maryland. His new address will be:

The Rev. John R. Price
c/o St. Anne's Parish
P. O. Box 349
Annapolis, Maryland 21404

Deadline for material submitted to Cross Current is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

A unique, proud history

by Bobbie Marcroft

The historical marker at Third and Grace Streets notes that St. Mark's Episcopal Church was "the first church consecrated for colored people in North Carolina".

When Wilmington's St. Mark's was organized, Grant was President (with a salary of \$6,850 a year), the Wilmington Star News costs 15 cents a week, Spain was offering Cuba to any takers for 25 million and steamships named the Pioneer, Rebecca Clyde, Fairbanks and the Mary Sanford made regular trips to coastal ports from Philadelphia and New York.

The year was 1869 and the scars of war were far from healed. Defeat still rankled. The sounds of wagon wheels on cobblestone streets brought back memories of the carts that had called for the dead, victims of yellow fever. The indignities of the occupation were not easily set aside and Wilmington, as the rest of the South, was financially crippled.

But despite the troubled and unsettled times, the group that was to become St. Mark's congregation decided to build a church they could call their own.

The story of St. Mark's really begins years earlier when St. James was the only Episcopal Church in Wilmington. There were no accommodations for black worshipers and St. John's, the new church being built, had few provisions for them, either. In 1858, a group of concerned people, along with the Bishop of the Diocese, the Rt. Reverend Thomas Atkinson, were instrumental in the purchase of the Protestant Methodist Church at Fourth and Orange Streets with the understanding that all seating would be free and the gallery be given to the blacks, thus establishing a free church for a mixed congregation. And so, in June of that year, the new parish of St. Paul's was formed. A Sunday School for the black children was opened, but since at that time it was illegal to teach them to read, they were taught orally.

With the outbreak of hostilities, St. Paul's - never a strong parish - became an early casualty. In its parish report of 1863, the number of communicants given was fifty - "thirty whites, sixteen colored". During this time the only service was conducted was an occasional marriage. The last year of the war, it was proposed

that St. Paul's be reopened for blacks only, but that suggestion received no support.

From this uncertain situation would come the group who would adopt the name "St. Mark's Congregation" and proceed "by their own exertion" to raise \$900 to purchase property at 6th and Mulberry (Grace) Streets. Their enthusiasm and determination attracted money and materials from Wilmington citizens and from friends in Boston and other cities came to over \$3,000.

A Boston firm designed the church and the congregation chose a black contractor and builder to construct the Gothic Revival structure of stuccoed brick. Alfred Howe, whose home still stands on the northeast corner of Third and Queen Streets, was also involved in the purchase of the lot and served as senior warden on the first vestry in 1870.

The present pastor, the Rev. John B. Richards, has been at St. Mark's for six and a half years, having served at another St. Mark's in Charleston, before coming here. Born on St. Vincent's in the Caribbean, he speaks with the soft and lilting rhythm of the islands. His predecessor, the late Dr. Edwin E. Kirton, who came to St. Mark's in 1921, was also from the Caribbean.

St. Mark's is an unusual church and the Rev. Richards is knowledgeable about its unique features. The altar, for instance, looks like fine Italian marble. Actually, it is wooden, its appearance the result of a process called Regalico perfected by a Chicago firm.

The Hood and Hasting pipe organ that was installed in 1903, is a rare one and the Rev. Richards hopes funds to repair it can be raised. "It would be very costly," he commented softly.

St. Mark's Episcopal Church, at the corner of Grace and Sixth Streets, has held religious services without interruption for over a century. Its influence on the spiritual and community life of the city has grown through the years. The Brooklyn Mission played a significant part in the lives of those living in that section of the city. At McCumber Station on Wrightsville Sound, the St. Augustine Mission conducted services every Sunday and on special occasions. Many who attended those mission services are now members of St. Mark's.

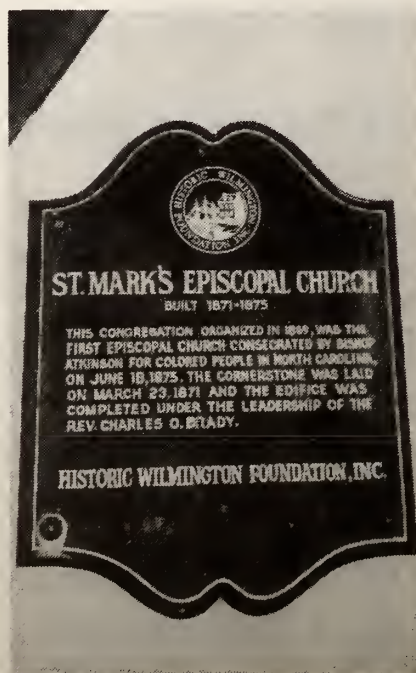
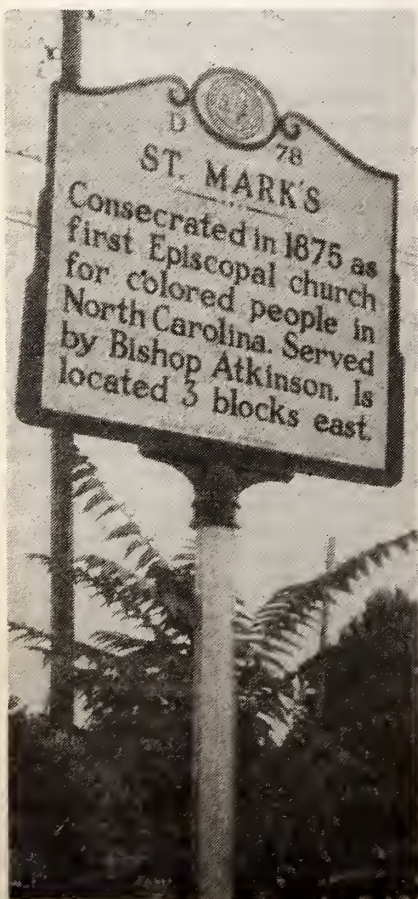
St. Mark's Church has played an important role in the religious life of the community and, as Reverend Richards proudly points out, "The Parish of St. Mark's has been self-sustaining since its beginning." St. Mark's was granted parish status by the Diocesan Convention of 1928. □



EARLY ADDITIONS to the church were the bell tower, the bell and the vestry room. (photos by Ede Baldrige)



A PERSPECTIVE of the majestic height of St. Mark's Church's ceiling is helped by Father Richards' standing in front of the pulpit.



Council moves toward larger, redesigned national newspaper

by Steve Weston

Executive Council has adopted a sweeping plan to replace *The Episcopalian* and 18 separate Episcopal Church Center periodicals with a redesigned tabloid newspaper that will be read in every Episcopal household.

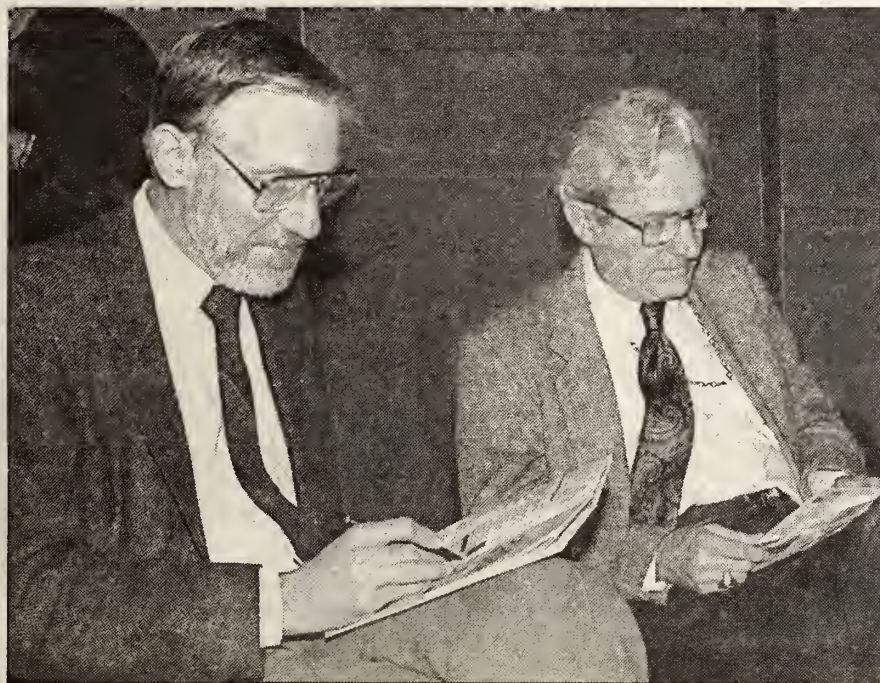
The measure, framed at council's February 28-March 3 meeting in Fort Worth, Texas, is part of an emerging national communication policy council initiated at its November meeting.

Success for the plan hinges on two points. Executive Council must approve a prototype of the new tabloid at its June meeting in Pittsburgh. Before that meeting, the various program units at the Episcopal Church Center must decide if they are willing to support the single publication concept.

If the review provides a realistic expectation for success of the publication, based on its appearance and support, the publishing operation of the current *Episcopalian* will eventually be moved to the Episcopal Church Center, and its editorial staff and content will be restructured.

A consultant previously engaged by the Episcopal Church Center's office of communication to evaluate the 18 periodicals and the possibility of combining them in a national monthly will consult with *The Episcopalian's* board of directors and management to construct the prototype of the new primary communication vehicle.

At the November meeting, *The Episcopalian's* board of directors had requested Executive Council to begin "an orderly transition of ownership and operation" of the newspaper. While much progress has been achieved in increasing circulation, improving editorial content and streamlining the efficiency of publication, the monthly tabloid continues to remain on unsure financial footing. Bishop John H. MacNaughton of West



Bishop Gerald McAllister, right, and publisher Richard L. Crawford await council action.

Texas, head of Executive Council's sub-committee for communication, said he expects a new publication could not actually begin operation until October.

In proposing the plan, MacNaughton, his committee and Executive Council were sensitive to two concerns. One is the present staff of

The Episcopalian, whose members could be dislocated as the result of moving the operation of the publication to New York City. The other is the hesitation ethnic minorities might feel facing the loss of their publications at the Episcopal Church Center.

"We're taking a leap of faith," Bishop Leo Frade of Honduras said

Welcome, East Carolina!

With this issue *The Episcopalian* welcomes the Diocese of East Carolina as its newest diocesan partner. The diocese's 9,000 households will receive their diocesan newspaper, *CrossCurrent*, in combination with *The Episcopalian*.

"We are actually able to provide you both papers for less money than we could print and distribute *CrossCurrent* alone," communications committee chairman Michael T. McEwen told the diocese. "Perhaps even more important, our editor will now be able to concentrate on editing and will not be worrying about mailing lists, postage and related headaches."

before the decision was taken to support the plan. "I don't like it, but I will take it." He said it was "important to take the risk in believing in something that hasn't been created yet."

Austin Cooper of Cleveland, Ohio, said he also was willing to take the risk. "If this is one with fairness and equity, it will include those of us who have been locked out and excluded—intentionally, in most instances."

Presiding Bishop Edmond L. Browning said he would bring all the credibility of his office to bear in support of Executive Council's resolution for cooperative effort to design a new print vehicle. About 10 percent of the \$1.25 million annual publications budget at the Episcopal Church Center is the estimated amount needed for transition to a single pub-

Please turn to page 32 (back page)

Refugees in Texas find Episcopal friends

by Harry G. Toland

Just before last Christmas, Episcopalians in Brownsville, Texas, discovered more than 100 Central American refugees living in the abandoned Amber Motel in horrendous conditions.

They were packed 12 to 15 to a room with no running water, toilet facilities, electricity, doors or windows. They were sleeping on carpet

remnants and palm branches, using room corners as toilets. They hauled water from a nursing home two blocks away. Many were sick.

On Christmas Eve parishioners of Church of the Advent and St. Paul's Church brought the Amber residents a hot dinner and Christmas presents for the children.

After the meal, James E. Folts and C. Mark Jennings, rector and assistant respectively of Advent, and Richard J. Aguilar, the bilingual vicar of St. Paul's, celebrated Holy Eucharist in the old motel's parking lot.

The refugees had swept the lot, using palm branches as brooms. The altar consisted of a sheet of plywood resting on an old window air-conditioning unit. More than 100 received communion.

"The Episcopalians were the first to get involved," says Aguilar. "Then the word got around, and the following week others began to get involved, too."

The refugee build-up in the Brownsville area became an emergency in mid-December, says Folts,

when the Immigration and Naturalization Service (INS) district director ordered all Central Americans seeking political asylum in the U.S. to remain in the Brownsville district.

At that point, some 2,000 migrants a week were crossing a 90-mile stretch of the Rio Grande River. Neither the INS nor the Texas government was providing any facilities to care for the tide of people. In addition, they were frequently the prey of bandits who robbed, beat and raped them.

"We found some people living out in the bush naked," says Folts. "They'd been robbed of everything they had. Others were living in doorways around town."

Folts immediately asked for emergency help and received \$2,500 from Bishop John H. MacNaughton of West Texas. Through the bishop, he applied for and received a \$10,000 grant from the Presiding Bishop's Fund for World Relief.

With those funds he rented 18 Portapotties for refugee use and at the request of the Red Cross bought

Please turn to page 32 (back page)

Four new sections inside this issue

The Episcopalian introduces four new sections this month to help our readers locate news and features more readily.

The "Nation" section will begin each month on page three and offer domestic news stories and background. News from the Anglican Communion and other overseas stories will appear in the "World" section following "Nation." These two news sections will run each month in the front half of the paper.

"People & Places" will offer stories of unusual and innovative Episcopalians and their ministries. Most commentary, opinion and devotional material will be grouped together in the fourth section, called "Reflections." These two sections will appear in the back half of the paper.

The center spread will continue to carry one feature story reported in depth.

An index pointing readers to major stories will appear on page two.

Continuing *Forth* and *The Spirit of Missions* in our 153rd year of publishing. An independently edited, officially sponsored monthly published by the Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

Directors

Bishop **Gerald N. McAllister**, Oklahoma City, OK, President; **Anne Campbell**, Prairie View, TX, Vice-president; **Harry C. Rubicam**, Old Greenwich, CT, Secretary/Treasurer; Bishop **Mellick Belshaw**, Trenton, NJ; **J. Curtis Brown, Sr.**, Akron, OH; Bishop **Anselmo Carral**, Austin, TX; **Alan Conner**, Sausalito, CA; the Rev. **Leonard W. Freeman**, Washington, DC; **Sonia Francis**, New York, NY; **R. Page Henley, Jr.**, Radnor, PA; **Robert T. King**, Winnsboro, SC; the Rev. **Kermit L. Lloyd**, York, PA; **Henry L. McCorkle**, Brunswick, ME; **W. Robert Mill**, Belmont, MA; the Rev. **Alfonso A. Narvaez**, Montclair, NJ; **Ruth Nicastro**, Los Angeles, CA; **Thomas J. O'Connor**, Sewell, NJ; **Frederick L. Redpath**, Upper Montclair, NJ; **Joyce C. Smith**, Largo, FL; the Rev. **Stephen R. Weston**, Dallas, TX; the Most Rev. **Edmond L. Browning**, New York, NY, ex officio

Administration

Richard L. Crawford, Publisher; **Harriette M. Padgett**, Executive for Administration; **Janice M. Duncan**, Executive for Growth and Development; **Vera Shemiakovets**, Business Manager; **Emma Richardson**, Bookkeeper

Editorial

Richard H. Schmidt, Managing Editor; **A. Margaret Landis**, Assistant Managing Editor; **Harry G. Toland**, Associate Editor; **Elizabeth Eisenstadt**, News Editor; **Karen Foster**, Production Manager; **Renee Stokes**, Typesetting Manager

Advertising

William M. Griffiths, Director of Advertising; **Dorothy M. Kelso**, Advertising Manager

Circulation

Anita Spence, Director of Circulation; **Paulette Roberson**, Manager, Data Services; **Stephanie Kitchen**, Assistant

Professional Edition Staff

A. Margaret Landis, Managing Editor; **John D. Lane**, Editor

Diocesan Editors

Central Pennsylvania Churchman, Kenneth H. Quigley, Editor; **Delaware Communion**, Irene Prince, Editor; **Eastern Oregon's Oregon Trail**, Tish Croom, Editor; **Easton's Eastern Shore Churchman**, William P. Chilton, Editor; **Iowa Episcopalian**, Nancy Morton, Editor; **The Milwaukee Churchman**, Louise Allen, Editor; **The Nevada Desert Church**, Rick Sorensen, Editor; **New Jersey's Via Media**, Sarah G. Antin, Editor; **The Episcopal New Yorker**, James Elliott Lindsley, Editor; **Northwestern Pennsylvania's Forward**, Ruth S. Walker, Editor; **Northern Michigan's Church in Hiawathaland**, Thomas Lippart, Editor; **Oklahoma's Mission**, Charles Woltz, Editor; **Pennsylvania's Diocesan News**, Harry G. Toland, Editor; **Southwest Florida's Southern Cross**, Jeanette Crane, Editor; **The Springfield Current**, Betsy Rogers, Editor; **Utah's Diocesan Dialogue**, Sarah Moore, Editor; **West Virginia's Mountain Dayspring**, Robert A. Goodrich, Jr., Editor; **Western North Carolina's Highland Episcopalian**, C. A. Zabriskie, Editor

Published monthly by The Episcopalian, Inc. (ISSN 0013-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75¢ a copy; one year, \$6; two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. **Advertising and Editorial Office:** 1201 Chestnut Street, Philadelphia, Pa. 19107. Phone (215) 564-2010; FAX (215) 564-6336. Copyright 1989 © The Episcopalian, Inc. No material may be reproduced without written permission. **Manuscripts or art submitted** should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for return of unsolicited material. **The Episcopalian** belongs to Episcopal Communicators and Associated Church Press. **Subscription Orders, Change of Address**, all other circulation correspondence should include old address label and zip code number. **Postal returns** should be sent to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379. All advertising orders are subject to publisher's acceptance.

the presiding bishop

Gifts are for giving ...and for receiving



by Edmond L. Browning

During Lent I thought a great deal about gifts. As I look back over these past weeks, I can trace why my thoughts have turned so often in this direction.

Just before Lent began, Patti and I received a gift of incomparable value. Our oldest son, Mark, and his wife, Ella, had their first child. He is named Zachary Edmond, another redheaded Browning! He is our second grandchild and a gift to his parents, to his grandparents and to all our family.

As soon as we received news of his birth, Patti went to Hawaii where three of our five children still live. I was unable to go, and she brought back many pictures to share, one of which I particularly treasure as a gift to me. It was taken as soon as she arrived. She had done what any grandmother would do at such a time—that is, she went right to this tiny, soft newborn, infinitely precious, and held him in her arms for the first time. The look on her face said it all for me.

The Saturday after Ash Wednesday I was in Boston to consecrate Barbara C. Harris to be suffragan bishop of Massachusetts. The concept of gifts was very much on my mind that Saturday morning in the auditorium packed with more than 8,000 worshippers. I have spoken much recently of the gifts of ordained women in the church. What a particularly joyful living out of that understanding was the consecration of the first woman elected bishop!

Lifted up that day in a way in which I have not been privileged to see before was a sense of the gifts the black community has given the Episcopal Church. The music was a joyous expression of some of those gifts. When the choir sang "Sweet, sweet Spirit," I knew I had never heard it sung that way before.

*There's a sweet, sweet Spirit in this place
and I know that it's the Spirit of the Lord.
There are sweet expressions on each face
and I know they feel the presence of the Lord.*

And so we did.

The month's end found me in Fort Worth, Texas, for the meeting of Executive Council. As Executive Council is charged with doing the business of the church between General Conventions, it has an enormous task. I leave these meetings three times each year with a humbling

sense of gratitude to the 40 Executive Council members who offer to their church and their Lord the magnificent gifts of their dedication, patience, good sense and hard work. You should know they go about their ministry with tremendous competence and genuine good spirit.

I experienced and valued other gifts while in Fort Worth, including attendance at the council meeting of people from the diocese who came and sat in the gallery to be with us. I had several opportunities to hear something of their ministries. Another musical gift—very different from "Sweet, sweet Spirit"—of marvelous Anglican chant at a service of Evensong at All Saints' Cathedral brought back floods of memories of other services. The time in Texas, and the informal meetings and conversations, made it more clear to me than ever how the Episcopal Church can and must be enriched by the diversity of gifts I experienced in Boston and Fort Worth.

In my address to Executive Council, I referred to the gifts we have from our Anglican tradition and the lessons we have from our past. I also spoke of a gift of Jesus to the church: the ministry of hospitality. This gift to us, his church, carries with it the command that we continue in that ministry of hospitality to build up communities where all God's children are welcomed.

I think the people of this church have heard me say frequently over the past three years that this is a church with no outcasts, where all are included. The idea of gifts is part of that. By that I mean those we might think of as *receivers* of gifts—those on the margins of society, those who are homeless or ill, perhaps those who are in disagreement with the majority—they are also *givers*. We need the gifts of their understandings, in spite of our differences in opinion or our circumstances of life, perhaps because of those differences.

My sense of how wonderfully blessed with gifts we are, from tiny, new grandsons to people who powerfully disagree with us, has led me, quite naturally, to profound gratitude. How joyful a thing it is to give thanks to God, to offer our eucharists! How joyful a thing it is to offer our gifts to others and to receive their gifts!

Now, as we contemplate God's greatest gift to us, his Son, our Savior, Jesus Christ, out of our gratitude let us offer our gifts to one another, to Christ's church, and, in so doing, make our joyful offerings to God.

All blessings of this Easter season to you.

inside this month

nation

Building up the church: Bring your hammers and saws! p. 4

Coalition-14: Stretching the dollar for rural ministry p. 6

The church's annual check-up: Pulse rate assessed p. 7

Long Island: First women priests p. 10

WORLD

England: Free speech or blasphemy? p. 12

Haiti: Ministry in a nation on the edge p. 14

people & places

Virginia: Blacksmith crafts cathedral gate p. 18

New Jersey: Priest affords sanctuary to Central American refugees p. 19

Newark: The private life of a public man p. 22

centerspread

Dockside: In America's ports Episcopal chaplains extend an outstretched hand and open arms to lonely seafarers from around the globe p. 16

REFLECTIONS

Presiding Bishop's Easter Message p. 24

Resurrection: A meditation from Bishop Ting p. 25

Grieving: It's not the last word p. 26

Editorial: Clearing the record on Barbara Harris p. 30

QUOTE

"I am also a private person. . . I am a man who has feelings and passions."

—Bishop John Shelby Spong, p. 22

"...The suffering these people have known is so profound we cannot fathom it."

—Henry Atkins, p. 19

"If the wealthy churches of America don't wake up and keep a sense of mission before their members, they will end up as nice museums."

—Bishop William G. Burrill, p. 5



Evangelism commission: wrong pew or right pew?

"Oh, oh. I'm in the wrong pew. This isn't my cup of tea. I'm a traditional, Prayer Book Episcopalian," said Joan Bray of Avon, Conn., when she attended the first meeting of the newly formed Standing Commission on Evangelism.

That was last fall. The group has now met for the second time—and Bray has been elected chairperson.

"We set as our priority 'to present Jesus Christ in the power of the Holy Spirit in such ways as will lead people to confess him as Savior and follow him as Lord in the body of the church,'" says Bishop Alden Hathaway of Pittsburgh, a member of the commission.

Language of that sort was precisely what made Bray uncomfortable at first. "But of all the things I've been involved with in the church—and I'm over 50 years old, have been an Epis-

copalian all my life and on many diocesan committees and boards—I'd say this commission has caused me to go to my knees and to the Bible more than anything."

The commission held its second meeting in January at Church of St. Michael and St. George in St. Louis. "One of the things we'll do is lift up special people and programs of evangelism throughout the church," says Hathaway, "places where the Great Commission is being honored and followed. We schedule our meetings where such ministries are happening so we might experience them firsthand."

"This won't just be huge, burgeoning places like St. Michael and St. George," adds Bray. "We'll go to little places too, any place where Episcopalians are doing evangelism. We'll say, 'Tell us what you're doing that

works,' and then we'll report what we find, what is special about these places."

These will be places where Jesus Christ is the center of institutional and personal life, Bray expects. "I've been challenged as never before with really fundamental questions," she says. "Is Jesus Christ really the center of my life? Do I know Christ or just about Christ? Do I really believe that he walks with me, helps me make decisions, that the Holy Spirit empowers me to do what I do? Do I really expect—and want—God and Jesus to act in my life, or do I think I

can do it by myself?"

Many Episcopalians shy away from such questions, says Hathaway. "Our church is often complacent and confused. Our culture assumes it knows the message of Jesus Christ and then rejects it as outdated and irrelevant. We must encourage and build one another up for this common mission."

The commission's next meeting will be at the Community of Celebration in Aliquippa, Pa., amid what Hathaway calls "the industrial despair of the Steel Valley." The commission will report its findings to the 1991 General Convention.

'Reinvent the human,' planetary conference told

Leaders from a variety of professions met at Wainwright House in Rye, N.Y., on February 21 to hear futurist Thomas Berry speak on the ecological crisis facing Planet Earth. Sponsored by Laurance Rockefeller, philanthropist and environmentalist, the conference sought to introduce the leaders to a spirituality that reaffirms the human-earth connection.

Berry, the first Roman Catholic priest to have been made an honorary canon of the Cathedral of St. John the Divine in New York City, shocked leaders from the fields of religion, business, law, education, health and habitat by stating that the human race has become an "inviable species" and that the only hope for the future is to "reinvent the human."

"History is being made now primarily by the events between humans and the earth," he said. "We must judge all our human institutions, professions, programs by the extent to which they inhibit, ignore or foster a mutually enhancing human-earth relationship."

The modern problem of earth pollution, said Berry, is our current view of the earth. Ancient societies saw the earth as part of a community to which they also belonged. By contrast, "we have tended to think of the human species as in some manner different from the rest of the universe so that we don't have a conscious communion" with the earth. To modern society, the earth is "something to be controlled lest it control us."

Berry stated that unless attitudes change in the professions, people will say, "Leave it to the ecologists." Well, the ecologists can't do anything. This approach has to be integral with the professional life of society.

"Human economics must be seen as part of the ecology of the earth because that's the great corporation—and all human corporations are subsidiary to the great corporation."

Franklin Vilas, Jr., an Episcopal



Thomas Berry

priest who serves as executive director of Wainwright House, said the conference was the first of a series of discussions that will bring the thought of Thomas Berry into dialogue with leaders of a variety of disciplines.

Berry has served as a mentor to Matthew Fox, recently silenced by the Vatican for his radical views on creation. He asserted in his remarks that the religious institutions have lost the opportunity to exert leadership in global stewardship because of their cultural bondage to a patriarchal society.

On the other hand, Berry pointed to the fact that over 12,000 environmental groups have sprung up in recent years in the United States alone and cited this as a hope that a grass-roots change in human consciousness is underway.

Implications of this point of view for each of the sectors represented at the conference will be pursued in depth throughout the discussion series, which is co-sponsored by Laurance Rockefeller and Wainwright House.

This article was written from material supplied by Franklin Vilas, Jr.

HE IS RISEN



...THE LORD IS RISEN INDEED!

Easter is the triumph of hope over despair.

Through your generous gifts and support of the Presiding Bishop's Fund for World Relief, you bring hope to people in the world for whom everyday existence is an exercise in despair.

At this time when our children have Easter egg hunts, other children scavenge food from garbage cans in fetid slums.

When women walk in Easter parades, other women walk ten miles a day to gather firewood or to draw water.

These are people who live in despair. They need our caring compassion. They can be helped through the ministry of the Presiding Bishop's Fund for World Relief.

At this time, when we celebrate the Risen Christ, who brings hope into our lives, let us be instruments of his compassion and bring hope into the lives of others.

Please give generously to the Presiding Bishop's Fund for World Relief so that this ministry of hope can continue.



GIVING HOPE AND THE JOY OF EASTER

Enclosed is my donation for \$ _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Contributions are tax deductible

THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF
815 Second Avenue, New York, NY 10017
The Most Rev. Edmond L. Browning, Presiding Bishop, Chairman

A member of INTERACTION, the American Council for Voluntary International Action, the Fund qualifies for corporate matching grants. Assistance is provided on a non-sectarian basis, with legitimate need the only criterion.

Episcopal Shield Collection

All items gift boxed

Write or call
toll-free for
complete catalog.

Custom design
a specialty.

For the desk

Bookmark

1-800-523-5155



TERRA SANCTA GUILD®

858 Sussex Blvd., Box 300, Broomall, PA 19008

Need a new church? Why not build it yourself?

by Harry G. Toland

How do you build a new \$1.4 million church and parish house with a bank loan of only \$550,000? Well, for one, you inspire the congregation to turn itself into a construction crew. That's what happened at St. Mary's Church in rural Warwick Township, 37 miles west of Philadelphia, Pa.

John F. Maher, Jr., St. Mary's 36-year-old rector, says 80 of the parish's 112 communicant members turned to. The volunteer work hours they put in, he says, had a value of \$400,000.

Charles Stone, 41, a St. Mary's member who is a cabinet maker with contracting experience, saved more money by acting as the project's general contractor at a reduced fee. "Smart purchasing" and bidding further cut costs, he says. "This was a spiritually involved congregation," says Stone. "They wouldn't quit. They had to put in vacation time and money. Entrepreneurs put their businesses aside. People worked nights.

"Everybody worked on it. Kids carried out trash and got coffee. Our people did the bookkeeping and paper work, too."

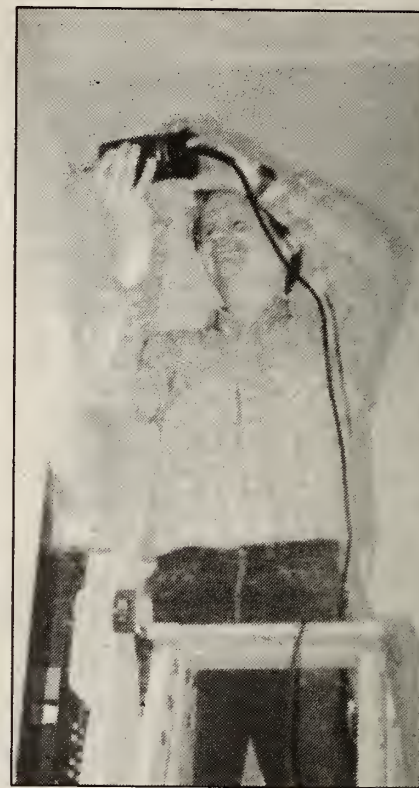
Specifically, St. Mary's people made and installed the windows and doors; put in the plumbing, main electric service, some of the wiring and electric fixtures; laid the asphalt shingle roofing, the church's random-width oak flooring; installed the pulpit, chancel seats, big mahogany cross, the fellowship room's brick fireplace; did the painting, outside decking and steps and landscaping.

That left for paid sub-contractors the excavation and foundation, framing, siding, clapboarding, interior drywall, curbing, parking lot and septic system.

The parish also realized \$180,000 from the sale of its former parish house-church school building, four doors away from the old church building, and a rental residence it owned across the street from the old church.

St. Mary's was a mission with average Sunday attendance of 19 when Maher, who has become a leader in church growth in the Diocese of Pennsylvania, went there as vicar in 1981. Attendance now runs 100 to 110, he says.

Expansion of the 1842 church building, surrounded by its graveyard, to accommodate the growth was impossible. Decades earlier, however, to gain fresh cemetery space, three acres of land had been bought across the highway, and ample room was available for a new church and parish



St. Mary's parishioner Charles Stone acted as general contractor.

house.

Maher and the congregation wanted a connected church and parish house, with a couple of nursery rooms, six church school classrooms, a fellowship room, offices and flush toilets; an amenity missing in the old church.

When contractors' bids started coming in for the project, however, it looked prohibitively expensive. Then Stone and other members, backed by Maher, made the do-it-ourselves pitch to the vestry at a special meeting on Palm Sunday, 1987. The vestry went for it.

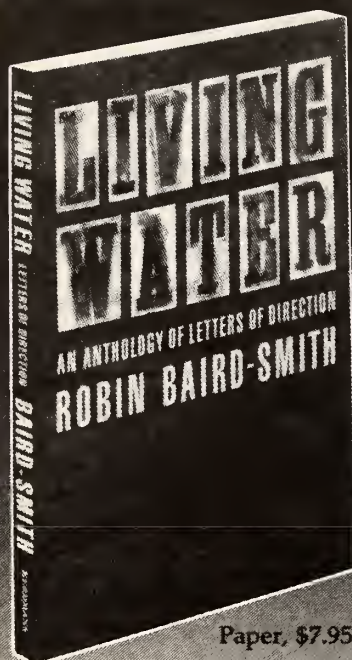
Ground was broken in June that year, and the first service was held in the new church on Advent Sunday, 1988. Suffragan Bishop Franklin D. Turner recently dedicated the building.

Some work remains to be done. Stone is making a spire for the church, which will be installed this spring after it is sheathed in copper; other members are making pews to replace the church's present folding, padded metal chairs.

But all the basics are in place, including the centrally placed pulpit and altar. "I wanted the Word and sacrament to be central—physically by placement," says Maher.

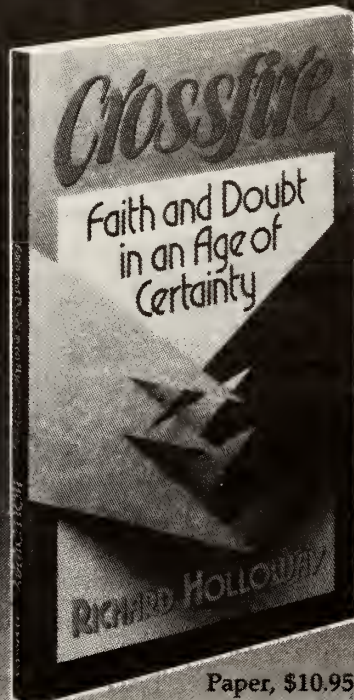
Parish secretary Margaret Shaner calls the new structure "the building God built."

BOOKS TO INFORM & INSPIRE



Paper, \$7.95

Written to offer advice or spiritual guidance, letters of direction have formed an intimate and telling part of the great spiritual tradition which is shared by all the Christian church. This collection spans the centuries: authors range from St. Paul to Carlo Carretto, from Teresa of Avila to Brother Lawrence. Although most of the letters were written before the advent of modern psychology, they reveal an understanding of the human condition that is timeless.



Paper, \$10.95

In this compelling book Richard Holloway explores the nature of Christianity and the issues on which it challenges us—faith and doubt, life and death. Totally committed to Christ and his message, Richard Holloway is not afraid to look objectively at the beliefs by which he lives. This relevant book will speak to committed Christians as well as those still seeking the faith.

At your bookstore, or call 1-800-633-9326
858 WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MICH. 49503

Education for Ministry materials in Spanish

The first year of Education for Ministry (EFM), the theological education extension program, is now available in a Spanish-language edition prepared under the auspices of the Society for Promoting Christian Knowledge. The first mentor training for these materials occurred in January at the Episcopal Theological Seminary of the Southwest in Austin, Texas.

About 650 EFM groups now exist in the United States. The materials, based on the core curriculum of the School of Theology at the University of the South, cover the Bible and the history of the church.

For more information, contact: The Rev. Edward de Bary, EFM Field Director, University of the South, Seawee, Tenn. 37375.

Even with a large endowment, stewardship is essential

Why would an endowed parish care about stewardship?

"If the wealthy churches of America don't wake up and keep a sense of mission before their members, they will end up as nice museums eating up their own endowments to stay alive," said Bishop William G. Burrill of Rochester.

Burrill addressed the fourth annual gathering of the Consortium of Endowed Episcopal Parishes at St. Paul's Church, Richmond, Va., early in February.

Stewardship was widely discussed by the clergy and lay leaders at the gathering. John Bishop, rector of Christ Church, Greenwich, Conn.,

and Larry Lord, a layman from St. Luke's, Atlanta, Ga., led a stewardship workshop.

"I learned from the workshop that the hard work of advance planning—as much as five years in advance—and year-round planning for stewardship is not only worth the effort, but essential. Following up carefully on new members is critical, too," said David Hegg, rector of St. Peter's, Morristown, N.J., and a past president of the consortium.

Both Christ Church and St. Luke's emphasize tithing. "The concept of proportionate giving seems to be out," Hegg said. "We realize that proportionate giving can mean any-

thing to anybody. Everybody gives 'proportionately.' The question is whether we are giving proportionately in order to reach the tithe."

Edward L. Salmon, rector of St. Michael and St. George in St. Louis, Mo., spoke of that parish's record of growth and stressed the need for programming that meets the needs of people. When he became rector there, Salmon persuaded his vestry to borrow money to expand staff and programming. "We're paying that money back now, and we're still adding programs. If you want to grow, don't cancel programs. *Expand programs*,"

Salmon said.

Senior warden Lewis B. Flinn of St. Paul's, Richmond, provided a detailed case study of the host parish. Many consortium members saw similarities to their own parishes.

"I learned what a mistake it is not to spend an endowment," one participant said later. "I heard how some St. Paul's parishioners didn't support the parish so long as part of the endowment income was just enhancing the endowment itself. They said, 'Why should I support this if the people making the decisions won't even put their full support into it?' We have the same situation in my own parish."

VISN network triples cable TV air time

by Richard H. Schmidt

VISN, the faith and values-based cable television network, expanded its programming April 3 to 15½ hours each weekday and 18 hours on Saturday, thus tripling its broadcasting time.

The network, launched last fall by 20 main-line faith groups including the Episcopal Church, reaches 18 million households.

Jeff Weber is vice-president in charge of programming for the network and former production chief of the Nickelodian children's cable channel. He spoke enthusiastically about the programs VISN has acquired:

- *Hard Decisions*, produced especially for VISN, will examine ethical dilemmas in business, law, medicine and other areas.

- *Songs of Praise* will feature religious music from around the world and unusual locations close to home.

- *Family Theater* will offer poignant and often controversial dramas on family concerns such as faith development, personal relationships, self-esteem, chemical abuse, death of a loved one and first love.

Other VISN programming will include documentaries, worship services and children's shows.

Local cable channels are able to pre-empt several hours of the VISN schedule each week for locally generated religious broadcasts.

No program broadcast on VISN, whether national or local, may appeal for money, proselytize or criticize another faith group. "Our purpose is to give each faith group a chance to tell its story," says Daniel Matthews, chairman of the board and rector of Trinity Episcopal Church, New York City.

The decision to offer VISN is made by each local cable company. Cable viewers who do not receive VISN and would like to know how to approach the management of their local cable companies may write to VISN, 74 Trinity Place, New York, N.Y. 10006, or call (212) 602-0738. A complete weekly schedule of VISN programming is also available.

Among Their Many Virtues... The Episcopal Clergy Are Excellent Insurance Risks



That's the reason we've been able to develop specially priced life insurance plans just for them.

Church Life has now available Indeterminate Premium Policies designed and rated specifically for priests and seminarians of the Episcopal Church.

Indeterminate Premium Policies are a rarity in an age of inflated prices: an old-fashioned, honest-to-goodness bargain. IPPs have *adjustable premiums* that permit the policyholder to benefit from any anticipated improvements in Church Life's earnings, operating expenses and mortality experience.

The Policyholder Benefits

In a word, the policyholder can become the direct beneficiary of the company's savings from reduced costs.

For details about this clergy-oriented, money-saving insurance plan, call Joe Ganci or Tony Rossi at toll-free 800-223-6602 (in New York City, 212-661-6700). Or send us the coupon below. Either way, we'll get back to you by mail with the pertinent facts and figures for you to make an informed decision about this rare bargain.

Form 230, 225



CHURCH

Church Life
Insurance Corporation

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

An Affiliate of
The Church Pension Fund

Church Life Insurance Corporation

800 Second Avenue, New York, N.Y. 10017

Please send me a Data Sheet for use in requesting additional information, by mail, about your new policy plan for the Episcopal clergy.

Name _____

Address _____

City _____ State _____ Zip _____

Date of birth _____

Coalition-14 weathers budget crunch—for this year

by Dick Snyder

Allocating \$1.4 million in Episcopal Church funds produced some strains among the members of Coalition-14 (C-14) at the group's annual meeting. But when the dust had settled, C-14 remained committed to ministry among American Indians and Alaskan natives and had generally satisfied the dioceses seeking grants through the coalition—for this year at least.

C-14 comprises 16 largely rural, aided and geographically large western dioceses—Alaska, Arizona, Eastern Oregon, Eau Claire, Idaho, Montana, Navajoland, Nevada, North Dakota, Northern Michigan, Rio Grande, San Joaquin, South Dakota, Utah, Western Kansas and Wyoming.

The annual board meeting was held February 20-23 at the Franciscan Retreat Center in Scottsdale, Ariz. The board consists of the diocesan bishop or his representative and two other representatives from each member diocese.

The coalition was formed in the early 1970's by 14 of the church's aided dioceses, then called missionary districts. In addition to being the vehicle to distribute a block grant from the Episcopal Church, the coalition also sought to develop new forms of ministry, especially among Indians.

Prior to the coalition, each missionary bishop traveled to New York City individually, and the one with "the

best pocketful of stories about the wild west came back with a pocketful of money," recalled Bishop George Masuda, retired bishop of North Dakota and C-14's first president.

Those attending last year's board meeting revised the group's goals and bylaws to reflect the changing nature of the coalition.

Most of the church's ministry among American Indians and Alaskan natives is conducted in C-14 di-

ceses: South Dakota, North Dakota, Navajoland and Alaska. Together, these dioceses received almost 80 percent of the \$1.4 million in church funds allocated to the coalition.

Total requests for funds from the dioceses already receiving grants was \$1,469,554. Charles Bailly of North Dakota, head of the budget and review committee, noted that amount was around \$55,000 more than the amount available from the church.

In addition, three new requests totaled \$92,000. Those were for a cluster ministry program in Montana, a Hispanic and Asian ministry program in San Joaquin, and a regional ministry program in Western Kansas.

Bailly said the requests were "well documented" and "exciting new missionary thrusts" but could not be funded because of the lack of funds.

Priscilla Bell of Montana asked during the budget hearing how the coalition plans to fund next year's budget since "you can't meet your budget now."

Next year's budget will be affected by additional costs in North Dakota and Navajoland, both of which are without bishops now but plan to elect bishops this year and will need funds for their salaries. Coalition members agreed to be aggressive in seeking additional funding from the church.

Bishop Craig Anderson of South Dakota, who had requested \$600,000 and was cut back to \$564,000, said the cut in his budget was "critical" and asked that funds be restored. He noted that when he began his episcopal duties in South Dakota, he developed a five-year plan which the coalition approved. This would be the final year of the plan, which calls for restoring several of the clergy positions which had been eliminated in previous years.

Bishop Ci Jones of Montana noted that South Dakota's problems with deficit spending in previous years have been dealt with.

He added that the coalition will have to rethink its basic policy of developing financially independent dioceses since that concept "is dead wrong" in light of increasing requests for aid each year.

The budget crunch was relieved in part through a grant to the coalition from the Diocese of Utah. Bishop George Bates, noting that Utah was formerly an aided diocese, pledged \$50,000 annually for each of the next three years.

In addition, Bishop William Wantland of Eau Claire said his diocese has established a \$100,000 trust fund and that interest from it will be available through a grant program for C-14 dioceses.

Dick Snyder is a free-lance writer living in Winnemucca, Nev.



Executive Council member Phil Allen and native American ministries staff officer Owanah Anderson at Coalition-14 meeting.

Philip Allen 'encouraged' for Indian work

Developments in Indian ministry, made during the annual conference of Coalition-14, caused "encouragement" in Philip Allen, chairman of the National Committee on Indian Work (NCIW).

Allen, who spoke at the conclusion of the annual conference, said he had emotions ranging from "being upset" to "being impressed and grateful" during the four-day conference.

One of the coalition's goals since its inception has been the development of ministry among American Indians and native Alaskans. The coalition provides grants to mem-

ber dioceses, and most of that money goes to dioceses with significant Indian ministries.

NCIW is chartered by Executive Council to be responsible for Indian ministry. But, noted Allen, it has an annual budget of only \$218,000.

Allen agreed with C-14 board members that the coalition needs to be more aggressive in its request for funds from the Episcopal Church. "As a member of Executive Council, I will support your request. But you will have to work for more money. I am not aware of any advocates you have had."

Allen said, "Empowerment is our number one issue." That includes representation of Indian and native people in all levels of the church's structure.

Owanah Anderson, national staff member for Indian work, said "great strides" have been made in empowerment.

Concluding his remarks, Allen said he was leaving the conference more encouraged than when the meeting began. He said he looks forward to continuing to "build bridges" between C-14 and NCIW "so that we don't forget why we're here: to serve people."

Silk Screened APRONS

Have you hugged an Episcopalian today?

- Navy imprint on yellow apron (E501) or
- Royal blue imprint on white apron (E502)
- Durable easy care fabric
- Waist pocket
- Adjustable neck strap
- 36" long x 24" wide
- Quality Crafted

Apron E501 or E502: \$9.00. Two aprons: \$16.00. Six aprons: \$42.00. Specify color(s) desired. Include street address (UPS delivery). Add sales tax for delivery in N.Y. Money Back Guarantee. Also available for other denominations.

Marketing Tangibles
E. Rawson Road, Cuba, N.Y. 14727
(716) 437-2923

"BURIAL in THE CHURCH not from THE CHURCH"

After careful research and planning, we installed a 64 unit Armento Columbarium. We were pleased that within four months, 29 niches had been claimed. Much of this positive response was due to the education and preparation of the congregation.

The expert craftsmanship and the rich beauty of the bronze combine to enhance the north entrance into our nave. This is especially important since the installation is part of the fabric of our baptismal area. We truly act out what we believe - that we are baptized into the death and resurrection of Jesus Christ.

We have the capacity to expand to 240 niches and intend to proceed as soon as the need indicates.

Joseph DiRaddo

The Reverend Joseph DiRaddo, Rector



Modified arrangement of Niches by architect 1st Phase, 64 niches, Grapevine Design

Special thanks are due for the success of this columbarium ministry to the untiring efforts of Joyce M. Griffin and for the fine architectural designs by Kenneth Martin Graves Architect Chairman, Columbarium Committee.



The Reverend Joseph DiRaddo Rector St. Luke's Episcopal San Antonio, Texas

ARMENTO Liturgical Arts

1011 Military Rd.
P. O. Box 39
Buffalo, NY 14217
Phone: 716/875-2423
FAX: 1-716/875-8011

Write or FAX for FREE Kit of Information

State of the Church: Reports reveal surprises

by Roswell O. Moore

Several years ago while on a ski trip to Sun Valley I broke my ankle. When I was brought into the Mollie Scott Clinic, a nurse first took my temperature, pulse and blood pressure. Then a doctor examined my ankle and ordered an X-ray of my whole leg. Within an hour I was in a full leg cast, from toes to hip, supplied with a pair of crutches and on my way.

None of the data the clinic gathered mended my broken ankle, but all of it was useful in providing an accurate picture of my condition and of what could appropriately be done for me.

For 30 years as a parish priest I filled out the annual parochial report forms to the best of my ability, always wondering what earthly use there was for all that information. As a member for the past six years of the Committee on the State of the Church, which shares with Executive Council responsibility for the reports and their interpretation, I've begun to see their usefulness in providing a picture, a profile of the church as it really is and an indication from past trends of the directions it may go. Statistics are not the beating heart, the life of the church, but they do provide a realistic way of assessing our present condition as we plan for the future.

Because of delays in filing and processing the parochial reports, the most recent picture now available comes from the end of 1987. It's a lean body which appears before us, having declined in baptized membership 11.6 percent since 1980. But I must point out that the category of "baptized

Percentage of members who worship regularly and giving per household are at all-time highs. But the Episcopal Church's 'market share' of the population has shrunk. Church is healthiest in southeast.

membership" was changed in 1986 to include only those recorded as "active in the congregation." With no further definition of "active," the tally in each congregation was left to subjective assessment. The pessimists who use these figures to predict the decline and fall of the Episcopal Church have failed to notice the changed scale on which it is being weighed.

Some measures of health give a more encouraging picture. Almost 45 percent of the church's membership attended worship on the average of four key Sundays, the highest recorded percentage ever. We have 27 pledging units per 100 members, again a high point. Giving for the church's work has risen considerably faster than inflation to \$9.78 per household per week.

This lean, healthy body is, however, less and less easily seen in the general population growing up so rapidly around it. In 1960, Episcopalians were 1.9 percent of America's people; in 1980 they made up 1.4 percent and by 1987 were only 1.02 percent. The greatest decline in "market share" occurred in the northeastern part of the country, traditionally the church's stronghold. Only in the

southeast and southwest has the church come anywhere near holding its own with the overall population increase.

The most intriguing story lying hidden behind the 1987 statistics has to be in Province IV, the southeastern United States. Almost one in five Episcopalians now lives there, and it is one of only two provinces whose membership increased that year. It has the highest population of Sunday attendance and pledging units as well as the largest number of church school pupils and the largest proportion of students to total membership. These are "readings" which include health and vitality. They may lead us to ask, "What is really happening in that part of the body?"

For all its talk about evangelism, the actual performance of the Episcopal Church gives little encouragement. Adult baptisms, which are the only statistical indication available of new commitment to faith in Jesus Christ, peaked in 1980, both in total numbers and in proportion to membership. They have steadily declined ever since. Why should more than 300 Episcopalians be needed to bring one person to baptism?

Our church does somewhat better

as a kind of "graduate school of religion" for those whose Christian faith has been formed elsewhere. The number of adults confirmed and received, most from other churches, has continued to increase steadily—in 1987, 12 per 1,000 members compared with three adults baptized per 1,000.

Particularly interesting to me on the west coast, where we have a much higher proportion of unchurched people and of those coming from non-Christian overseas cultures, is the significantly higher proportion of adult baptisms in Province VIII—4.8 per 1,000 members in contrast to 3.0 nationally. Does evangelistic work take different forms in the varying sub-cultures of our country? What are we doing locally to experiment with the appropriate forms of evangelistic activity among those of our own community?

Though they provide only one sort of profile for the condition of the Episcopal Church and not the whole story, the data from the parochial reports must be looked at seriously and realistically in our planning for the future. They do not support either the rosy hopes of those who would like to think we are doing just fine as we are, thank you, or the gloomy fears of those who see us going to hell in a handbasket.

Like the doctor in the clinic, we must take into consideration the clearest, most realistic description of our actual condition as we seek to equip this body for the tasks which lie ahead of it.

Roswell O. Moore, a priest of the Diocese of California, is a member of Executive Council and of the Committee on the State of the Church.



from ST. MARK'S PRESS A LECTOR'S GUIDE TO THE EPISCOPAL EUCHARISTIC LECTIONARY

Recognizing that the performances of the Liturgy of the Word is an area of our public worship in need of attention, and that no Lector or Lay Reader can be effective without preparation, **A Lector's Guide** is designed to assist in understanding the Propers, containing an outline of the general sense of the passages of Cycles A, B and C for the Sunday Readings along with suggestions for presenting the text. While designed by author Frank Mulligan from long experience in helping people deliver the Word with maximum effectiveness, **A Lector's Guide** is also indispensable for Bible Study and adult education programs.

It makes a perfect companion to the **Episcopal Eucharistic Lectionary**, now in its 7th printing and found in more than 1000 parishes across the U.S. Available in both RSV and NEW ENGLISH editions, the **Lectionary** contains the words of the Gospel, Epistle, Lessons and Collects for years A, B and C in ONE compact and easy to use volume.

ORDER BOTH TODAY.

Perfect-bound **A Lector's Guide** only \$12.00

Perfect-bound **Lectionary** only \$12.00

Spiral-bound **Lectionary** only \$14.00

(A shipping/handling charge will be added to your order.)

Quantity Discounts Available

For information, or to place your order call

TOLL FREE 1-800-365-0439

VISA/MASTERCARD accepted

ST. MARK'S PRESS

2040 Westridge Drive
Wichita, KS 67203

Ending The Hurt...

You can't handle him anymore. He's getting into trouble at school and on the street. He hurts, you hurt. The anger you feel is as bad as the pain. You have a sense of guilt, too, even though you brought your son up right. Now the trouble he gets into is his. You hope he'll turn around, straighten up. But you know just wishing for the best isn't the answer.

He may have a psychological problem known as **Conduct Disorder**. It can tear lives and families apart. At St. Francis, we put them back together. We specialize in treating conduct-disordered teenage boys, and we've been doing it successfully for over forty years. Our three residential treatment centers combine intensive psychological counseling and psychiatric therapy with a Christian, home-like setting, "mainstream" schooling, and community activities. We work closely with parents and doctors . . . to end the hurt.

We Bring Families Together Again . . . Sharing your concern about a troubled boy you know is one way to help us rebuild a shattered life and reunite a family. Another is by sending a tax-deductible contribution so that we can continue to treat those who need our help most . . . without regard to family resources.

To end the hurt, write or call:

The Rev. Canon N. Kenneth Yates

St. Francis Homes, Inc.

National Office • 509 East Elm

P.O. Box 1340 • Salina, Kansas 67402-1340

Phone Toll Free 800-423-1342.

In New York, Call 800-822-4363.

In Kansas, Dial 913-825-0541 Collect.

JCAHO Accredited • CHAMPUS Certified • Financial Assistance Available



© 1988H St. Francis Homes 239

UTO grant assists Ute Indian church revival

by Sarah T. Moore

January 28 was a day of colorful celebration at St. Elizabeth's Church, Whiterocks, Utah, thanks to joint efforts of the United Thank Offering and the Diocese of Utah.

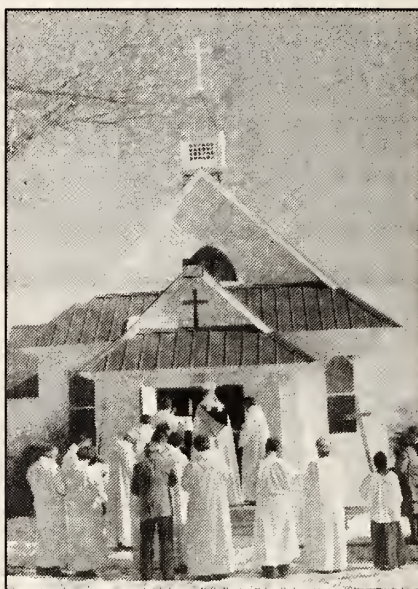
The church, which has maintained an Episcopal presence for 84 years on the Uintah and Ouray Indian Reservation on the Utah-Colorado border 200 miles east of Salt Lake City, was remodeled over the past six months with a \$25,000 UTO grant and a matching amount from the diocese.

St. Elizabeth's fell into disrepair more than 30 years ago. A community effort in this town of approximately 250 native Americans has transformed a "flapping shingled" structure to a crisp, functional house of worship.

"I have never seen such a dramatic change in such a short time," said Peter Maupin, the interim priest serving St. Elizabeth's and the sister Church of the Holy Spirit at Randlett.

Under sun-drenched blue skies with the snow-covered Uintah mountains as a backdrop, red-skirted acolytes led vested clergy and laity to the sparkling white, blue-roofed church.

"This symbolizes your search for



St. Elizabeth's Church, Whiterocks, Utah

God, our common search. . . for love for each other, for justice and for a common place in community," said Bishop George E. Bates at the church's rededication service. "This is holy ground where we can pray, sing, rejoice, receive the sacrament of his body and blood."

About 100 worshipers joined Ute Episcopalians in celebrating the

"miracle" of rebirth of the spiritual center of the Whiterocks Episcopal community. The congregation of visitors and residents included people with ties old and new to the church.

Henry Wopsock, 82, "grandfather" of his people, read the epistle in the Ute language. Baptized at St. Elizabeth's in 1924, Wopsock has lived in Whiterocks most of his life. A community nurse, standing in the narthex, commented that she had delivered many of the children in the congregation. Brother Burnell Hammons, Pentecostal minister on the reservation, was introduced as the local contractor who worked on the remodeling.

"We want to thank all people for what they are doing for each other," said Quentin Kolb, director of the Bishop's Council on American Indian Ministries and a member of the Ute Indian tribe. He grew up in the Uintah Basin and attended St. Elizabeth's as a youngster. He has overseen the rejuvenation of St. Elizabeth's ministry.

"The Church of the Holy Spirit and St. Elizabeth's are the spiritual meeting grounds of all people who live here in the Uintah Basin," he said. Consequently, the diocese is seeking to place a team ministry of priests and social worker to serve Episcopalians in the area.

Sarah T. Moore is editor of Utah's *Diocesan Dialogue*.

Church basement is 'life saver' for Red Cross

When Bill Larson, a regional director of disaster services for the Red Cross, came to Frankfort, Ky., to set up a flood relief operation in February, he found a couple of hundred people milling around the local chapter headquarters.

A bigger service center clearly was needed immediately. Larson, a member of Calvary Episcopal Church in Memphis, Tenn., looked out the window, spotted the Episcopal Church of the Ascension across the street and made a phone call. He reached Peggy Conway, church secretary, whose husband Joseph is Ascension's senior warden.

The result was the Red Cross set up its disaster service center in the basement church school quarters of Ascension's parish house and used it for weeks. By March 6, 439 families had been helped out of the center.

"It's been a life saver," said Pat Blackburn, local chapter executive.

The Red Cross also has been using the church's kitchen for a canteen from which it served coffee and meals to flood victims visiting the center for help and to Red Cross volunteers.

Peggy Conway said a dozen Ascension families had to leave their homes when the Kentucky River overflowed.

Midwest link to Nigeria shows signs of age

by Betsy Rogers

When bishops and delegates to the annual synod of Province V, the Province of the Midwest, gather in Glenview, Ill., April 3 and 4, the future of the province's relationship with the Church in the Province of Nigeria will be widely debated.

The unique provincial-level relationship, the only one in Anglicanism, is expected to continue for at least another two years, but it is showing signs of age and may come to an end in 1991.

At a meeting in St. Louis in January, the Province V Companions in Mission Task Force, representing eight of the province's 14 dioceses, assessed the status of the provincial relationship and passed a motion recommending that it continue until 1991 when results are expected from an evaluation of the relationship.

While individual dioceses may continue their links with one or more Nigerian dioceses, at the diocesan level the Nigerian connection seems weaker. At least two dioceses, Chicago and Northern Michigan, have brought relationships with Nigerian dioceses to an end, and others are considering doing so within two years.

The provincial link dates from 1978 when Samuel Van Culin, then executive for national and world missions for the Episcopal Church, proposed it to midwestern bishops and then took the proposal to Nigerian bishops at the Lambeth Conference the same year. It has been since then a means of supporting individual dioceses as

they sought to grow in their own companionship links and a basis for unique contact between Nigerians and Americans.

In June, 1988, for instance, Janet Lewis of the Diocese of Indianapolis and William Wood of Michigan attended the institution of Joseph Adetiloye as the new archbishop of Nigeria. They were the only non-Nigerians at the service.

Young people from the province also traveled to Nigeria in 1986. According to Wood, the youths were warmly received by the Nigerians, who said, "You are sending us something of real value—your children."

Many diocesan-level exchanges have also occurred, Americans traveling to Nigeria and Nigerians coming to this country. These trips were learning experiences for all involved. The Nigerians' evangelistic enterprise and commitment to prayer were humbling and instructive for many American visitors; the Americans' openness and willingness to share the problems as well as the joys of church life here impressed the Nigerians.

The rapid growth of the church in Nigeria, from 16 dioceses in 1978 to 26 now, imposes additional strains on the provincial link. The new dioceses all seek companionships, but many midwestern dioceses are unable to assume additional relationships. As more and more companionships are established outside the Province V-Nigeria umbrella, the provincial-level ties weaken.

Betsy Rogers is a free-lance writer and editor of *The Springfield Current*.

BIBLES

TO HELP YOU REACH OUT

Low-Cost Versions That Bring the Word of God to Everyone

The need to spread the Good News is so very great today, and the American Bible Society can help you meet that need . . . inexpensively and with a variety of Bible versions to suit your specific requirements. Whether you buy one Bible to give to one person for personal use or a large quantity for community sharing programs, classroom use or presentations, these faithful translations—at \$1.50 each—will enable you to bring God's love to everyone.

- 1. Good News Bible. Today's English Version.** A full-size edition for evangelical outreach and distribution. This popular, easy-to-understand Bible for modern readers has section headings, Bible-book introductions and outlines, cross references, word list, footnotes and maps. Paperbound. (5 1/4 x 8 in.)
Order No. 00599 \$1.50
- 2. Holy Bible. King James Version.** This cherished Bible has been a "close member of the family" for ages. Now it is available inexpensively in verse-style text and easy-to-read type, with descriptive section headings and a helpful list of words that have changed in meaning. Paperbound. (5 1/4 x 8 in.)
Order No. 00281 \$1.50
- 3. Holy Bible. Revised Standard Version.** Beloved for its clarity and accuracy of translation, this NEW low-cost edition makes the Word of God come alive in private devotions and study or public worship. Paragraph style, pronunciation helps for difficult proper names, footnotes, cross references and maps. Paperbound. (5 1/4 x 8 in.)
Order No. 00445 \$1.50
- 4. Holy Bible. New King James Version.** This edition replaces obsolete words to make understanding easier, while retaining the KJV's beautiful and majestic style. At this low price, you can purchase in quantity for all your programs. Presented in verse style, the New KJV includes section headings. Paperbound. (5 1/4 x 7 3/4 in.)
Order No. 00713 \$1.50

Order No.	Quantity	Item	Price	Total
00599		Good News Bible	\$1.50	
00281		Holy Bible, KJV	\$1.50	
00445		Holy Bible, RSV	\$1.50	
00713		Holy Bible, NKJV	\$1.50	
			*Handling Fee	
			Sales Tax (CA Only)	
			My Gift for World Outreach	
			GRAND TOTAL	

Name _____
 Street _____
 City _____ State _____ Zip _____
 Enclosed ☐ check ☐ money order
 Amount enclosed \$ _____
 Handling Fees: \$0.01-\$9.99 add \$.50 CREDIT CARD ORDERS: For faster service, call 1-800-543-8000, and charge your order to your MasterCard or Visa. Minimum credit card order: \$20.00 and over add \$1.95. All orders are subject to \$1.95 handling fee.
 Prices of all items apply only in the USA and are subject to change without notice.

NO3235

Mail to: American Bible Society, P.O. Box 5674, Grand Central Station, New York, NY 10163

CALENDAR

March 27-30

11th National Workshop on Christian-Jewish Relations, Omni Hotel, Charleston, S.C. Contact: South Carolina Christian Actions Council, Box 3663, Columbia, S.C. 29230.

April 7-8

Visitors' Weekend, Episcopal Theological Seminary of the Southwest, Austin, Texas. Contact: Jan Wallace, ETSS-W, Box 2247, Austin, Texas 78768, or (512) 472-4133.

April 17-20

National Workshop on Christian Unity, Hyatt Regency Hotel, Indianapolis, Ind. Contact: Indiana Council of Churches, 1100 W. 42nd St., Indianapolis, Ind. 46208, or (317) 923-3674.

April 17-20

Episcopal Communicators Annual Conference, Fort Magruder Inn, Williamsburg, Va. Contact: Ruth Nicastro, Episcopal Communicators, Box 2164, Los Angeles, Calif. 99051, or (213) 482-2040.

April 25

St. Mark the Evangelist

April 3-May 7

Days of Remembrance (May 2: Yom Hashoah, or Holocaust Remembrance Day). Contact: U.S. Holocaust Memorial Council, 2000 "L" St. NW, Suite 588, Washington, D.C. 20036, or (202) 653-9219.

May 1

St. Philip and St. James, Apostles

May 1-2

Episcopal Healing Ministry Foundation Conference, Convent of the Transfiguration, Glendale, Ohio. Contact: EMMH, Box 42120, Cincinnati, Ohio.

May 4

Ascension Day

May 14

Pentecost

May 14-19

Journey into Wholeness, Epworth-by-the-Sea Conference Center, St. Simon's Island, Ga. Exploration of Jungian psychology for the Christian pilgrimage. Contact: Jim, Annette, or Sid Cullipher, Box 25759, Greenville, S.C. 29616, or (803) 268-3947.

May 21-25

Encuentro, Trinity University, San Antonio, Texas. Sponsored by World Council of Churches Commission on World Mission and Evangelism. Contact: Wayne Schwab, Evangelism Officer, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

May 31

Visitation of the Blessed Virgin Mary

June 9-11

19th Annual Faith Alive National Conference, Kanuga Conference Center, Hendersonville, N.C. Contact: Faith Alive, Box 1987, York, Pa. 17405.

June 11

St. Barnabas the Apostle

June 12-16

Executive Council, Westin-William Penn Hotel, Pittsburgh, Pa.

June 12-16

Association of Anglican Musicians Annual Conference, Loyola University, Chicago, Ill. Contact: William A. Bottom, 9228 Oak Park Ave., Morton Grove, Ill. 60053.

June 15-17

Anglican Fellowship of Prayer International Conference, Chatham College, Pittsburgh, Pa. Contact: Marie Woods, Holy Cross Church, 7507 Kelly St., Pittsburgh, Pa. 15208, or (412) 242-3209.

June 23

Festival of Healing, Order of St. Luke Annual Conference, Cathedral of Sts. Peter and Paul, Washington, D.C. Contact: Rusty Rae, Sharing Magazine, 8440 136th St., Renton, Wash. 98056, or (206) 277-0502.

June 23-25

Called to the Academic Life, Kenyon College, Gambier, Ohio. Contact: Sam Portaro, Jr., Brent House, 5540 S. Woodlawn Ave., Chicago, Ill. 60637, or (312) 947-8744.

June 24

Nativity of St. John the Baptist

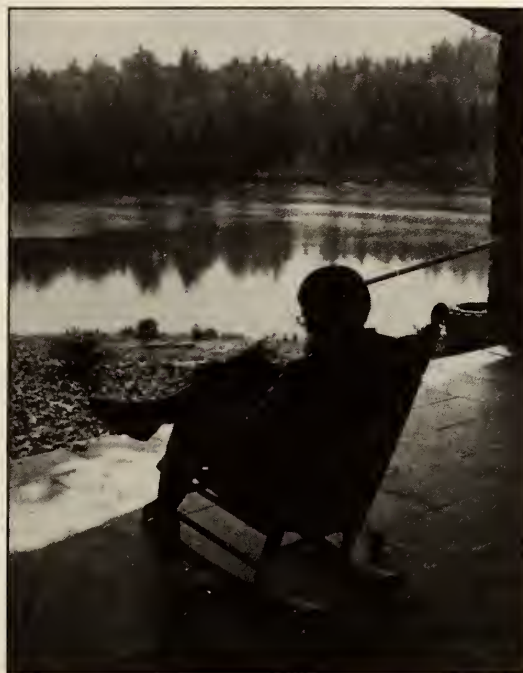
June 29

St. Peter and St. Paul, Apostles

Touching hearts...

Kanuga
AN
EPISCOPAL
CENTER

Postal Drawer 250
Hendersonville, NC 28793
704/692-9136



Conferences

Since 1928 Kanuga has challenged Episcopalians to think, to question, to pray, to seek and express God in this broken world.

Today Kanuga continues to present speakers of renown and conferences of distinction. Christians from across the country find answers, opportunities, and tangible knowledge directly related to life in the '80s and beyond.

We invite you to join us for the conference of your choice. Plan to bring the family, for there are special rates for spouses and youngsters. We also offer team discounts for conferences, and a reasonable stayover package is available for those wishing to use Kanuga as homebase for visiting area attractions after a conference ends.

Guest Periods

Located in the scenic Blue Ridge Mountains, Kanuga has always drawn families and friends for relaxation and fellowship. Renewal -- so important in our busy lives today -- comes easily at Kanuga.

A quiet stroll by the 30-acre lake...a majestic view from your own mountaintop...worship at the wooded St. Francis Chapel or in the historic pine-paneled indoor chapel...screened porches and calico curtains in our cottages...balcony views in the inn...fine food and good friends. Kanuga is this and more during guest periods in each season of the year.

Planned activities for youngsters allow parents time alone, time together. Arts and crafts classes, evening entertainment, and yet plenty of time to do nothing. A chaplain is always in residence.

Choose your favorite vacation time and reserve space for your party now.

Facilities for Your Meeting

Perhaps you are searching for a special place to hold a business meeting, a training session, a retreat, or your own conference. Do keep Kanuga in mind.

There are 52 buildings on our 1,200 wooded acres, all designed for making your group's session most enjoyable. Our staff is well trained in hosting an effective, pleasant gathering.

Contact Ray West or Carol Black for more information about booking your next meeting at Kanuga. We'll be happy to have you.

touching minds

1989 Schedule

Conferences

- Connecting Sunday AND Monday: Exploring the Ethics of American Corporate and Public Life (made possible by the Bowen Endowment), February 22-24
- Conference for Large, Multi-Staff Churches, April 3-6
- Women's Conference: Dimensions of Commitment, June 4-7
- Junior Young People's Conference (for grades 7-9), June 11-16
- Senior Young People's Conference (for grades 10-12), June 11-16
- Conference for Adults Who Work With Youth, June 11-16
- Bible Symposium (with the Rev. Elizabeth Canham, the Rev. Everett "Terry" Fullam, and Dr. Walter Harrelson), June 18-23
- Ron DelBene Conference: Praying With the Sick and Dying, June 18-23
- Church Arts Conference, June 18-23
- Christian Education Conference (with Dr. James W. Fowler), June 25-30
- Christianity and Literature. "C.S. Lewis: His Journey and Ours," June 25-30
- Family Life Conference, July 2-7
- Spirituality Conference, July 2-7
- Stewardship Conference, July 2-7
- Renewal Conference, July 9-14
- Young Episcopalians Meet the English Church. A tour to England for ages 14-17, July 11-28
- Conference for Resource Librarians and Archivists, October 8-11
- Winterlight XIV Youth Conference (for grades 9-12), December 27-January 1, 1990
- Vestry Leadership Conference, January 12-14, 1990

Guest Periods

- Easter at Kanuga, March 21-27
- Summer Guest Period, July 15-September 2
- See the Leaves, October 15-22
- Thanksgiving at Kanuga, November 21-26
- Christmas at Kanuga, December 21-26

Camps

- Camp Kanuga for Boys and Girls (5 sessions), June 10-August 19
- The Wildlife Camp of the National Wildlife Federation (4 sessions), June 18-August 19

Name _____

Address _____

City _____

State _____ Zip _____

Please send me more information on these events:

☐ Send me a free 1989 information booklet.

☐ Tell me more about hosting a meeting at Kanuga.

Mail to Kanuga, Dept. E,

Postal Drawer 250, Hendersonville, NC 28793

704/692-9136

Long Island's women priests: Patience paid off

by Elizabeth Eisenstadt

"It was a miracle of cooperation," says Anne Lyndal of the service in which she and two other women were ordained priest February 18. "It was exactly what we planned and beyond what we hoped for."

Ordained a deacon in 1979, Lyndal has waited more than nine years to become a priest in the Diocese of Long Island. Colleague Noreen Mooney was ordained deacon in 1983; Janet Campbell, the third ordinand, became a deacon in 1988. Orris Walker, Jr., bishop coadjutor of Long Island, ordained the women.

Walker, elected in 1987, favors the ordination of women to the priesthood; diocesan Bishop Robert Witcher does not. In November of last year Witcher turned over jurisdiction of the ordination process to Walker, thus paving the way for the women's ordinations.

In 1984 Lyndal asked Witcher if he would use his sabbatical to consider the question of women in the priesthood. When he returned, according to Lyndal, he said he was unable to resolve his doubts.

"I support the apostolic ministry of bishops, priests and deacons as the church catholic received it from our Lord and affirmed it for every generation until our own," Witcher said in the letter he sent diocesan clergy in February. "There has never been a question for me of the validity of women's ministries for I have been

ministered to by women for all of my life, including spiritual direction."

Then Lyndal and Mooney began a canonical tug-of-war with the diocesan standing committee which was to last until 1987. Before a priest or a

deacon can be ordained, he or she must have a testimonial from the standing committee which says there is "no reason to suppose the existence of any sufficient obstacle, physical, mental, moral or spiritual," to

that candidate's fitness for ordination (Title III, Canon 9, Sec. 8).

"The people on the standing committee who opposed the ordination of women as priests were some of the finest people I ever met," says Robert Royce. A standing committee member, Royce is also the diocesan chancellor. Opponents simply did not believe, conscientiously, that women could be priests, he says. "We drifted along until the normal political process of the diocese elected people to the standing committee who could support women's ordination."

As is his prerogative, Walker decided that all three women would be ordained together. Since the three were not well acquainted, it was, Lyndal says, "important for us to be open, honest and united in the enterprise."

Although she had hoped to be consulted about whether the ordinations would take place separately or together, the joint venture was a "much more powerful event." Their work on the service could serve as a model for collegiality, which Lyndal feels is sorely needed in the church.



New priests at first press conference. From left: Noreen Mooney, Anne Lyndal, Janet Campbell.

Differences don't deter deacons

Strong calls for the church to support its deacons and other diaconal ministers and to value their ministry came from an ecumenical consultation in Irving, Texas, in December, 1988. The theme of the consultation was "Deacons in Service: Human Needs Shaping Ministry."

Six Episcopalians—five deacons and a priest—were among the 36 participants from 10 denominations who attended the two-day meeting sponsored by the National Council of Churches.

The consultation noted the wide variety of forms in which the diaconate exists in the church. The word used to describe the action involved in becoming a deacon also differs from tradition to tradition. Some are endorsed for diaconal serv-

ice in one congregation for a limited time; others hold office for life and are recognized as deacons as they move from one congregation to another.

Despite such differences, however, participants identified elements common to the various manifestations of the diaconate: At least in theory it generally exemplifies and enables various forms of "servant ministry" with an emphasis on social service and justice. Participants cited the importance of linking such ministry with the regular worship life of congregations.

The meeting's agenda included visits to sites of diaconal ministry in the Dallas-Fort Worth area, including congregations, shelters, hospitals, jails, food banks and ministry coalitions.

Lutheran-Episcopal talks pass milestone

Talks between the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church recently passed a milestone with the appointment of a team to outline final steps necessary for full communion between the two churches.

"Obviously, before we get to full communion, we're going to have to look at the whole aspect of ministry and the historic episcopate [oversight in the church]," said Episcopal Bishop William G. Weinbauer of Western North Carolina, co-chairman of the Lutheran-Episcopal Dialogue.

New lay ministry resource available

Men and women interested in lay ministry have a new resource to help them incorporate their spiritual gifts with their talents, education, training, interests and experience and to seek out ministries in the parish or congregation.

Developed by lay ministry expert Harry Griffith and produced by Adventures in Ministry, an organization which encourages lay ministry in the church, "Our Reasonable Service" includes congregational preparation and small-group work. A facilitator helps participants develop an "action plan for ministry."

For information, contact: Dr. Jack Ousley, Adventures in Ministry, 9753 Quail Hollow Blvd., Pensacola, Fla. 32514.

Mauney named deputy for Anglican relations

Patrick Mauney has been appointed the presiding bishop's deputy for Anglican Relations, filling the post left vacant by the resignation of Charles Cesaretti.

Mauney, who has been deputy to the executive for world mission and partnership officer for Asia and the Pacific since 1987, will assist the presiding bishop in his role as leader of the Episcopal Church and as a primate in the Anglican Communion. In addition to serving as a link between the presiding bishop's office and various Episcopal Church bodies and groups, Mauney will assist and ad-

vised Browning as he shapes the church's response to the Christian community and to the national and international alliances to which the church is committed.

Mauney, 46, joined the Episcopal Church Center staff in 1982 after five years as a missionary pastor and seminary professor in Sao Paulo, Brazil. As coordinator for overseas mission from 1982-1987, he was responsible for missionary appointments and support, supervision of the Volunteers for Mission program and oversight of the Continuing Education and Scholarship programs.

Now that Lyndal, Mooney and Campbell have set a precedent, Lyndal hopes other dioceses currently closed to women priests will follow suit. Women in some dioceses are in worse situations, she says. "We have a bishop [Witcher] who really does support the ministry of women. He opened every door but the last one." Although their relationship has been tested, she says she is looking forward to "a good, normal relationship in communion with both bishops."

In a letter "to our brothers and sisters in Christ," 22 Long Island clergy expressed their "continuing opposition to the introduction of these innovations to the American church and into our diocese."

Whether he remains an Episcopalian depends on whether the Episcopal Church is willing to tolerate his lack of ability to accept women's ordination, says James Wattley, Long Island's canon to the ordinary and one of the letter's co-signers. Wattley says opponents and proponents might smile and be polite to one another. It is unlikely, however, that those who do not favor ordaining women priests will change their minds. "As far as I am concerned, I cannot recognize the priesthood of these women. . . . It hurts them, and it hurts me."

In his own letter, Witcher assured traditionalists they will not be required to violate their consciences. Then he called on all Long Island clergy to widen the scope of their vision. "I pray that none of the anguish or joy caused by these changes will inhibit us from fulfilling the vocations to which God has called us. I know that in his good time, God will work it out and show us his will. Meanwhile, we are called to be faithful."

Or, in the words of George Lidback, senior warden at St. George's, Hempstead, "we need to press forward in the love of Christ and not get hung up on this thing. . . . It's a *fait accompli*."



Connie is a Haven of Grace resident who was expecting her baby late in March. Here she holds Cartez and Kegen, recently born to other haven residents.

St. Louis parish helps expectant, homeless mothers

"You can feel the love in that place. It's not like all those other shelters. It's a real home," says Lolita Goree of Haven of Grace, a shelter and training facility for homeless expectant women in St. Louis.

Now in its seventh month of operation on the city's inner north side, the haven is run by St. Peter's Episcopal Church in suburban Ladue.

Young women come to Haven of Grace by referral, says Goree, a social worker who interviews and screens potential residents. "We can accept a girl any time after the beginning of the third trimester of her pregnancy, and mother and baby can remain at the haven for as long as three months after delivery."

The women are kept busy during their stay at the haven. Located adjacent to Grace Hill Settlement House and Consolidated Neighborhood Services, established social service agencies of the Diocese of Missouri, the haven has ready access to a clinic, job training and educational programs on child care and other subjects.

A nutritionist teaches the women how to plan menus and prepare meals. They learn where to find social resources in the St. Louis area—and how to fill out the forms to apply for help. Grace Hill's jobs club assists the women to prepare resumes and find jobs. Housing advocates help mothers find subsidized or other inexpensive housing.

Haven of Grace is located in an old building which was little more than a rubble-filled shell a year ago. St. Peter's parishioners and others contributed money, furniture, appliances, supplies and 2,000 hours of volunteer labor to transform the building into a bright and comfortable residence including a small apartment for a resident house mother, a living room, kitchen and dining area, laundry room and bedrooms to accommodate eight mothers and infants.

"Our major obstacle in the beginning was simply to convince our-

selves that we really could do something like this," says Sally Lemkemeier, St. Peter's parishioner and president of the haven's board of directors. "When the air conditioning in the church broke down, there was some thought that we should hold off on the haven until we had replaced the system, but we kept on moving. It was really a step in faith—we didn't know where the money would come from."

St. Peter's raises the haven's \$56,000-a-year operating budget through projects within the parish, a line item in the parish's budget and grants from local, diocesan and national agencies. A \$5,000 United Thank Offering grant helped get the project off the ground last year.

Members of the haven's board of directors take active roles in operating the facility. One oversees food buying and coordinates menus. Another stocks dry goods, clothing, paper and baby supplies. Other board members handle public relations, fund raising and building maintenance.

"I figure about 75 members of our parish have worked at the haven, and many more have visited," Lemkemeier says. "They have cleaned, moved furniture, cooked, sewed, counseled, kept the books, run the food bank, done carpentry, hung wallpaper, taken pictures, delivered supplies and helped trim the Christmas tree."

"It's made us aware of what's going on in the city around us and given us all a way to help not just by sending a check, but by direct, person-to-person contact."

Parishioner and board member Sandy Knight sees a change in the parish due to Haven of Grace: "People have volunteered to help with the haven who hadn't volunteered for anything else in the past. And some new parishioners have joined St. Peter's because they said they were looking for a church with a mission."

CAUTION: OBJECTS IN MIRROR ARE CLOSER THAN THEY APPEAR



As you plan, make a list of your ideal retirement conditions. If it includes peace of mind, freedom and security, you'll be encouraged to learn that your ideal can become reality!

Westminster-Canterbury of Winchester offers these qualities in a beautiful setting, with fellowship and community spirit. Find out how you can make it happen!

Westminster-Canterbury of Winchester

A LifeCare Retirement Community

Information and Admissions
956 Westminster-Canterbury Dr.
Winchester, Virginia 22601
(703) 665-0156
1-800-492-9463 Toll-free in VA

Name _____

Address _____

Telephone _____

E4/89

New Reflections on the Cross and Resurrection

STATIONS

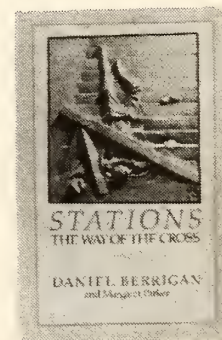
The Way of the Cross

Daniel Berrigan
and Margaret Parker

Berrigan's compassionate poetry and Parker's fourteen striking renderings recast the traditional Stations of the Cross in the context of the plight of today's urban homeless.

"Absolutely magnificent... Jesus' journey becomes part of the journey of all the broken, little people on this planet. It is a revealing and revelatory work."—Madeleine L'Engle

Hardcover, \$11.95



PASSION FOR PILGRIMAGE

Notes for the Journey Home
Alan Jones


Inspiring meditations on Jesus' suffering, death, and resurrection by a leading spiritual writer invite readers to look at the Christian drama with new eyes.

"Insightful... illuminate[s] our human condition... speak[s] of God's passion for us meeting our passion for God... Tells the old, old story

and tells it so well, that it seems new and yet familiar—setting us on our pilgrimage home."—Desmond Tutu, Nobel Laureate

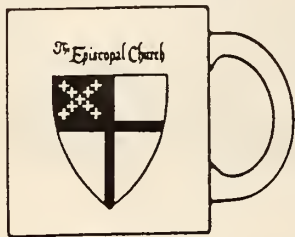
Hardcover, \$15.95

At bookstores or call
TOLL FREE 800-638-3030

 **Harper & Row**
San Francisco

HIGH TEA

11 oz. White Ceramic Mug with
3 color Episcopal Shield



send 6.95 to: (includes shipping)

Shield Products

350 Burnside Rd.

Monticello, IL 61856

allow 4 weeks for delivery - custom orders available



ENGLISH PARISH HOLIDAYS

... an idea whose time has come!
Spend a week in an English village as
guest of parishioners. All meals are
included. Proceeds benefit the parish.
Enjoy country fairs, gardens, pubs...
A real "Meet the People" opportunity!
Over 40 locations & weeks to choose
from.

Catalogue from:
PARISH HOLIDAYS
North American Office
106 S. Fraley Street, Kane, PA 16735
814/837-9178

WORLD

English church caught in middle of Rushdie uproar

by Elizabeth Eisenstadt

American writers and organizations like the National Writers' Union have, by and large, been much quicker to issue public statements about Salman Rushdie than have prominent religious leaders.

While interfaith groups like New York's Temple of Understanding have "rejected all forms and threats of violence against the author, the book and the public," such groups are also sensitive to the shock waves Rushdie's book, *The Satanic Verses*, has sent through the Muslim world.

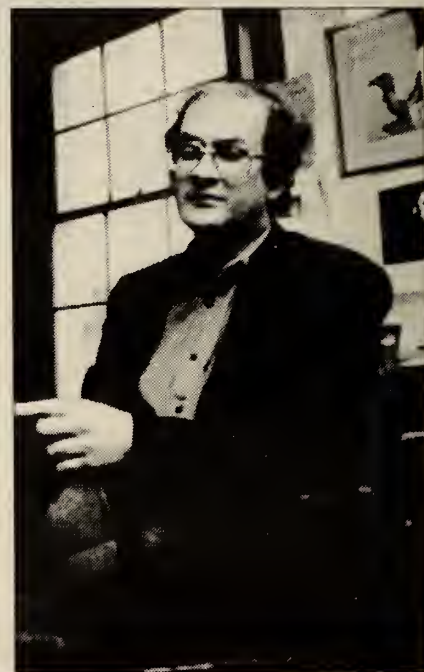
Thus far the protests against the book have resulted in at least 16 deaths in India and Pakistan. Ayatollah Ruhollah Khomeini and various Iranian-affiliated groups have called for Rushdie's death as a heretic and offered millions of dollars in bounty to the assassin.

In the face of the book's temporary removal from the shelves of several large American chains for security reasons, novelist Norman Mailer declared that Khomeini had offered writers an opportunity to defend "our own frail religion—which happens to be faith in the power of words." Chastened, perhaps, by the controversy of last summer's film, *The Last Temptation of Christ*, believers of all stripes are struggling with the tension between freedom of conscience and a perceived insult or even blasphemy against another faith. Presiding Bishop Edmond Browning chose to append his name to the Temple of Understanding statement rather than issue his own.

In England, where Rushdie's book was published last September, Archbishop Robert Runcie, head of the established church, faces an even more delicate dilemma. The Indian-born author, a British citizen, is in hiding somewhere in the English countryside, under constant police protection. In several English cities the large groups of Muslims who have settled there wrestle both with the process of assimilation into a tradition-conscious society and with their own internal divisions. A response to the Iranian threat must also take into account the fate of Church of England spokesman Terry Waite, held by a Lebanese group thought to be within the Iranian orbit, and that of other British hostages in Beirut.

Runcie spoke on February 20, the day the European Economic Community recalled its senior diplomats from Iran. "Only the utterly insensitive can fail to see that the publication of Salman Rushdie's book has deeply offended Muslims both here and throughout the world." After saying that offense to Islam or to any faith is as wrong as offense to the religious beliefs of Christians, Runcie condemned all forms of violence. He also asked British Muslim leaders to accept Rushdie's expression of regret for any offense his book caused.

At a press conference in Manchester



Salman Rushdie

later that week, Runcie asked that England's blasphemy laws, which currently cover only offenses against the Christian church, be expanded to include those against other religions, according to Diocese of Bradford spokesman Robert Marshall. Blasphemy in England is an indictable offense rarely enforced.

Parody, cleverly employed, may account for some of the hostile reaction to the book, according to Bishop Michael Nazir-Ali. Born in Pakistan, Nazir-Ali, currently secretary to the Eames Commission on the consecration of women bishops, said the book could be read on several levels.

"The ordinary western reader would say the book is getting near the limit, but a devout Muslim would see much more in the book than a western reader, and a Muslim scholar would see more than that. . . . You can see why the Muslim experts are more annoyed," he said.

The Satanic Verses calls the prophet Mohammed "Mahound," a term used to refer to the devil, according to Nazir-Ali. In Rushdie's novel, one of the prophet's followers becomes convinced that Mahound is little more than a charismatic fraud. At one point, a dozen prostitutes take on the names and identities of Mahound's wives.

In Bradford, home to England's largest Muslim community, Anglican Bishop Kerr Williamson and interfaith leaders defused a potentially explosive situation. Bradford was the focus of media attention after demonstrating Muslims burned a copy of *The Satanic Verses*. Eventually the city council decided to remove the book from bookstore shelves, making it available only on demand.

Williamson called an interfaith meeting to explore the anxieties of the Muslim community, according to a press release. Religious leaders said they understood the "sense of outrage felt by the Muslim community." Although acknowledging that the "majority of people may not understand the depth of their distress,"

Continued on next page

Collington



The Measure of Excellence in Adult Community Living

NOW UNDER CONSTRUCTION

COLLINGTON, which will open in 1988, is a non-sectarian life care community located on 128 acres of beautiful countryside in Largo, Maryland. The community will provide residents with a gracious and secure, yet independent, lifestyle. It offers a wide variety of housing alternatives. Nursing care, if needed, is included at no extra cost.

Although the 300 apartments and cottages are now reserved, your position on the waiting lists may mean that you can move in during the first year or subsequent years after Collington opens.

COLLINGTON OFFERS:

- Independent and gracious living
- Physical and emotional security
- Easy access to Washington, D.C., Baltimore, and Annapolis, MD.

COLLINGTON'S services include up to three meals per day in the dining room, housekeeping, home maintenance, immediate assistance in an emergency, 24-hour security, and shuttle service to selected events and places of general interest.

Outdoor recreation at COLLINGTON can include cycling, walking or birdwatching along woodland trails, canoeing on the lake, and putting on the practice green. Ample space is available for gardening. Indoors, areas are provided for wood-working, creative arts, and exercise. A whirlpool and a 75-foot heated swimming pool are highlights of the many benefits of the Wellness Center. All this and nearby golf courses and racquet facilities provide the active senior adult with many ways to continue to live a vigorous life.

If you are looking for a gracious and caring atmosphere, with unique financial alternatives — COLLINGTON is for you!

Yes, Please send me additional information on the living options at COLLINGTON'S adult community.

Name _____

Address _____

City _____

State _____ Zip _____

Phone () _____

SEND TO:

Collington Episcopal Life Care Community, Inc.
10450 Lottsford Road
Mitchellville, Maryland 20716
(301) 731-6040

Guam to become area mission?

A proposal to have the Episcopal Church in Micronesia (ECIM), or Guam, become an area mission of the Episcopal Church was reviewed at the annual meeting of Coalition-14.

Supporters said such a move would provide for an excellent model of developing indigenous ministry. B. Shepherd Crim, a priest now serving in Guam, said he hopes to make the proposal at the September meeting of the House of Bishops.

If approved, Guam would join Navajoland as an area mission of the church. Guam has approximately 500 communicants on several islands under the pastoral care of the presiding bishop.

"Guam is one of the most fascinating places in the church," Crim

told the C-14 delegates. He noted that it is growing rapidly because of the imminent closing of Hong Kong and because of extensive Japanese investments.

The area has much in common with the dioceses of C-14, which are generally small, aided and rural. Crim said he hopes ECIM will continue to develop ties with C-14.

According to Crim, the indigenous people of Micronesia have been subjected "to colonialism that is frightful." He compared it to treatment of the American Indian — by creating dependency through a welfare state. Help is needed in identifying, encouraging and training indigenous people for roles in church leadership, including ordained offices.

Subdued reaction to Harris consecration

by Michael Barwell

Reactions to the consecration of Barbara Harris to be the first woman bishop in the Anglican Communion were surprisingly subdued in Great Britain and largely overshadowed in the popular press by the furor surrounding publication of the book, *The Satanic Verses*.

Nevertheless, several organizations and leading Church of England figures reacted strongly to the event.

As expected, Bishop Graham Leonard of London announced that he cannot regard himself "as in communion with Barbara Harris or with those bishops who took part in the rite of consecration," including Presiding Bishop Edmond L. Browning.

Citing his role as "guardian of the faith," he declared that the "gospel is imperiled and undermined by that package of ideas which finds its expression in what took place in Boston." What he means by "not

being in communion" is still unclear since Leonard has not stated what he will or will not do to break communion.

Leonard does plan to attend a synod meeting June 1-3 in Fort Worth, Texas, at the invitation of Bishop Clarence Pope. The synod is expected to consider the formation of a separate province or continuing Anglican Church in the United States.

Other reactions included a statement from the Association for the Apostolic Ministry, citing the "majority position of the Church of England and that of the majority of the provinces of the Anglican Communion" for "not recognizing Ms. Harris as bishop." The statement was countersigned by Leonard and Archbishop Donald Robinson of Sydney, Australia.

Despite the sparse but strong rhetoric, one Church of England employee said, "We regard it as rather a *fait accompli* so what is there to say?" He added, "We see the Americans as very pushy on the issue—as they are on many things. So no one was surprised."

At the same time, the consecration did have support in England. Several Church of England representatives attended the service. Deaconess Diana McClatchey, representing the Movement for the Ordination of Women (MOW), and Alan Webster, former dean of St. Paul's Cathedral, London, attended the service and delivered greetings to Harris from English supporters. In England, women from St. Hilda's Community, London, held a service of thanksgiving at St. James', Picadilly, to coincide with the consecration.

Harris sent a signed copy of the consecration service booklet to Archbishop of Canterbury Robert A. K. Runcie and received a cordial reply from Lambeth Palace.

Michael Barwell is communications officer of the Diocese of Southern Ohio.

THE ROSLYN CONFERENCE CENTER

We're not a motel, or resort, or rustic camp. This is a special setting for listening to the "still small voice." Roslyn is the Virginia Diocesan Center and our commitment is to enable our guests to work at discerning God's purposes for their own life and ministry.

We think Roslyn has everything a group needs for a successful meeting or conference — pleasant surroundings, comfortable rooms, hearty meals, and modern education facilities — at a rate that's affordable on a Church budget.

The Roslyn Conference Center

8727 River Road
Richmond, VA 23229
Phone: (804) 288-6045

Contact: Louise Bridgeman
Conference Coordinator
Overnight Guests: 100
Conference Rooms: 10 (smallest to largest group size - 12/125)
Dining for 125
Airport: Richmond International
(30 minutes via Groome Limousine)

Rushdie

Continued from previous page
Williamson said he had assurances from the Muslim leaders that they would continue their protests peacefully, within the limits of the law.

British authors have chosen to express their distress at Khomeini's death threat chiefly by writing letters and signing petitions. Demonstrations have been small in scale.

British biographer Lady Elizabeth Longford echoed the sentiments of American writers when she said freedom of speech must be maintained. "I feel very great sympathy with Rushdie. . . . He did have the right to compose his fiction as he saw fit," said Longford, a Roman Catholic. She said she felt "great sorrow" that Muslims were hurt by the book, but no foreign government or leader has the right to "threaten one of our subjects with murder."

RSV SCRIPTURES FOR MISSION & MINISTRY

When it's time to turn to the Scriptures, reach for a Revised Standard Version Bible from the American Bible Society.

Why an RSV Bible? Because this respected translation, popular for nearly 40 years, conveys God's Word in language that is direct and understandable, yet beautiful and inspiring.

And why the American Bible Society?

Because ABS has a 173-year-old commitment to producing high-quality, low-cost Scriptures.

Choose from a variety of affordable RSV Bibles and New Testaments sure to complement your worship and ministry:



1. The Bible.

This sturdy, economical edition makes a wonderful pew Bible, special gift or personal copy.

Black Hardcover
Order No. 00495 \$4.00

Maroon Hardcover
Order No. 00496 \$4.00

2. Holy Bible.

New! A full-size, full-feature Bible at an extra-low price, ideal for evangelism programs.

Paperbound
Order No. 00445 \$1.50

3. New Testament.

Only 40¢! Think of how many people you can reach with a New Testament priced this low!

Paperbound
Order No. 02661 \$.40

Order your RSV Scriptures today by filling out the convenient coupon below

Name	Order No.	Quantity	Item	Price	Total
Street	00495		RSV Bible, Black Hardcover	\$4.00	
City	00496		RSV Bible, Maroon Hardcover	\$4.00	
State	00445		RSV Bible, Paperbound	\$1.50	
Zip	02661		RSV N.T., Paperbound	\$.40	
Enclosed <input type="checkbox"/> check <input type="checkbox"/> money order	Prices of all items apply only in the USA and are subject to change without notice.				
Amount enclosed \$	*Handling Fees: \$.01-\$9.99, add \$.50; \$10.00-\$19.99, add \$1.00; \$20.00 and over, add \$1.95. CREDIT CARD ORDERS. For faster service, call 1-800-543-8000, and charge your order to your MasterCard or Visa. Minimum credit card order: \$20.00. All orders are subject to \$1.95 handling fee.				
				*Handling Fee	
				Sales Tax (CA Only)	
				My Gift for World Outreach	
				GRAND TOTAL	

abs

Mail to: American Bible Society, P.O. Box 5674, Grand Central Station, New York, NY 10163

NO3342

Haiti: A living church in a dying nation

by Linda Logan

"Haiti is dying," Jean Albert told a recent convention of the Diocese of East Tennessee. Albert, an Episcopal priest, is chaplain at Holy Cross Hospital in Leogane, in southern Haiti.

The Dioceses of Haiti and East Tennessee are in the midst of a three-year companion relationship designed to share the life and ministry of two Anglican dioceses in different parts of the world.

If the church throughout the world does not unite in "warm solidarity" and if scientific help for the country does not come soon, it may be too late to save Haiti, Albert said.

Although the country's current president, Prosper Avril, is "open" and "committed to dialogue," the problems the country is suffering are simply beyond the government's capacity to address. Thirty years of oppression under the Duvaliers and erosion so severe that the country's once-forested hills are becoming a desert have resulted in poverty so extreme that, in Albert's opinion, it "is now too late for Haiti."

More than 50 percent of the country's population of 6 million is jobless, the priest pointed out. Per capita income hovers around \$200 a year. People are dying from malnutrition. The sugar industry—the only major industry to survive the political turmoil surrounding the canceled elections a year ago—faces such export quotas from the U.S. government that Haiti is now "obliged" to buy sugar from other countries. Albert said sugar now is more expensive in Haiti than in the United States.

The country's survival is up to the churches and to science, not the government, Albert said. "Jesus did not ask the state or the government to feed his lambs, but Peter, a member of his church."

The social services the churches in Haiti provide are a large part of what keeps the country afloat.

Holy Cross Hospital, recognized as one of the best in the country, is a joint operation of the Presbyterian and Episcopal Churches. Dr. David McNeeley, formerly of Norris, Tenn., directs the hospital's operations.

McNeeley has guided the hospital from its small beginnings as an outpatient clinic in 1968 into a major health center which serves the needs of more than 300,000 people and whose preventive medicine program has made such an impact that the government has given it full responsibility for the health care of the poor in the area. The 64-bed facility is surrounded by 41 rural clinics.

McNeeley's dedication to the care of the rural poor has led him to make horseback journeys into the most remote areas of the island. It also led him to seek ordination to the Episcopal priesthood. McNeeley now takes the sacraments of the church along with his medical supplies on his visits to people in villages so remote that they see a priest only once every three or four months.

Education is largely the work of the churches. In this nation of 20 percent literacy, the Episcopal Church operates 130 elementary, secondary and professional schools—and this with only 29 clergy members.

At St. Vincent's School for Handicapped Children in Port-au-Prince, the nation's capital, the nuns of the Episcopal Society of St. Margaret feed,



Dr. Frank Green and a Haitian dental patient.

house, and educate 250 handicapped children from all over Haiti. Last year, this school was the site of another medical ministry, one donated by retired Chattanooga dentist Dr. Frank Green, an Episcopal layman.

Green, a participant in the Episcopal Church's Volunteers for Mission program, told East Tennessee's convention about supplying dental health care to lame, blind and deaf children and performing extractions in rural areas so mountainous and remote that a four-wheel drive vehicle was the only means of transporting his dental chair.

More than 90 percent of Haiti's people lose their teeth, Albert confirmed. He said people simply are not educated regarding proper care and that they have no funds for items such as toothbrushes.

East Tennessee and Haiti have shared with one another in several ways:

- Churches of East Tennessee raised \$5,000 during Lent, 1988, for the education of Haitian children. Most of this came from East Tennessee's church school children.

- Over 600 pounds of "scarce" medical supplies have been shipped from East Tennessee churches to St. Vincent's School—such things as aspirin, antiseptic creams, cold medications and Band-Aids.

- St. James' Church in Knoxville decorated its Christmas tree with ornaments, each of which listed a needed medical item.

- The bell choir of St. Vincent's School will tour East Tennessee for two weeks this May.

- East Tennessee youth plan a trip to Haiti in 1990.

- An East Tennessee curriculum-writing group developed a resource packet on Haiti. It was based in part on the Prayer Book's baptismal covenant and began with the question: "Will you strive for justice and peace in the world and respect the dignity of every human being?"

- Bright oil paintings of Port-au-Prince street scenes, print-skirted Haitian dolls and oil-drum sculptures are sold in East Tennessee's church-sponsored bookshops.

The Diocese of East Tennessee has 45 congregations and 12,000 communicants. The Diocese of Haiti has 77 congregations and 84,000 communicants. The companion relationship is expected to result in numerous visits and ministry projects.

Linda Logan is communications officer of the Diocese of East Tennessee.

David McNeeley: doctor-priest

by Harry G. Toland

It all began with a Lenten mite box offering for the church's work in Haiti. David F. McNeeley, a 6-year-old doctor's son in Norris, Tenn., dropped coins into that box.

Now, 32 years later, he is medical director—"chief honcho," in his words—of the Diocese of Haiti's Hospital Ste. Croix and horseback-riding doctor and priest to Haiti's remote villages.

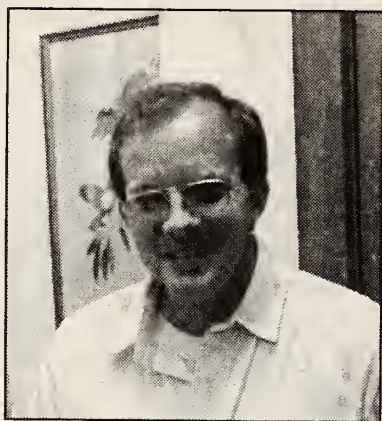
"I'm not as pessimistic as some about Haiti," he said in a recent interview. "God has plans for Haiti. With hard work, we're making inroads [in health care]."

McNeeley was interviewed in Swarthmore, Pa., on a two-week tour with Les Petits Chanteurs de Ste. Trinite of Port-au-Prince. His wife Marise, a pathologist and Julliard-trained conductor, is choir mistress of the singers, with whom McNeeley sings bass.

Hospital Ste. Croix, he said, is "as good a hospital as there is in the country," up to most curative hospital procedures. "The only things we don't deal with are complicated heart problems, things like that."

But he talked most about the network of health workers in the Leogane Commune, or district, that he has set up to promote mostly preventive medicine.

There are the "granny midwives," who have learned their work from generations-old oral information. Despite what they are called, a fourth of them



David F. McNeeley

are men, he said. "There are about 200 of them in the villages, and all we really do is retrain them in hygiene."

The other category of local health worker is the salaried Haitian equivalent of China's "bare-foot doctors." They dispense aspirin, antacid and vitamins and practice preventive care.

"There are a lot of health problems in Haiti," he said, "but most of them are preventable."

To visit the health workers in the villages in the hills and coastal plains of the 100,000-person commune, the soft-spoken, brown-haired doctor goes by horseback because there are no roads, only trails.

"We've sunk over 100 deep wells," he said, and have installed 4,000 neighborhood latrines. UNICEF contributions paid for the latrines, but most of the funds for his health work "we get by begging."

McNeeley was ordained an Episcopal priest last December in Holy Trinity Cathedral in Port-au-Prince. That, too, was the end—or beginning—of a long journey.

After the mite box beginning of his Haiti connection, young David McNeeley was assigned a penpal in Holy Trinity School in Port-au-Prince, operated by the Society of St. Margaret, and sent money to help with the pal's schooling. That led to correspondence with Sister Anne Marie, then head of the school and now mother superior of the order.

In 1968, when he was 17, Sister Anne Marie invited McNeeley to Haiti to work as a summer volunteer. There he began to be interested in the priesthood, he said.

But he comes from a family "full of doctors"—his father and three of his brothers although another brother is a priest. So after graduating from the University of the South, he went to Tulane Medical School, then took master's degrees in public health and tropical medicine. When the post of medical director at Leogane was vacant, he was offered the job and took it.

Now, when he makes his rounds on horseback, he will do clinic work one day in a village and baptisms and administering Holy Eucharist the next. He is greatly in demand in Leogane whose 30 churches are served by only three priests.

"I get the fun of pastoral work," he said with a grin, "and none of the administrative work."

Church of England Synod rejects proposal to raise black membership
London, England—In a stunning reversal in February, the Church of England's governing body rejected legislation which would have enlarged its black membership. The measure would have allowed unsuccessful black candidates to be appointed to Synod if the number elected by the normal process fell below 24. Forced to a vote by houses, the House of Laity defeated the measure which had been overwhelmingly supported last November. Synod avoided taking any action on a motion to deplore positive teaching about homosexuality in British schools and the use of homosexual couples as foster parents. Muriel Curtis of Sheffield, who presented the motion, also wanted the Lesbian and Gay Christian Movement to be excluded from the *Church of England Year Book*.

Convent will leave Auschwitz, Jewish leaders told
Auschwitz, Poland—Following up on assurances made two years ago, two European cardinals told Jewish leaders in January that a Carmelite convent at the site of the Auschwitz death camp will be moved. Ten nuns had been living at the convent since 1984. Jewish

BRIEFS

representatives protested when a 1986 letter raising funds for the convent promoted it as a "spiritual fortress and a guarantee of the conversion of strayed brothers from our countries as well as proof of our desire to erase outrages so often done to the Vicar of Christ." Franciszek Cardinal Macharski of Cracow and Albert Cardinal Decourtray of Lyons had pledged to relocate the convent a mile from Auschwitz by February 22. But the nuns resisted and the move, to which they reportedly had agreed, did not take place. In response, an international Jewish coalition said it could not "in good conscience" join in a dialogue on the Holocaust with Roman Catholic leaders as originally scheduled for late February.

Oldest book, ancient oil jug found in Egypt, Israel
Cairo, Egypt—A book buried under a child's head more than 1,600 years ago is the earliest complete copy of the Psalms and probably the oldest book of any kind ever found, scholars here say. The book, discovered four years ago, is handwritten in a dialect of Coptic (a now-dead language of Old Greek characters supplemented by seven ancient Egyptian hieroglyphs) in a brown, iron-derived ink. It includes about 490 parchment pages bound between wooden covers stitched with leather. In Jerusalem, Hebrew University announced the discovery of a 2,000-year-old jug of oil of the kind used to anoint ancient Israelite kings. The 5-inch-diameter jug was discovered last summer in the Dead Sea area of Qumran.

Evangelical ministers murdered in Central Mexico
Mexico City, Mexico—Two young itinerant evangelists were stoned to death by angry mobs in separate incidents for allegedly "offending and insulting" the religious dogmas of local villagers. Abelino Jerez Hernandez, 35, was killed

by "more than 100 fanatical Catholics" in the village of San Diego Carrito, according to this city's daily *Excelsior*. The body of Julio Davalos Morales, 21, was found by authorities late in January in the village of Los Reyes La Paz. Davalos' brother Gerardo told investigators that his brother customarily preached in different parts of Los Reyes on weekends; his briefcase was full of Christian tracts. Although the state government claims to have identified most of those suspected in the assault on Jerez, no arrests had been made by mid-February. No suspects have been identified or arrested in Davalos' death, according to the daily *Ovaciones*.

Rwanda and Yugoslavia are centers of Marian visions
Kibeho, Rwanda—A video production team from Philadelphia, Pa., has pro-

duced a 45-minute video featuring what purports to be the Virgin Mary. A spokeswoman for As the Spirit Leads Ministries, the parent company of Marian Video, says she believes the African apparitions are real because of their parallel both in time and message with those seen in Medjugorje, Yugoslavia. As evidence, she cites the fact that the visions began in the same year (1981), that they were seen by young children, that the number of visionaries is similar (seven in Rwanda, six in Yugoslavia), that both sites are isolated, and that the messages are practically the same. The visionaries here claim to have received daily messages from Mary from 1981 to 1983. Now, they say, Mary appears to them each November 28, the anniversary of the first apparition. The Roman Catholic Church has established a commission to study the African visions and to determine if they are authentic.

Vatican publishes anti-racism document
Vatican City—The Pontifical Commission for Justice and Peace has issued a sweeping denunciation of racial prejudice, discrimination and all forms of oppression as sins against Christian teaching. *The Church and Racism*, an 8,000-word document, traces the history of racist behavior and condemns anti-Semitism as "the most tragic form that racist ideology has assumed in our century." It also cites South African apartheid as the most prominent contemporary example of institutionalized racism. A section on the rights of immigrants, refugees or temporary foreign workers says these people are most often the victims of racial prejudice. The document calls for legal methods of combatting discrimination and declares that "all forms of discrimination must be firmly opposed."



This is a matter of life and death.

It's the joyful story of Christ presented in Witness Sunday School Curriculum. Our Bible-centered materials relate the Gospel Story of Jesus—his life, death and resurrection—in a

colorful, interesting and relevant format for today's youth, from preschool through high school. One look, and you'll know why students find Witness so engaging. Teachers enjoy Witness, too. Teacher guides and resource kits make preparing and teaching fun and easy. Witness curriculum stimulates teachers and students alike, creating an enthusiastic atmosphere for learning. Witness is new every quarter, every year, with uniform themes across each grade level. Find out about Discovering God's Word For Life. Send for your free Witness sample courses today.

Witness

Please send me the following Witness sample courses:

<input type="checkbox"/> Nursery	<input type="checkbox"/> Kindergarten
<input type="checkbox"/> Primary (grades 1-2)	<input type="checkbox"/> Intermediate (grades 3-4)
<input type="checkbox"/> Preteen (grades 5-6)	<input type="checkbox"/> Junior High
	<input type="checkbox"/> High School

Available at your local Christian bookstore or Augsburg Fortress.

Church Name _____

Address _____

City _____ State _____ Zip _____

Your Name _____ Phone (____) _____

Sunday School Enrollment _____ Date Needed _____

Mail to Augsburg Fortress, 426 S. 5th St., Box 1209, Minneapolis, MN 55440

Augsburg Fortress
PUBLISHERS

Seamen's Church Institute is sailors' home away from home

by Barbara Crafton

As the founding bishop of the Anglican Diocese of Pusan, Korea, William Chul-He Choi founded 13 churches in 14 years. He met with archbishops and popes, presidents and prime ministers. He facilitated the founding of monastic orders for men and women. He confirmed thousands in the Christian faith.

Now Choi wears a hard hat more often than a miter. He is the chaplain and director of the Seamen's Church Institute of Los Angeles, which has ministered for 107 years to seafarers calling in the port.

Early each morning Choi climbs the gangways of the great ships, bringing armloads of magazines and a heart full of good news, offering transportation to the chapel, the shopping center, the post office or the seafarers' center for an informal Bible study class, an opportunity to discuss a personal problem, a telephone call home or just some relaxation off the ship. "The need for this mission to seafarers is great, yet my capacity is so small," says Choi.

Choi is one of a group of chaplains throughout the ports of the United States who have a unique calling: the service in Christ's name to the people who sail the great ships throughout the world. Along with the customs inspectors, owners' agents,

Episcopal chaplains at ports throughout the United States offer counsel, friendship and a helping hand to seafarers from every nation. The Anglican Missions to Seamen was begun in 1856.

ship chandlers and marine surveyors, they clamber cheerfully aboard vessels from every country in the world. But unlike those secular functionaries, the chaplain doesn't want anything signed, paid for, certified, inspected or explained. He or she just wants to extend a welcome to the stranger in the name of the one who told us that when we serve our brothers and sisters, we are serving him as well.

Chaplain Claude Turner of the International Seamen's House in Norfolk, Va., is a man who enjoys his work. "Recently a young Filipino seafarer at Seamen's House was anxious to get a phone call through to his pregnant wife in a hospital in Colombo, Sri Lanka. We did get this

call through to find out she and his new son were well and doing fine. He was so relieved and happy. Me, too! We all need the tangible human touch in daily life. The knowledge that someone senses our need may be like the hand of Jesus extended to Peter sinking in the waves."

The news of the birth of a child at home far away is a commonplace in maritime ministry. Most of the milestones of family life—the births, the deaths, the graduations—take place for seafarers' families when the father is away.

Roughly 75 percent of today's seafarers are from third-world countries, and their normal term of employment is one year. To the dangers of life at sea, where a ship goes down somewhere in the world every three days, is added the stress of loneliness felt by those who must sacrifice their lives with their families in order that those families may eat.

Even life in port is not what it once was. Cargo containerization has shortened the stay of a typical ship in port from a week or more to an average of 12 hours, eight of which must be spent working. Not much time for a phone call, for a shopping trip, for a walk in a park.

"It's no fun going to sea anymore," said a German seafarer. "Now I have to go off the ship in my boiler suit because of the lack of time in port. I never get to see the cities I am supposed to be in."

Often the seafarers' center is the only place a seafarer will have time to go when he comes alongside. And almost every port has a chaplain who will see to it that he can at least do that.

Seafarers who call at Houston, Texas, all remember the International Seamen's Center, a model of ecumenical cooperation between Christians of six denominations. "Whoever's on duty—that's who runs the chapel service," says James Scott, the Episcopal chaplain in Houston. "And that's the liturgy you get. The seafarers honestly don't care. They know Christian friendship when they see it, and they don't split denominational hairs." Scott has ministered on the waterfront for 17 years as a maritime chaplain directly responsible to Bishop Maurice Benitez and is part of a ministry which involves the entire city of Houston, including the mayor.

A similar ecumenical ministry thrives in Corpus Christi, Texas, where Episcopal, Roman Catholic and Protestant clergy and laypeople run a bustling seafarers' center chaired by Chaplain George Dawson, the Episcopal member of the group. The ecumenical model also works well in the Atlantic port of Charleston, S.C., where Chaplain George Gladden has served in the International Seamen's Center for many years.



Chaplain Francis Cho climbs aboard ship in the Port of New York which serves over 3,000 ships a year.

Ports in the United States are served by Catholic and Protestant chaplains. The United Seafarers' service is an American merchant ship. Whether placing an American tank seafarer on a Panamax ship, make a hurried trip to the copal chaplains Ohmen and Rom DeVine find this the workplace a challenge.

In nearby St. Louis, a wife team of permanent ship-visiting ministers, an Anglican priest and a nun. When a ship comes in, seafarers, Hugh and a shipboard eucharist from a portable altar, celebrant. Seafarers rich harvest in the thought when we years ago that we people in need," a never realized we than we give."

Further north, the Ministry of Seafarers, most Pacific port States. Chaplain Egan shoreman before waterfront community consideration," the nature of the work, the absences from home to accentuate probable community needs to offer help, advice, guidance when maritime chaplains self intervening in or other substance as well as among

Some ports, like the port of Newport, automatic changes in Newport's livelihood days to be from pleasure fishing although Newport daily in smaller than the group by. The profession call at the Seamen's Newport to rest with owners no longer. There they can take

by Barbara Crafton

The newest seafarers in the Diocese of Southeast Florida, the hub of the industry, but ships bears the Love Boat for the long and hard between trips very

Knowing the ministry in Florida Institute of New 1988 sent Chaplain Florida. Her fluency for ministry Southeast Florida are Hispanic. enthusiastically ministry which includes three Florida parishes and Palmetto

San Francisco area are on a full team: Roman Catholic chaplains and service, a secular one which has served ministers since 1942. A library of books on helping a Korean container ship call home, Episcopalley and Audrey Catholic Chaplain Paul and efficient one. Calif., a husband-leacons exercises a cooperation with the Philippines. side full of Filipino red Cooke arrange complete with music with Justo Andres as cons, priest find a ple celebrations. "I this ministry four do good things for Mildred Cooke. "I get so much more

Episcopal Maritime ministers to the into the northern-continental United Wolfe was a long-ame a priest. "The does need special olfe. "The very nation and the long family tend either or create them. The who are prepared friendship and spiri-essary." Like other fe often finds him- involving alcohol among port work-farers. once-thriving whal-I.I., have seen dra-ir long lifetimes. ar more likely these e boating than from g boats still leave h of catches much hales of days gone ews of these boats hurch Institute of e boats' affluent ire their services. hower, nap, mail a

letter or call home.

Similarly, the Women's Seamen's Friend Society of Connecticut in New Haven, once a busy fishing port and now much quieter, supplements its local program of hospitality and ship-visiting with outreach and support to seafarers' ministries in other parts of the country. Like a number of maritime chaplains in less-than-busy ports, New Haven's Henry Burdick combines this ministry with a parish responsibility.

The Great Lakes ports of Chicago, Ill., and Green Bay and Superior, Wis., have lost traffic in recent decades. The ministries there are carried on by chaplains who combine their maritime work with other church duties, like John Cell, who is also rector of Church of the Blessed Sacrament in Green Bay, or Lee Baldwin, who combines his ministry with an academic career.

Mesfin Ghebrevoldi, a native of Ethiopia, speaks seven languages fluently. That fact, and his own experience as a seafarer, makes him a valuable ship visitor. "He's my secret weapon," jokes Neale Secor, director of the Seamen's Church Institute of Philadelphia, Pa., from which Ghebrevoldi ventures forth every day. "There's hardly anybody he can't talk to."

Many maritime chaplains and lay ship visitors are multilingual, a great asset in a ministry which touches more different nationalities and languages than any other. The venerable Seamen's Church Institute of New York and New Jersey, at 155 years the oldest, largest and most comprehensive seafarers' agency in the country, believes so strongly in the necessity for ethnic and cultural diversity in maritime chaplaincy that it maintains a training program dedicated to providing it.

"The overwhelming majority of seafarers today are from Asian countries," says James Whittemore, the institute's director, "yet the chaplains in most ports are mainly English-speaking westerners. We need more maritime chaplains who represent the cross-cultural populations they serve."

Each year the Asian-North American Pastoral Training Center, founded by the institute in 1987, accepts two seasoned pastors already experienced in Asian culture and language and trains them in maritime ministry.

The institute also maintains a maritime training school in which seafarers can receive instruction to facilitate safety at sea and upgrade their skills, Christmas-at-Sea which each year places on board ships from all over the world 10,000 Christmas presents



Chaplain Neale Secor and Mesfin Ghebrevoldi board a ship in the Port of Philadelphia, Pa.

handmade by knitters from every state in the union, and the Center for Seafarers' Rights.

The Missions to Seamen, since 1856 the outreach of the Anglican Church to seafarers, has its headquarters in London and outposts throughout the world. Episcopal ministries to seafarers in the United States are affiliates of the Missions to Seamen, and much interport sharing goes on as they support one another in an often lonely calling. The Lambeth Conference of



Worldwide logo of Missions to Seamen.

1988 commended the Missions to Seamen, saying, "There is no part of the church which has greater ecumenical involvement and experience. . . . It is deeply involved in dialogue with people of other faiths every day. . . . Through the Center for Seafarers' Rights and through almost every member [it] is daily involved in issues of social justice."

Founded in New York by the Seamen's Church Institute in 1981, the Center for Seafarers' Rights is acknowledged in the maritime world as an authority on the rights of seafarers. The increase in the number of seafarers from third-world countries and the hard times which have visited the worldwide shipping industry in recent years have resulted in frequent mistreatment of seafarers. Far from home, unfamiliar with local law and often with the English language, seafarers are exploitable in many of the same ways as migrant workers. Although many shipowners treat their crews fairly, some do not, and the nature of the work makes it relatively easy to perpetuate labor situations on board which seem more reminiscent of the world of Dickens than of our own.

"We work 14 hours a day with no overtime," wrote a Filipino seafarer to the center's director, Dr. Paul Chapman. "We were promised one wage when we signed on and then forced to sign another contract for less when we were at sea. Can you help us?"

Chapman receives several such letters every day. Sometimes nothing can be done to help. But often something can. In either case, the seafarer's dignity as a working person is affirmed by an organization which sees seafarers' rights as an integral part of a ministry in the name of Christ.

Chaplains are encouraged to call upon the center for advice when a troublesome case arises in their ports. "Chaplains really know more than anyone else about the things that go on aboard ships," says Chapman. "They're the ones seafarers tell because they're the ones they trust. We couldn't do anything for seafarers without them." A chaplain can receive valuable step-by-step advice from a Center for Seafarers' Rights lawyer so that the help he or she gives in a complicated and ambiguous situation really is help.

Ministering to a group of people who have always been easy for the world to ignore, maritime chaplains find a satisfaction that stays with them throughout their lives. "I thought, when I came on board, that this would be an interesting interlude of two or three years and that I'd go on to something else," writes one chaplain. "But now the sea is in my blood. I love ministering with seafarers. I may never leave the waterfront!"

Barbara Crafton is Episcopal chaplain at Seamen's Church Institute, Newark, N.J.

Ministering to The Love Boat crew

The Miami River is home to 40 or more small ships on any given day. Piled high with used mattresses, bicycles, bales of rags and scrap paper, they sail precariously out of the river into the wider waters, bound for the Caribbean. Maria Jimenez visits their crews, almost all Central American, and offers support, a ride to the supermarket or the doctor, a Bible study or just a sympathetic ear and a friendly handshake.

Other seafarers wait to join ships in one of several dingy hotels in Miami where the unemployed cluster together and long for work. Out of the despair that hangs thick in the air of the hotels comes the possibility of Christian community as the idled seafarers meet for informal prayer and Bible study with Jimenez or hitch a ride in her van to one of the churches in Miami which welcome them for worship and fellowship.

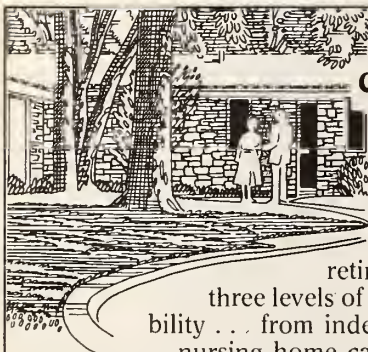
Ron Peak was standing in the door of

the church where he is rector one day when three representatives of the Seamen's Church Institute came up the walk and asked if he would like to have a seafarers' center in his parish hall. Today he is chaplain of the Seamen's Church Institute in Riviera Beach, the first chaplain to serve the growing port of Palm Beach. Seafarers come in the evenings to relax and shoot a game of pool and in the mornings to call home to the Philippines.

An ecumenical group of volunteers assists with phone calls and thrift shop purchases or just socializes with the seafarers. The new ministry is an exciting one for Peak who, like many maritime chaplains, has had a lifelong love affair with boats.

But much needs to be done. "I really need a large van now that so many guys are coming in," he says. "I'm cramming six at a time into a compact car."

Episcopal ministry to seafarers in the United States is in the Florida is on's booming cruise board the luxurious resemblance to The crew. The hours are the time ashore be-ort. d for more maritime he Seamen's Church k and New Jersey in Maria Jimenez to in Spanish is essen-ong the seafarers of the majority of whom p Calvin Schofield omed the new min-established itself in Miami, Port Ever-ach.



Not many retirement centers welcome people age 75 and above. Here's one that does.

St. Simeon's is unique among retirement centers because it offers three levels of service to assure comfort and stability . . . from independent living through full-time nursing home care. Each is provided in a warm, pleasing atmosphere you have to see to believe.

Since it is a non-profit operation of the Episcopal Church, St. Simeon's rates are low. And, unlike many centers, there are no endowment fees, and no long-term commitments.

We're so sure you'll like living at St. Simeon's, we offer this guarantee: *If, within 60 days, you are not fully satisfied, we'll refund your money.*

Call today to arrange for a visit. A warm welcome awaits you.

SAINT SIMEON'S

3701 N. Cincinnati, Tulsa, OK 74106 • (918) 425-3583

CHURCHWORKS with CLERGY/TAX-88: church management application templates for IBM and Apple II compatible computers. Details: Software Sharing Ministries, PO Box 657, Sitka, Alaska 99835

VOYAGE INTO ENGLAND
Explore historical and literary England on a comfortable canal-boat. Ancient towns, lovely country and famous sites are uniquely accessible from 2,000 miles of peaceful waterways. Four guests enjoy the personal attention of skipper-historian. (Ph.D. Harvard.) \$495 weekly, all meals included. England Afloat, Box 2083E, Springfield, Mass. 01101. Tele. 413-562-9296.

Learn to Read Music!
Always wished you could read music? Now you can with our self-teaching audio cassette and booklet. Learn all the basics—how to read notes, time signatures, the musical staff, clefs, sharps and flats and more! Only \$17.45 postpaid. Unconditionally guaranteed.
Audio-Forum, Room C 428, Guilford, CT 06437

Pews Repaired/Refinished
Fredrick Woodcraft's only business for the past twelve years. Free estimates. Call Collect. 717-898-7250.

THE SOCIETY OF MARY
An Anglican Devotional Society
For Information Write: —
Mr. Wallace H. Spaulding
1206 Buchanan Street
McLean, Virginia 22101

STAINED GLASS "SUNCATCHERS"
Episcopal Church Emblem
Handcrafted — 5"x5½" — \$14.00 pp.
ECW—The Nativity and St. Stephen's
159 S. 2nd St., Newport, PA 17074
Proceeds to support ECW mission work
Bulk prices available

CLERGY BLOUSES
A variety of styles, colors, & fabrics. Brochure: (415) 834-4314 **WOMEN-IN-VESTMENTS** A Cambodian Women's Sewing Enterprise. St. Paul's Episcopal Church, 114 Montecito Ave., Oakland, CA 94610.

CARTER KERNS
INVESTMENT ADVISOR
Tel: 1-503-276-6564
203 South Main Street
Pendleton, Oregon 97801



HOW ON EARTH DO I BELIEVE IN GOD?

VHS Videotape featuring
Bishop Michael Marshall

\$19.95 plus \$2.50 shipping

To order,
send check or money order to:
The Anglican Institute
P.O. Box 11887
St. Louis, MO 63105

Now Closed
Captioned

people & places



"Nol" Putnam at the south columbarium gate of Washington Cathedral.

Blacksmith is 'proud as punch'

by Wendy R. Sizer

He tempers hot iron and forms it into magnificent shapes for simple uses in extraordinary places. It may be Oliver de Montalant "Nol" Putnam's way to make a living, but it's also one of his passions in life. With each whack, bang and clang, the Virginia blacksmith creates architectural ironwork through which he expresses a yearning for permanence and continuity in his life.

Past the peeling red paint on the sliding double doors of the White Oak Forge in The Plains, past the black coal dust, sticky sweat and eye-blinking clangs, past the red coals of the forge, the two massive power hammers, the hot metal, the rows of blackened tools hanging neatly from the walls, past the art in progress stands a 54-year-old man in search of himself.

"I'm much more than an artist. I'm more than a blacksmith. I'm more than someone who works in Fauquier County and lives in Rappahannock County." As a thoughtful smile lights his face, Putnam elaborates.

"I'm trying to make sense out of how I was born and raised and what I want to do with my life when I grow up." In the meantime, Putnam thoroughly enjoys himself. "I am," he says, grinning, "in love with life. I have three lifetimes of things I want to do in front of me."

That attitude emanates from Putnam's work. So much so that, two years ago, it caught the attention of Richard T. Feller, coordinator of acquisitions at Washington Cathedral. Eventually Putnam received a commission to design and create a gate for the cathedral's south columbarium (a crypt or burial room).

A crew recently hung the 200-pound gate—400 hours in the making. It is Putnam's magnum opus and certainly his grandest legacy. "It's going to be around for a while," he says.

Then a chuckle erupts. A broad smile creases the laugh lines fanning hazel eyes that hold the spark of playfulness. "I think there's a lot of ego involved in that," he quips, referring to the gate's legacy value.

"It fulfills one of my fondest dreams

of a fine piece of architectural ironwork. God, what a place to have your work! I feel proud as punch to have something there."

Putnam, son of an artist, hammered metal for 15 years before his work was brought to the cathedral. Fourteen or so years before that he taught history, mostly to American Indians involved in a scholarship program at his alma mater, Lenox, an Episcopal prep school in Lenox, Mass.

Putnam's students represented the Comanche, Mohawk, Cree, Sioux, Cherokee, Hopi and Navajo tribes. The Hopi, he explains, have no future tense in their language so from them he learned acceptance and to live in the now. "One is always new," he notes. But the Dakota Sioux traditions and customs and a spiritual affinity with the Navajo left the most lasting impressions. The Sioux taught him about the wheel of life which expresses the importance of man's interdependence.

Explains Putnam, "The Sioux believe that all creatures [comprise] the wheel of life. They thank the deer, the buffalo, the tree for their gift for life to humans. It is the part the Great Spirit has given to them. Thus the interdependence of all with all. And we forget it at our peril!"

Today, as Putnam continues his quest for wholeness, parts of him have come full circle. Art begat teaching which begat art which begat teaching. And, just in case he needed a sign from above that he was on the right track, he received it in a most unexpected way.

It happened the day the gate was hung in the cathedral. For the first time Putnam noticed the columbarium contains the remains of a special man.

He was, says Putnam, a man blessed with "vision," a man who "created a place that was open to all people, for the enhancement of all people, and that was a place that encouraged the exploration of life."

The man was an Episcopal priest named George Gardiner Monks. Monks was the founder of Putnam's alma mater, the Lenox School.

Wendy R. Sizer is a free-lance writer living in Warrenton, Va.

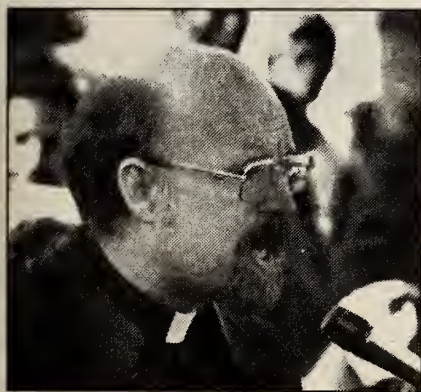
Office in New Jersey, heart in Central America

by Elizabeth Eisenstadt

The bright primary colors of the cross are lit by the sunlight which spills through the large windows of St. Michael's Chapel. Painted by a Salvadoran family, each element combines to form an allegory of life as a Central American refugee, according to Rutgers University chaplain Henry Atkins.

Christ is a crucified *campesino*, or peasant, with the skulls above his head representing the community of saints. The blood-red flowers symbolize the process of new birth and the blue birds represent hope. Beneath the Christ-figure the rooster crows, saying the villagers have had enough violence. "The cross says that suffering is redemptive and that the people are sustained by God," says Atkins.

Atkins, 49, is Episcopal chaplain to the 28,000 students who attend the New Brunswick, N.J., campus of Rutgers University. Six months after his arrival in January, 1984, the con-



gregation agreed that St. Michael's should become an openly declared sanctuary church. At one time or another about 20 Salvadoran, Guatemalan, South African and Iranian refugees have lived in the apartment above the church offices.

At ease in his well-worn study, the chaplain still retains a trace of the leisurely inflections of a boyhood spent in North Carolina and Virginia. But in the course of conversation, it becomes disconcertingly clear that he is a man caught between two realities—with the *campesinos* and where he happens to be at the moment.

Atkins' involvement with Central America began when he spent a summer in Costa Rica in 1963 while a student at Virginia Theological Seminary. Upon his return he raised money to enable the church there to start its own seminary.

In the early 1980's Atkins was Episcopal chaplain at the University of North Carolina in Greensboro. Already heavily involved in work with those fleeing Central America, he accepted an invitation to live in a refugee camp on the border between Honduras and El Salvador where he and other group members, armed only with cameras, confronted the Salvadoran death squads who would routinely take people out of the camps and kill them.

"Most of us in the first world know the suffering of the loss of someone we love or the loss of position," he says. "But the suffering these people have known is so profound we cannot fathom it."

To illustrate his point he recounted a meeting with a Salvadoran woman in the camp. Her husband had been killed by the military. But the death of her 18-year-old pregnant daughter finally made her flee. Walking together down a village street, she and her daughter were stopped by soldiers, who accused the daughter of being impregnated by an enemy of the state. When she denied it, the soldiers impaled her on a bayonet, scooped out the fetus and made the mother set her dying child's body on fire. "She sat in a catatonic trance, then she began to weep," Atkins says. "She said she believed she would make it because God had

known great suffering."

The sanctuary movement provides shelter in homes, institutions and houses of worship to refugees seeking asylum. Some apply for refugee status. According to Atkins, 97 percent of Salvadoran refugees and 98 percent of Guatemalan refugees are refused refugee status. If their applications are rejected, they face deportation. Some courageously choose to return to their homeland if accompanied by North American observers, he says.

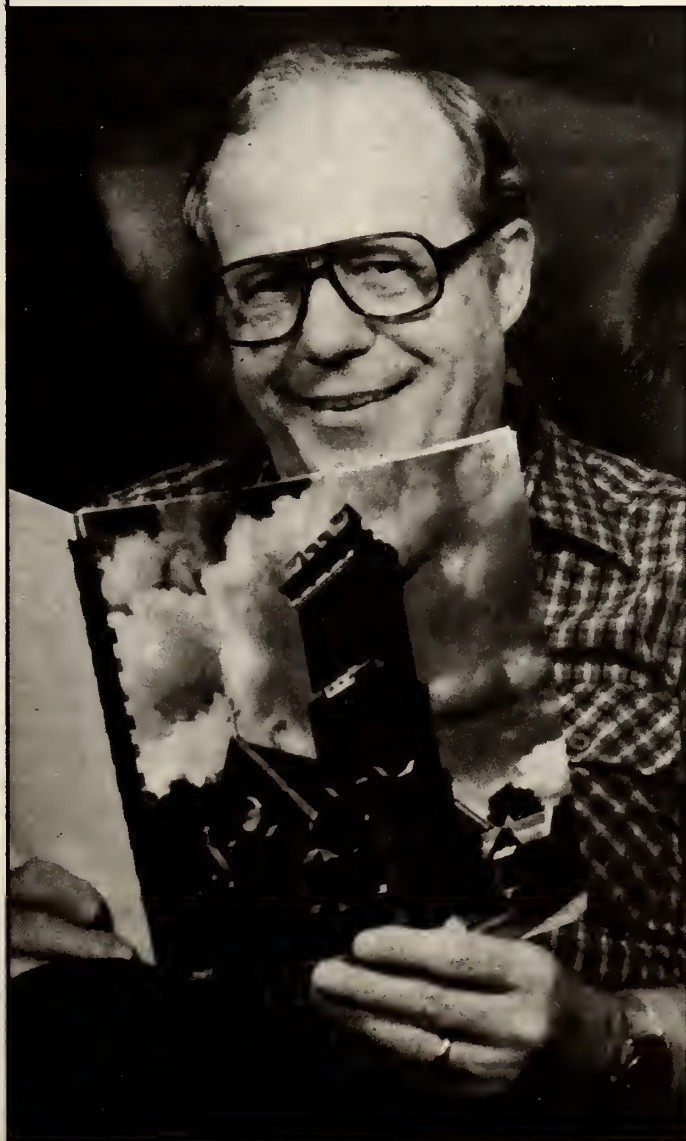
It is crucial, says Atkins, that a sanctuary which functions openly, like St. Michael's, have the support of 70-80 percent of the congregation.

St. Michael's has been infiltrated by undercover agents. Refugees have been arrested.

Assessing the impact of the sanctuary movement, Atkins says "it's most important that it is serving as a catalyst to revitalize and renew at least part of the church in the U.S."

However strong his dedication to many facets of social justice, Atkins' heart is clearly in the sanctuary movement. He rarely used the word "I." "What they [the refugees] want, and what we want for them, is to go home and live in a society where there is justice and peace. We can become brothers and sisters with them in working for that reality."

We'd like to help tell your story...



And we're proud to offer your parish the opportunity to obtain pictorial directories that will be treasured for generations to come. Now, even a parish with as few as 50 participating families can have a parish directory at no cost! It's the perfect tool to help bring your parish family closer together.

Your pictorial directory will include a custom color cover, color pastor's page, color activity page, black/white activity page, black/white history page, and complete roster of all members. And your parish's participation in the Directory Service means you can take advantage of our list of bonuses! In addition, each participating family will receive a beautiful 10 x 13 color portrait!

As a further benefit, we've established The Performance Guarantee, which insures prompt delivery of your directory. So call the toll-free number below, and get all the latest Directory Service information and material from your Episcopalian Parish Directory Service.



Directories are produced by Coppinger & Affiliates, Cleveland, Tennessee.

The EPISCOPALIAN
PARISH DIRECTORY SERVICE

CALL TOLL FREE... 1-800-826-2325

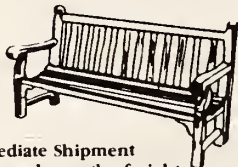
CAMP STAFF IN MAINE: Bishopswood, Episcopal Diocesan resident camp on Lake Megunticook near Camden, ME. Positions: Christian Ed. Leader, ASL Interpreter, Waterfront Director, Asst./Program Director, Cabin Counselors/Activity Leaders: waterfront, dance, crafts sports, outdoor living skills, ropes course, sign language, music and drama, housekeeping and kitchen helpers. 9 week season. Minimum 18 years old. Maturity, caring, and commitment to community living are a must. Inquiries to:
Georgia Koch, Bishopswood,
143 State Street, Portland, ME 04101.

POSITION OFFERED

Director of Training and Educational Design to direct and train network of trainers for Education for Ministry (EFM) program, maintain enthusiasm for and quality of EFM, develop methods of seminar format and theological reflection, and work with staff to develop and promote the program. EFM is an international program of lay theological education of the School of Theology, the University of the South. There are about 50 trainers, 750 mentors, 6000 students. Send applications to:
The Rev. J. Carleton Hayden, Ph.D.,
Associate Dean, The School of Theology,
The University of the South, Sewanee, TN 37375.
For additional information, call 800-334-8986.

British Teak Classic Garden Seats

Enduring Gifts
to Celebrate
or Dedicate
Life's Milestones



Immediate Shipment
Country Casual pays the freight
Colour catalogue \$2.00
COUNTRY CASUAL - EP
17317 Germantown Road
Germantown, MD 20874-2999
(301) 540-0040



ST. DUNSTAN CHURCHCRAFT

by
A. Edward Jones Limited
of England

SILVERSMITHS AND CRAFTSMEN IN METAL

Established 1902
We make the highest quality Church Silver and Metal
Work including Altar Crosses, Chalice, Ciboria, Vases etc.
Custom made or to your own design.

CATALOG, DRAWINGS, AVAILABLE FROM
A. Edward Jones Limited, St. Dunstan Works,
Pemberton Street, Birmingham, England.
Incorporating Blunt & Wray of London



The lily lady: Only in a mission congregation

Last Sunday I saw how a small mission congregation can be a special place.

Grace Smith raises lilies that bloom but once a year. The Sunday after they bloom she dedicates them to God by placing arrangements of them on the altar. Last Sunday was that special Sunday, but alas, Grace also has a wind-up eight-day clock. Forgotten the night before, it was slow.

We worried about her when she did not come. She has no phone.

A few minutes after the service began, the church door opened. In came tiny Grace, overwhelmed by a huge bucket of lilies. Straight up the aisle she went, not stopping until what appeared to be a self-moving mountain of lilies stopped right in front of the priest.

"May I put my flowers on the altar?" she asked.

Understand that this was not an interruption of the service. It became very much a part of it.

Then Grace went into the sacristy. Almost immediately, she emerged again, carrying two golden vases alive with the white lilies and greenery and smaller flowers. She carried them to the altar and set one on each side, between the cross and the candles.

They were perfectly symmetrical. How God did that I do not know. How many times I have worked and worked on an altar guild, trying to make two vases of flowers match, knowing that even slight deviations would disturb the meditation of several almost as much as the disturbance that happens when the priest gives you your communion wafer upside down.

Grace is not young. We found our-

selves praying that she would not fall as she came down the steps.

With the lilies gracing the altar, a great joy was felt throughout the congregation. Then the door opened again. Our faithful warden—he's always late—came in. It opened again. A young couple came in. The altar had been decorated in time for their arrival.

The service continued with a sense of family, joy, love, accomplishment

**'If you have the
choir, hundreds
of people and a
florist, could
this happen?'**

and a real sense of the presence of God.

We did remember to tell Grace afterward what a joy she is to us all and to thank her for bringing the flowers. That is when she told us about the clock. Then we all adjourned to the parish hall for breakfast and to talk.

Last Sunday showed me how special and how fortunate we are at times to be in a mission, especially one with the depth and quality this one has where such things can happen. True, sometimes you miss the music of a big church. But if you have the choir, hundreds of people and a florist, could this happen?

This story is true. The author wishes to remain anonymous.—Ed.

You
can
count
on
us...

THE LIVING CHURCH

Serving Episcopalians Since 1878



In the News . . .

52
times
a
year

Discover the only weekly, independent
national magazine for Episcopalians.

In these controversial and fast-paced times
THE LIVING CHURCH can keep you informed.

Find out why thousands count on us each
week for:

- Regional and national news affecting our church
- Features on relevant social and theological issues
- Provocative editorials and letters
- Stimulating book and music reviews

SUBSCRIBE TODAY!

30 Day Introductory Offer

Count me in.

☐ I've enclosed \$29.95 for a year's subscription, plus four free issues.

☐ Send me four free issues. Then bill me for a subsequent one year's subscription. If I'm unhappy, I'll simply write "cancel" on the bill.

Name: _____
(please print)

Address: _____

City: _____ State: _____ Zip: _____

Return to: The Living Church, 816 E. Juneau Ave., Milwaukee, WI 53202

E89

episcopate

Frank Harris Vest, suffragan bishop of North Carolina since 1985, was elected bishop coadjutor of Southern Virginia on February 4. The diocesan convention meeting at Christ and St. Luke's in Norfolk elected Vest on the third ballot. **James Sell**, archdeacon of the Diocese of Newark, finished second in the balloting.



A graduate of Virginia Theological Seminary, Vest served parishes in Southwestern Virginia and North Carolina before being elected suffragan bishop of North Carolina. He will take up his new work in May and serve with diocesan Bishop **Charles Vache** until Vache's retirement at the end of 1991.

John Henry Smith will be consecrated bishop of West Virginia in May. A special convention of the diocese held February 25 at the Charleston Civic Center elected Smith on the 18th ballot. He has been rector of Trinity Church, Rutland, Vt., since 1974 and previously

served other parishes in Maine and Washington, D.C. Smith, 49, is a graduate of General Theological Seminary.

Suffragan Bishop **Franklin Carr** of West Virginia and **Francis H. Wade**, rector of St. Alban's, Washington, D.C., were the leading contenders in the early ballots. Smith gained support in the later ballots as neither of the two early front-runners received a majority.



Smith replaces Bishop **Robert P. Atkinson** who resigned January 1 to become assistant bishop of Virginia.

C. FitzSimons Allison, bishop of South Carolina since 1982, intends to leave his post following the election and installation of a successor; Allison wishes to return to a full-time ministry of "teaching, preaching and writing." Retired Bishop **Robert Varley** of Nebraska was appointed assistant bishop of Florida by diocesan **Frank Cervený**.

people

Timothy Healy, a Jesuit priest and president of Georgetown University, will return to his native New York City this summer to become president of the New York Public Library □ **Drew University**, a Methodist-related school, will be headed by Episcopalian **Thomas Kean** after he finishes his second term as governor of New Jersey next year □ **Whitney Smith**, a film producer in the Episcopal Church's Communication unit, died March 4, aged 58.

Congratulations to **Lewis Bohler, Jr.**, a priest in the Diocese of Los Angeles who has become the first southern Californian to serve on the city, county and state boards of education □ **Fredrik Axel Schiotz**, former president of the Lutheran World Federation, died in February, aged 87 □ **Lynne Coggi**, well-known for her work with persons living with AIDS and their families, was ordained priest late last year in the Chapel of Christ the Lord at the Episcopal Church Center in New York City.

William Fagal, a Seventh-Day Adventist minister who founded *Faith for Today*, the longest-running religious television program in America, died in February, aged 70 □ **James Forbes**, 53, an American Baptist minister who is professor of theology at New York's Union Theological Seminary, will become senior minister of New York's historic Riverside Church □ Members of St. Mark's Episcopal Church, Shreveport, La., will remember **Leonidas Polk**, 19th-century missionary bishop of the Southwest Territory, as they celebrate the founding of their church 150 years ago this spring.

Michael Jones, 36, copy editor for the *Courier-Journal*, has been hired as the editor of *The NEWS of the Presbyterian Church (U.S.A.)* □ The South American Missionary Society (SAMS) has elected **Thelma Killam** of Wenham, Mass., and **Gary Johnson** of Fairfax, Va., to its board of trustees □ Bishop **William Sanders** of East Tennessee was named Tennessee Ecumenist of the Year for 1988 □ Bishop **John Spong** of Newark

has challenged Moral Majority leader **Jerry Falwell** to a series of public debates.

Woodleigh Volland, a middler at Trinity Episcopal School for Ministry, and **Susan West**, a student at Nashotah House, were awarded the 1989 Allin Fellowships for seminarians to study at the Ecumenical Institute in Bossey, Switzerland; **Sandra Wilson** of Asbury Park, N.J., **Harry Hayden** of Gloversville, N.Y., **Dean William Peterson** of Bexley Hall in Rochester, N.Y., and Bishop **James Moody** of Ohio received the fellowships for clergy and bishops.

exchange

Volunteer opportunities in Appalachia

How would you like to serve as a GED tutor in Cincinnati, Ohio; work with community residents to repair their homes in central Tennessee; learn about the coalfields of southwestern Virginia; aid the elderly in western Maryland; participate in a community project organized by young people in eastern Kentucky? These are only a sampling of the many opportunities to learn and serve in the Appalachian region. For more information, write to Appalachian People's Service Organization, Box 1007, Blacksburg, Va. 24063.

Available

St. Michael's Church, Kingwood, W.Va., has an assortment of items it is willing to share with a parish or mission that can use them: adult and children's cassocks and cottas, chasubles (some with stoles), candlesticks and altar linens. The United Thank Offering helped St. Michael's start its church, and the congregation would like to help another congregation in return. Write to Mildred Lindley, 208 E. Main St., Kingwood, W.Va. 26537.

ENGLAND YOUR WAY



Self-catering flats and cottages in England and Scotland. Rent by the week or longer. Hundreds of choices, London and throughout the country. All arrangements made—plane, car, train. Personalized service.

Pilgrim's Way

Box 1307 Havertown, PA 19083. (215) 649-1868.

EPISCOPAL CHURCH TIES

Superbly woven in England. Neckties with Episcopal shield in full colors on Navy or Burgundy. Finest silk blend. An ideal gift \$19.75 including gift box and shipping. Write today for brochure with other designs.

CHURCH TIES

P.O. Box 1445 • Tryon, NC 28782 • 803-457-4613

EPISCOPAL CHURCH TIE AND SCARF

New Design
All Silk

Tie \$18.50

Scarf \$19.00

Boxing and Shipping Included

Navy Tie is of finest silk twill. Official Seals with red & white stripes.

Scarf is 8½" x 50" and of highest quality silk twill. White with silk-screened bold red stripe and shield at each end, bordered by blue stripes.

Send Checks To:



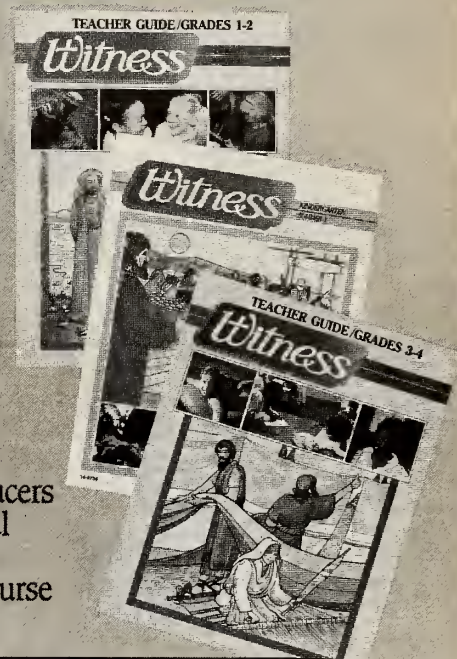
BARNARD-MAINE LTD.
33 Mead Avenue • Cos Cob, CT 06807
(203) 869-3006

FOR YOUR SUNDAY SCHOOL...

Witness

The new Sunday school curriculum now being enjoyed by thousands of students and teachers across the country! ■ Bible-centered ■ Uniform themes ■ Quarterly-dated ■ Colorful ■ Group-graded (Nursery through Senior High) ■ Creative teaching resources

From Augsburg, producers of America's successful Vacation Bible School. Request your FREE course samples NOW!



FREE

WITNESS Curriculum Samples

Examine free sample courses from Augsburg's exciting new Sunday school curriculum.

Outlook Book Service

P.O. Box C-32071

Richmond, Virginia 23261-2071

YES, I would like free sample courses from the WITNESS series (each course includes one Teacher Guide, Teacher Resource Kit, and Learner Materials).

Please send the following courses: (Check preferences ☒)

- | | |
|--|--|
| <input type="checkbox"/> Nursery (Age 3-4) | <input type="checkbox"/> Preteen (Grades 5-6) |
| <input type="checkbox"/> Kindergarten (Age 5) | <input type="checkbox"/> Junior High (Grades 7-8) |
| <input type="checkbox"/> Primary (Grades 1-2) | <input type="checkbox"/> High School (Grades 9-10) |
| <input type="checkbox"/> Intermediate (Grades 3-4) | |

☒ Your sample order will also include a 16-page WITNESS Curriculum Guide.

Name _____

Church Name _____

Address _____

City/State _____

Zip _____

Phone No. (_____) _____

Sunday School Enrollment _____

Date Samples Needed: _____

WITNESS: Curriculum for Growing Christians

Who's Doing Your Thinking?

Hopefully, you are, as a responsible and mature Christian. But the opinions you form and the decisions you make can't be any better than the information supplied to you.

The best way to get the full spectrum of news from worldwide Anglicanism is to subscribe to *The Christian Challenge*. This respected international monthly magazine covers it all, pleasant or unpleasant, in both Establishment Anglicanism and the new Continuing Church.

Advances, setbacks, triumphs and adversity—you get it all in the Challenge. Only well informed Church people will be able to face what's ahead.

For a full year, please send \$20 (\$25US in Canada, \$30US overseas) with your name and address to: *The Christian Challenge*, Dept. E, 1215 Independence Ave S.E., Washington, DC 20003.

Christian Challenge

The Only Worldwide Voice of Traditional Anglicanism

Thailand

Ecumenical Seminar
August 1 - 11, 1989

in cooperation with
Faculty of Theology,
PAYAP UNIVERSITY
CHIANG MAI
\$579

Lectures, excursions, meetings with local Christians, Buddhists.
Lost-cost air fares, travel options.

Another Unique Program from:
INTERNATIONAL SEMINARS
106 S. Fraley St. Kane, PA 16735
814/837-9178

Cloisonne Church Emblem

NECKLACE



16" Sterling	\$9.95	\$8.95
18" Sterling	\$10.95	\$9.95
18" Silverplated	\$6.95	\$4.95
Lapel Pin	\$4.95	\$2.95
Charm	\$4.95	\$2.95
Key Holder	\$3.00	\$2.00
Purse	\$4.00	\$2.00

(folded size 7 1/2" x 3")

All Plus Postage and Handling \$9.95

Order: PAN ASIA PRODUCT CO.
P.O. Box 49182
Atlanta, GA 30359

MISSION'S SAFARI

Experience God's wonders in East Africa.
• Dynamic warmth of emerging African Church
• Exotic beauty of African wildlife
• Hosted by a diocese • Guided by professionals
• Meaningful and affordable

African Team Ministries
Box 115, Sierra Madre, CA 91024
Telephone: (818) 405-0843

TRAVELING ABROAD? Discounts of 10-40% also available. Call (818) 405-0843

FREE INTRODUCTORY OFFER

Everyone in your congregation can have the New English Bible readings in a complimentary Bulletin insert.

Write The Propers, 555 Palisade Ave., Jersey City, NJ 07307-1409
or call (201) 963-8819



BED & BREAKFAST HAWAII STYLE

Experience the splendor of the Hawaiian Islands without high costs and crowds—write: AKAMAI BED & BREAKFAST, 172 Kuumele Place, Kailua, Hawaii 96734 or call: 1-800-642-5366. 50/nt; 300/wk; 900/mo.

An invasion of privacy

by John Shelby Spong

"You son-of-a-bitch!"

"We wanted to be present to support the man who has been so supportive of us."

Both these sentences were spoken to me inside a church while I was attending the funeral of my wife. Under the influence of these words, I contemplated how others could invade the privacy of my personal emotions.

I remember the public funerals of the 1960's: John F. Kennedy, Martin Luther King, Jr., Robert F. Kennedy and Dwight David Eisenhower. Each was a media event during which the

years ago when I was consecrated an Episcopal bishop, the public quality of my life was dramatically increased. Serving an urban diocese in the metropolitan New York area is not a position in which to hide from public attention.

I have never been a quiet or regressive personality. Controversy has always been a part of my professional life. I lived in the south during the early days of the civil rights movement and identified myself with the cause of black justice. The Ku Klux Klan designated me "public enemy number one in Edgecombe County, North Carolina."

I am also an author whose books

the church. This position is a minority position in the church, and it elicits regularly the wrath of segments of the majority.

During the heat of the debate on this matter I and my point of view were repeatedly featured by the national news media. This intense exposure made me a public figure.

But I am also a private person. I live in a network of relationships. I do mundane things like buying groceries, having my shoes half-soled and cutting the grass. I am a man who has feelings and passions, who experiences pain and pleasure. My emotions are as real and as intense as those of anyone else.

To one person in this world I am simply a son. To another only a husband. I am a father to three daughters, a father-in-law to two sons-in-law and a grandfather to one granddaughter. Periodically I am sick and need a doctor. When I become tired, I go to sleep. When I am lonely, I seek out friends.

Like most people, I have times of elation and depression, times of energy and fatigue. I know what it means to be hurt or misunderstood, to have my integrity questioned or find my life caught up in conflict. Like Jacqueline and Coretta, Geraldine and Dan, I am a public person who is also a private person. When those two aspects of my life collide, I know how that feels.

Recently my wife of 36 years died. She had been a mental patient for 22 years and a cancer patient for almost seven years. During that time I cared for her as lovingly as I could. Because of that long sickness, however, she never appeared with me at public events. Some who did not know the situation whispered knowingly that we must be having marital problems.

Eight months before her death, because I could no longer care for her adequately, I moved her to Richmond, Va., where our two married daughters live and where personal attention could be more adequately provided. Then I endured whispers of a separation or divorce.

When the cancer reoccurred and death came, the press reported this by saying, "Though they were not divorced, they lived apart." Innuendo without explanation. Clearly, once again, the implication was of a breaking or broken marriage.

At her funeral service any illusion that I would be allowed the privacy of my own grief disappeared.

In our religious tradition, the custom is to kneel in private prayer upon entering the church. My family and I were on our knees when a woman, who had been sitting in readiness in the back of the church, rose and came forward. She pushed my wife's casket aside, struck me on the shoulder with her cane and snarled, "You son-of-a-bitch!"

She then walked out through the side door of the church where the pallbearers were gathered, saying to anyone who wanted to listen, "I've been wanting to tell him what I think of him for a long time, and now I've done it!"

Continued on next page



cameras zoomed in to lay bare the pathos and capture the actions and the distressed countenances of the bereaved.

More than a decade later the public need to invade private emotions occurred in new contexts. A mother named Geraldine Ferraro and a father named John Zaccaro were besieged by reporters as they watched their son being convicted and imprisoned on a drug charge. Still later, a young man named Dan Quayle, chosen a candidate for vice-president, had to defend decisions he made 20 years earlier while his motives and patriotism were fiercely questioned.

In each of these episodes the public figures were not allowed the privilege of facing in private the personal feelings that accompany death, pain and crisis, nor could they even revel privately in the joy of political success. Every moment, every response was to be scrutinized. Public life can be cruel.

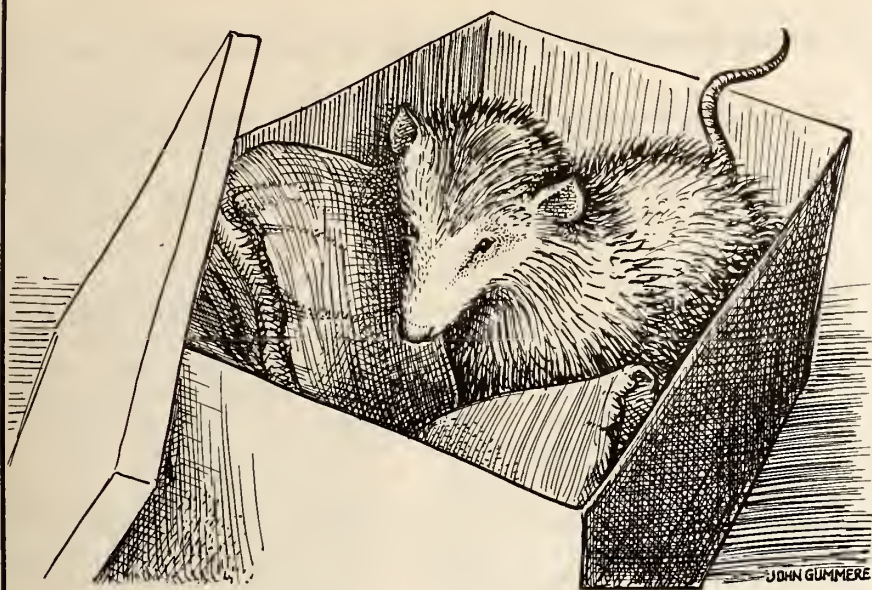
I often wondered how these people felt and how they endured. After attending the funeral of my wife, I think I know.

I also am a public person—on a different level, but public nonetheless. I suppose, to some degree, I have been so since I entered the priesthood some 36 years ago. But 13

have appeared provocative. My passion as an author is to relate Christian truth to the changing secular and scientific world. Those who act as if Christian truth can be frozen in the "inerrant" words of an ancient book called the Bible or in the "infallible" utterances of a mortal who sits on the throne of St. Peter are, in my opinion, naive. When I say or write such things, I receive the outrage of the biblical or the ecclesiastical fundamentalists. They have called me "heretic," "infidel," "non-believer" and even "the devil incarnate!"

In my life as a bishop I have championed the role of women in the church and have been part of the Episcopal majority that opened the ranks of ordination to women. This is for me another aspect of justice, but those in the conservative wing of the church have singled me out as "the enemy—the secular modernist who is violating sacred tradition." Their attacks increased my notoriety.

In recent years I have embraced the cause of homosexuals. Encouraged by recent medical research, I am now convinced that homosexuality is not evil, abnormal or deviant. I regard it simply as a minority part of the total spectrum of human sexuality. I believe that the love that binds together a homosexual couple in faithful commitment can be holy and life-giving and must, therefore, be blessed by



Episcopossum the First—and the last?

by Wanda Naylor

Whether an opossum is smiling or snarling, friendly or not, is difficult to tell. That is why, when the ladies of Trinity Church's altar guild were decorating the church and somebody found an opossum cozily ensconced in a box of cloth scraps, nobody took any action. One by one, they peered at him from a respectful distance, and he looked back with an open-mouthed, toothy stare. He didn't even acknowledge their presence; he simply stared.

Ultimately, the husband of one of the women closed the box over his head, took it outside and dumped him out. He ambled off toward the garbage

behind the rectory, probably to wait until things quieted down before going back to his nest.

After all, he knew God had made animals of his kind long before he made humans; and he didn't get to this place by giving up in the face of the first adversity. He had a right to practice his religion any way he chose. Besides, this was a nice place to live—warm, quiet, a good Christian neighborhood with access to the best garbage pails.

The members of the altar guild, by common consent, named him Episcopossum the First and hoped he would also be the last.

Wanda Naylor serves on the altar guild at Trinity Church, Three Rivers, Mich.

Invasion

Continued from previous page

To my knowledge I had never seen this woman before and probably never will again. A public person runs the risk of having even the privacy of grief ripped away.

One has compensations, however, as I learned the same day in that same church. When the funeral was over, I noticed the crucifer standing by the church door. He was a man in his early 30's. Since this service was on a weekday in mid-afternoon, I assumed this man must have taken time from his work in order to carry the cross in the funeral procession.

I went up to him, introduced myself and said, "I want to thank you for being here today. It means a great deal to me that you would take the time to do this."

"Bishop," he said, giving me his name, "three members of today's choir as well as myself are members of the Richmond Chapter of Integrity." I recognized that as the organization for homosexual Episcopalians. "We called the church," he continued, "and asked how we could be of assistance. They suggested we could join the choir and serve as acolytes. We wanted to be present to support the man who has been so supportive of us."

Suddenly I knew the reason I and many others are willing to endure the exposure to an insensitive public.

If a person raises in a public arena any of the great questions of justice, that person will receive abuse. Most public figures, however, are not masochistic. They do not enjoy abuse. They rather accept it as the price for holding out hope to the victims of prejudice for whom that person is privileged to speak.

Consolation comes in the realization that when the dust settles and the pages of history are written, the angry defenders of intolerance will not have made the difference. That reward will go to those who dared to step outside the safety of their privacy to expose and to rout the prevailing prejudices. History is shaped by those who are willing to bear the wrath of the threatened and the insecure in order to build an inclusive and more humane society.

I have thus come to admire those whose dedication to a cause makes them public figures: the Jacqueline Kennedys and Coretta Kings, the Geraldine Ferraros and the Dan Quayles. I appreciate those who have allowed their private lives to be compromised or stolen from them by a public that will never quite understand that beneath every public image is a private person who hurts and bleeds, laughs and grieves.

I do understand—for I have lived in that place, and I count it one of my life's greatest privileges.

John Shelby Spong is bishop of Newark.

*Episcopal
Accounting
System—
(made)
Easy*

EASE

Accounting, Church Management
& Member Listing

Used by more Episcopal
Churches than any
other software.

- A full function church management computer program for only \$495! *
- Written just for Episcopal parishes!
- Calculates financial and member statistics for the annual report!
- Integrates fund accounting with member information and pledges!
- Incredibly easy to use!
- Comes with an instructional videotape to show you how to use it!
- Recommended by the Episcopal Church Pension Fund!
- Over 400 installations in Episcopal parishes!
- FREE 60 day evaluation — **SEND NO MONEY!**

*Price increase in May

Call or write for more information:

Gosnell Computer Services

1331 Third Street • New Orleans, Louisiana 70130 • (504) 899-2355



QUALITY!



One can sense a fine swatch of fabric by its texture, color and durability.

At Fairhaven we associate "quality" with "our way of life," an active retirement community with a weave all its own.

Life care at Fairhaven has a weave all its own, a careful blend of services sensitive to its residents. Spacious living accommodations range from efficiency apartments to cottages with two bedrooms and den. Programs are designed to offer residents cultural opportunities on and off campus, or the serenity of Fairhaven's 300 acre campus.

The real fabric of Fairhaven is its ability to provide "long term" nursing care for its residents in a modern, fully-staffed Health Center.

Fairhaven is centrally located between Baltimore and Washington in historic Carroll County, Maryland.

If you are interested in learning more about a "total" life care retirement program, please write or call.

Ms. Judy Bernstein, Admissions Director, Fairhaven
7200 Third Avenue, Sykesville, MD 21784

FAIRHAVEN
A Non-Profit Corporation
(301) 795-8800

Sponsored by Episcopal Ministries To The Aging, Inc.

A/89

Yes, I am interested in more information.

Name _____

Address _____

City _____ State _____ Zip _____

Phone (____) _____

COPTOLOGIA

A unique journal of the fascinating subject of Christianity in Egypt.

Sample highlights:

- Vol. 2: St Athanasius *Apostolikos*.
- Vol. 5: Alexandrine theology.
- Vol. 6: St. Gregory *Theologos*. Mount Sinai Manuscripts.
- Vol. 7: Modern thought. Rare books.
- Vol. 8: Desert Monasticism.
- Vols. 2, 3, 4, 5: \$5.00 US each.
- Vols. 6, 7, 8, 9: \$8.50 US each.

To order, write to
Coptologia Publications
P.O. Box 235, Don Mills Postal Stn.
Don Mills, Ontario, Canada M3C 2S2.

Speak French like a diplomat!

Comprehensive, self-instructional audio-cassette courses used by U.S. State Dept. Programmed for easy learning; 56 languages in all. Call or write for free catalog. 1-800-243-1234

AUDIO-FORUM Room C427, 96 Broad St.
Guilford, CT 06437

FUND RAISING OPPORTUNITY

Water—the way it used to be. Remove the chlorine, sediments, and odors. Prevent discoloration. Allow minerals and fluorides to pass through. Bottled water quality—3¢ per gallon. Profit for your organization and a service to the residents of your community.

C.L.D. Ent., 1359 Great View Lane, Fairbanks,
Alaska 99712. (907) 479-3441.

DIRECTOR OF RELIGIOUS EDUCATION
St. Paul's Church, Columbus, Mississippi
is seeking a full time Director for Religious Education. Send resumes to:

St. Paul Episcopal Church
P.O. Box 465 Columbus, MS 39703-0465

SAINTS' TIES

We sell lots of them
In ones and hundreds
People feel good wearing them
Churches feel good about them
They promote the Church and raise funds
We want you to feel good too so act now!

In stock (Navy) Sts. Andrew, George, James, John, Luke, Mark, Paul, Peter, Philip, All Saints, Christ Church, Trinity & NEW EPISCOPAL TIE - See how little they cost:
1-3 US \$14 each, 4-9 \$13, 10-24 \$12, 25-49 \$11 incl. mail.
Write for larger quantity discounts.

Also Custom Ties, Blazer-Tippet Badges, English Hand Painted Shields for Churches & Colleges
Color Brochure Available

Please note our NEW ADDRESS:
THE HERALDIC COMPANY INC.
100 THE EAST MALL, UNIT 10
TORONTO ONTARIO, CANADA M8Z-5X2
TEL: (416) 252-2345 or FAX: (416) 252-0443
MR. TONY DAWKINS - MR. BRIAN POWELL

WHITE RIVER CHRISTIAN SKI AND RACE CAMP
Mt. Hood, Oregon - June & July Sessions.
Adults, Family, Youth - 8 yrs & up
Spiritually nurturing & Really fun!
Qualified coaches, counselors & teachers.
For info write: 193 1/2 N. W. Jefferson Pl.
Bend, OR 97701 - (503) 382-2864 eves.

CHURCH-BELLHANGER available for all kinds of bell work. Apprenticeship served with Whitechapel Foundry, London. Chime and carillon maintenance. Single bells restored for hand-tolling. English bells hung for change ringing. Linda C. Woodford, 30 Brimmer St., Boston, Mass. 02108. (617) 723-9441.

QUALITY CHURCH SUPPLIER

Write or
call for information

J. R. EVANS & CO
209-683-6715
Box 2083 Oakhurst, CA 93644

Personal Professional Attention
to All Your Church and Clergy Needs

REFLECTIONS

Presiding bishop's message: Pray for Christ to use you

by Edmond L. Browning

Peter is obeying orders—not because he has to, but because he wants to. Peter had tasted a new day with Jesus. Then he thought he had seen that day end, but the light of the risen Christ was brighter than Peter could have imagined. Peter had faltered, but God in Christ had commissioned him to proclaim the promised new day for all humanity and the whole of creation.

The manner of proclamation was the same as Jesus' earthly manner—by word and deed. Jesus fed the hungry, challenged the powerful, befriended the outcast, healed the poor and the rich. And *everywhere* to *every-one* he spoke of God's reign, new life, hope and how to live.

I rejoice to see Episcopalians and all of Christ's people proclaiming by word and deed today as well. In many ways it is more critical now than ever that we proclaim by deed. The deeds that proclaim Jesus Christ risen and present are deeds of costly, self-giving love.

A congregation proclaims when it includes all who enter its doors. A Christian proclaims when she works beyond what is required just because she is serving others who need what she does. The baptized proclaim when they resist opinions and actions that maintain the privileges of some and

oppress the rest.

These deeds create the moments when we can say, "It is Jesus Christ who feeds us. He already feeds you. Come with us. Call him by name and celebrate his food and his power. Live as he lives for others."

I pray we celebrate Easter this way. I pray we grow in our discipleship, self-giving and in talking more easily of Jesus. This is the way I ask you to pray the prayer we are praying for the Decade of Evangelism—"Jesus Christ, Son of God, make yourself known through me." Give me deeds and words of costly self-giving. This is a breath prayer, a prayer said silently as one breathes and which soon can become as natural as breathing.

Inhale—take in Jesus Christ.

Exhale—acknowledge him Son of God.

Inhale—pray he use you.

Exhale—open yourself to him.

Pray it many times daily. Pray it as easily as you breathe. If you have not been praying it, join me in it. Jesus Christ uses our breath, our life so that others may breathe and live in him as well. New life is not in the breath of greed, of lust and of violence. New life is in the breath of sharing, of cherishing and of peace-making. Jesus Christ is the breath of life.

Alleluia, Alleluia.



BOOKS

The Coming of the Cosmic Christ by Matthew Fox, Harper & Row, San Francisco, Calif. (251 pp.), paperback \$14.95.

When Cardinal Ratzinger of the Vatican's Congregation for the Doctrine of the Faith silences a Roman Catholic theologian, some people begin to listen to him for the first time. Such is the blessing Ratzinger bestowed on Matthew Fox last October.

The Coming of the Cosmic Christ is Fox's latest book and presumably his last for some time. It first depresses and then thrills the reader.

Fox begins with a terrifying vision of the death of mother earth, brought about by human exploitation. But this is more than just another tome of gloom and doom. Fox moves quickly into another vision, one of a resurrected mother earth where long-dormant human instincts such as mysticism, playfulness, universalism, the erotic and earthy emerge to save not only humans, but the entire cosmos.

Fox's villains are Augustine and the Enlightenment. His heroes are the authors of the biblical Wisdom literature, the medieval mystics, modern scientists and, ultimately, Jesus Christ: "The Cosmic Christ assures us that *nothing is trivial* for nothing is

unconnected to the whole. All is a source of awe, wonder, wisdom and the presence of the divine. All is revelation; all is unfinished. . . ." The booming voice of Teilhard de Chardin is heard in the background.

While I cannot join Fox in casting stones at Augustine and making light of individual sin and redemption, I am grateful to him for bursting open several of the tiny and comfortable categories in which I sometimes compress reality. Thank you, Matthew Fox. Thank you, Cardinal Ratzinger.

—Richard H. Schmidt

A Feast of Families by Virginia Stem Owens, Zondervan, Grand Rapids, Mich. (143 pp.), paperback \$6.95.

This book is a meditation or series of meditations hinging on the author's life and family history. Asked by a friend what gift she would choose to bestow upon her children, she responded, "I want them to fulfill their destinies." Then she found herself thinking about that reply.

She thought about the responsibility of parents, of families, to pass on to their children their faith and tradition in ways that allow the children to find who they are and to make

Continued on next page

A PLAN FOR ACTIVE WITNESS ECM SYNOD

June 1st, 2nd & 3rd Fort Worth, Texas

For information, write:

ECM
6300 Ridglea Place
Suite 1112
Fort Worth, TX 76116

Or call:
(817) 735-1675

Church in China: once dying, it has flowered to new life

by K. H. Ting

The Cultural Revolution in China in the 1960's was a period of catastrophe and turmoil. Christians and others became targets for attack and harassment. All our churches were closed; Bibles and other books were taken away. Many of us were driven from our houses. The Red Guards destroyed 90 percent of the library of our Nanjing Seminary and occupied the school.

We wondered why God permitted this to happen to us. Some left the Christian fold. A few publicly denounced the faith. Most Christians were preserved by God's love and met in homes in obedience to the teaching in the epistle to the Hebrews that we should not cease to meet.

We were like Job who in the midst of his suffering cried out, "I know that my redeemer lives," but did not understand why he should suffer. Pent-up feelings in those days were deep and intense.

Since the end of the Cultural Revolution, religion is free again. Churches are being reopened and built for the Protestants at the rate of one per day so that today we have over 4,000 church buildings for public worship, with tens of thousands of groups of Christians meeting in homes. Protestant theological training centers exist now in 12 cities.

One New Testament word has become full of meaning to Chinese Christians: resurrection. And the Risen Christ is the one name for Jesus which occupies the highest place in the faith of the Chinese church.

Our experience tells us as nothing else can that when we are weak and dying, life will come to us. Strength is found in weakness, life in dying.

At the end of the Cultural Revolution

when Christians could again meet openly, rather than commiserating or trumpeting about having borne suffering, we reminded each other to be humble and thankful to God that he considered us worthy to suffer a little for the name of Jesus Christ.

To have experienced dying and rising again in our personal lives and in the life of the church and nation has led us to see resurrection as the way God carries on his work. It is how the world is sustained and governed. It helps us see the necessity and naturalness of Christ's suffering before entering his glory. We are reminded of Christ's own words: "When a woman is in travail, she has sorrow because her hour has come; but when she is delivered of the child, she no longer remembers the anguish for joy that a child is born into the world." (John 16:21)

The resurrection truth—strength in weakness and life through dying—has evangelistic power. A student of Taoism told me this is exactly what Chinese Taoists have been groping after.

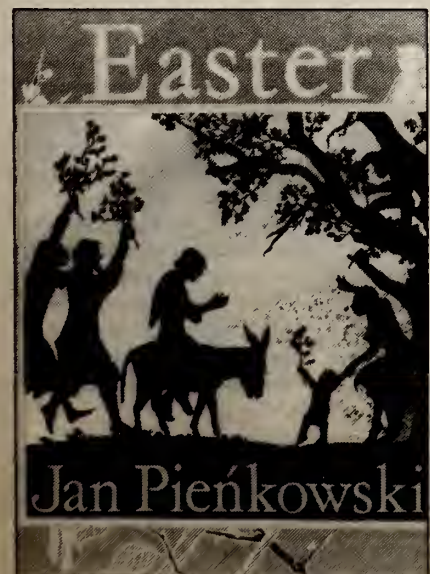
Chinese Christians did not suffer in vain. Because we suffered with the intellectuals and others during the Cultural Revolution, we have won sympathy and better rapport with the people. This is important for Christian witness and church-building.

The resurrection truth is an old Christian truth. T. S. Eliot put it so well when he said, "The end of all our exploring will be to arrive where we started, / And to know the place as if for the first time." It is good to know the Risen Christ as if for the first time.

K. H. Ting is a bishop in the Anglican Church in China and president of the China Christian Council.

their own choices about that tradition.

Reflecting on her life and the lives of her family, Owens introduces us to some wonderful characters, such as her grandmother, "a great believer in wifely submission, . . . being married to a stubborn man gives more scope for exercising this virtue."



The book's cover features a comment from Madeleine L'Engle, and it is of L'Engle's non-fiction works that this book most reminds me—in style, in content, even in the eclectic theology and the willingness to examine, question, and search for truth.

—Nancy J. Cassel

Easter by Jan Pienkowski, Alfred A. Knopf, New York, N.Y. (36 pp.), \$18.95.

Pienkowski's *Easter* is a visually stunning rendition of the Easter story. The large, black silhouetted scenes set against colored backgrounds and the small vignettes combining silhouettes with the twined vines edged in gold that travel across two-page spreads eloquently tell the Jesus story from the hosannas of Palm Sunday to the meeting with Doubting Thomas. The text is from the King James Bible. The interpretation is Pienkowski's own. Superb.

—A. Margaret Landis

Richard H. Schmidt is managing editor of *The Episcopalian*. Nancy J. Cassel is librarian at St. Andrew's Church, State College, Pa. A. Margaret Landis is assistant managing editor of *The Episcopalian*.



SHALEM
1989-1991
Extension
Programs
in

SPIRITUAL DIRECTION

Ecumenical, part-time, available for clergy, religious, counselors, laity who want support and deepening in their ministries of spiritual guidance with individuals and groups. Graduate credit from Washington Theological Union optional. Special emphasis given to contemplative traditions. Both programs include two 11-day residencies in Washington as well as monitored work in your own locale. Residencies for one of the programs will be in the winter; for the other program they will be in the summer.

Staff includes Tilden Edwards, Gerald May, Rose Mary Dougherty, Shaun McCarty and others.

Application deadlines: May 15, 1989 (Winter Residency)
September 1, 1989 (Summer Residency)

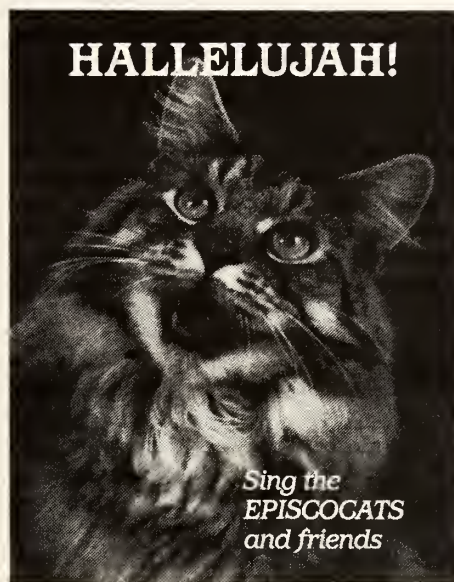
Shalem Institute for Spiritual Formation,
Mount St. Alban, Washington, DC 20016
202-966-7050

CATHEDRAL RESIDENCIES
An Independent Living
Retirement Community



AFFORDABLE 1 BEDROOM & EFFICIENCY APARTMENTS

- Close to churches, banks & shopping
 - Full range of social activities and outings
 - Small pets welcome • 24 hour security
 - Rental assistance available for qualified tenants
- For Information Call (904) 356-5507 Ext. 458
601 Newnan St., Jacksonville, FL 32202
Sponsored by St. John's Episcopal Cathedral



Cat Lovers, Rejoice!

**An all new
EPISCOCAT book is
off the press...**

They've done it again! Those whimsical, wonderful Episcocats are at their best in this all new edition. Over one hundred appealing photos with observations on the lighter side of church life that could come only from these wise, sometimes slightly irreverent, feline friends.

\$6.50 (add \$2.00 for overseas postage)

ORDER TODAY for yourself . . . and friends!

EPISCOCAT BOOKS
Box 1379 William Penn Annex
Philadelphia, PA 19105-1379

Please send _____ copies of "HALLELUJAH"

\$6.50 each (includes U.S. postage and handling)

Add \$2 per book for overseas postage

PAYMENT MUST ACCOMPANY ORDER

Name _____

Address _____

City _____ State _____ Zip _____

Unforgettable Learning Experience In England.



Spend two or four summer weeks in residence at Cambridge University.

Choose from a dozen courses in English history, literature, architecture, fine arts, interior design, anthropology, and current affairs. British university faculty will lecture and lead field trips. Additional courses in France and Scotland.

Call (512) 471-3124 for catalog or write UT/Cambridge, Dept. EP, University of Texas at Austin, P.O. Box 7879, Austin, TX 78713-7879.

WIPPELL'S

Clergy and Choir Outfitting

Stained Glass

Woodwork and Metalcraft

Embroideries and Hangings

J. WIPPELL and COMPANY LTD.
1 Mill St. • PO Box 468, Branchville, NJ 07826
Phone: (201) 948-2134/2144



FANTASTIC GRADUATION GIFT IDEA FROM ST. MARK'S PRESS

Spiral-bound **Lectioary** and **Lector's Guide** priced at \$19.95 plus postage & handling.
Perfect-Bound **A Lector's Guide** only \$12.00.
Perfect-bound **Lectioary** only \$12.00.
Spiral-bound **Lectioary** only \$14.00.
Quantity Discounts Available

For information, or to place your order call

TOLL FREE 1-800-365-0439
VISA/MASTERCARD accepted

ST. MARK'S PRESS
2040 WESTRIDGE DRIVE
WICHITA, KS 67203

CARTOONS!

80 original cartoons by Bill McLemore for personal enjoyment or parish newsletters. Send \$4.75 ea. to Cartoon Book, P.O. Box 3319, Phenix City, AL 36868. (Please add shipping costs: \$1.00 single book, 25 cents each additional.)

Money For Your Treasury

OVER 2 MILLION



Sunflower Dishcloths WERE SOLD LAST YEAR BY MEMBERS OF GROUPS, SOCIETIES, CLUBS, ETC. THEY ENABLE YOU TO EARN MONEY FOR YOUR TREASURY AND MAKE FRIENDS FOR YOUR ORGANIZATION. SAMPLE FREE TO OFFICIAL.

SANGAMON MILLS, INC., Cohoes, N.Y. 12047
Established 1915

INTEGRITY, Inc.

Gay and Lesbian Ministries

Write: Box 19561
Washington, DC
20035-0561

Beyond grieving is the resurrection

by Kenneth L. Gible

What do you do when someone you love dies? You grieve. At least that's what you do if you can.

What do we grieve over when someone we love dies? We say loss causes us to grieve, and that is true enough. But usually we mean *our* loss. What we grieve over is ourselves and the sense of lostness and helplessness and loneliness we feel. In a way, we are mourning our own death, that ultimate separation from everything and everyone we have loved.

What about our Lord's disciples? How did they react when the one they loved died?

The Gospels of Mark and Matthew record that angels instructed the women who found the empty tomb to tell the disciples the risen Lord would appear to them in Galilee. Why did the disciples go to Galilee?

Most likely they dismissed the women's story as wishful thinking.

Still, they had nothing better to do. Why *not* leave this wretched Jerusalem, this hellhole of a city which had swallowed up their master and all their dreams along with him? Go back to Galilee. Go back home. And try to forget.

So they went. And if in their going they carried deep in their hearts the seed of an incredible hope, they also carried something else: fear.

If Jesus were alive, then all their failings were alive as well! And if the disciples went to Galilee in hope of meeting their risen Lord, they went also with an opposite hope—that the whole thing would just go away: the broken dreams, the vivid memories, the haunting awareness of their own failures. Let them all die as he had died.

Faulting such a lack of courage in the disciples is easy but dishonest. You and I resist the resurrection much the same as they did. We prefer selective amnesia over resurrection. We'd rather pretend that the pain of past disappointments and betrayals and failures never happened.

Maybe not doubt, but fear makes so many people resist the resurrection. Few of us like to be reminded of our mistakes, our faulty judgment, our sin. We prefer to say, "What's done is done," "Let sleeping dogs lie," "That's water over the dam." Resurrection means we can't say that any more. A risen Lord means we must meet him again with all the dark places of our living exposed to his relentless light.

And so Simon Peter said, "I am going fishing." Can we blame him? Going fishing, for Peter, was a way of going back to the way life had been before the man from Nazareth said, "Follow me," back to the way life was before he believed Jesus was the promised messiah and before his promise to Jesus, "I will die with you," had been revealed as pathetically empty boasting.

"I am going fishing," said Peter. And we say it with him whenever the flimsy structure of our own lives threatens to come crashing down around our ears. It's what we say



whenever we want to make ourselves forget that every precious thing we've ever known has been shattered, one way or the other. We say, "I am going shopping," or "I am going to the office," or "I am going out to mow the lawn," in the hope that the old routines will absorb our sorrow, our fear, our memories of failure.

So Peter goes fishing, and the others go with him. They fish all night and catch nothing. Not that it matters. It isn't fish they want, it is the fishing. But then, just as dawn is about to break, they see a man standing on the beach. He is the Lord, and after they struggle to shore, he gives them bread and fish to eat. And he is restored to them.

Then he turns to face Peter, and the disciple learns what resurrection means. Three times Jesus asks him, "Do you love me?" Three times Peter says, "Yes, Lord, you know that I love you." Three times, as many times as Peter had denied his Lord. Peter learns that resurrection means confronting his failures and fears. But he learns that it also means those failures and fears need not be the last word. The last word is forgiveness, new life. Resurrection means that grief and fear give way to joy.

A few years ago I went to visit my mother, a visit I dreaded because her mind was slipping badly because of Alzheimer's disease.

Why was I crying? For all the reasons people cry, I guess. And because I knew somehow that in a few months Mother would no longer rec-

ognize any of us. I wept because I was beginning to know what it's like to be the last generation. I wept because when someone you love dies, you grieve.

But out of such a time, and others like it, something is being offered—beyond the grieving—if only we can receive it. It's a gift called resurrection, and the giver is God.

I look forward to a time, beyond time, when my mother will know us again, when I will see and hear her laugh the way she used to, when I will feel again the scrape of my father's five-o'clock-shadow whiskers on my cheek. Some might call this self-delusion or religious sentimentality or wishful thinking. And they could be right about that.

And they might object that things like laughter and the touch of one cheek on another are too earthy, not spiritual enough for sound theology. And this, too, may be so. But I take comfort in the gospel's account of the risen Jesus doing earthy things like having a fish fry on the seashore for his friends. And I remember with joy how Jesus enabled Peter to deal redemptively with the betrayal that could have destroyed that disciple.

Resurrection faith isn't something we receive because we are good or smart or deserving. It's a gift given for no earthly reason, no reason at all, except that which abides in the heart of the God who loves us. And that's reason enough.

Kenneth L. Gible is a free-lance writer who lives in Arlington, Va.

'Animals can teach us how to hear the call more clearly'

by Christine Dubois

My friend Don is having another vocational crisis. This happens every year around his birthday. He becomes depressed, second-guesses every decision he ever made, says his life is going nowhere and he should have accomplished more by now.

He's not alone. All my friends—the ones with good jobs and the ones who are unemployed, the ones whose lives are going well and the ones whose lives are a mess—go through the same thing. Some days everyone I know—including me—seems to be worrying about whether he/she is

doing the right thing with his/her life.

One of those spells led me to volunteer at the zoo. Seattle's zoo, with its beautiful natural habitats, has always been one of my favorite places, but I had never found the time to volunteer. Last fall I began training to be a docent, a zoo volunteer who leads tours and speaks to school groups.

We had weekly lectures from keepers, some of whom turned out to be as interesting as the animals they cared for. Once a month we toured

the grounds, going behind the scenes to pet armadillos, peer over the tops of bear dens and come face-to-face with giraffes and elephants.

The zoo was like an extended family that loves to repeat favorite stories. We heard about the day Towan, the male orangutan, took apart the keeper's radio and then put it back together. The time the squirrel monkeys jumped off Monkey Island and had to be chased through the neighborhood. And the day the meercat, a small desert animal that looks like a prairie dog, wandered into a nearby feline den and was rescued by a keeper in the nick of time.



We saw how the different animals are adapted to specific life styles and habitats. How differences in beaks and teeth and eyes and feet help insure their survival.

The more I learned, the more I came to appreciate the unself-conscious beauty of the animals. From the two-toed sloth that hangs upside down in the tropical forest to the zebra that grazes on the African plains, each one is perfectly suited to the life it lives.

I thought about the energy we humans put into vocational and life-style decisions. The false starts, detours and confusion. You don't see hippos trying to eat the leaves off treetops like giraffes or snakes trying to fly like birds. They just seem to know what is right.

God gives all his creatures what they need to live the life they're called to live. The animals can teach us how to hear that call a bit more clearly.

When I finish my training, the first thing I'll do is take Don on a tour of the zoo.

Christine Dubois, a Seattle-based free-lance writer, contributes regularly to *The Episcopalian*.

by Frederick Quinn

The rector of a downtown parish was recovering from surgery and asked me to take Easter communions to shut-in parishioners. Early Saturday morning I began visiting nursing homes in northwest Washington.

First I saw an elderly woman, a leader in the congregation for three decades. The strong lines of her forehead and cheekbones showed a serene presence at war with the yellowed, waxen skin stretched over them. Near death, her lively eyes darted about as I read the full eucharistic prayer from the older communion rite. Somehow, the high language of our culture lifted us both beyond the nursing home. I did not want to shorten the service and momentarily wished it could last longer, but we both know it couldn't or needn't.

I could hardly get the words out in the second visit. The nursing home was steam-heated by boilers that could have driven the QEII. My host, a long-retired colonel, leapt impulsively from his chair at increasingly

'Christ the Tiger, pray for me'

short intervals, loudly asking if I knew his son. My voice dropped; I kept the portable communion kit from being knocked over and ended the service after a decent interval.

The third call was to a place named something like "The Georgetown Home for Aged and Indigent Women." A resident gathered three neighbors, all carefully dressed in spring finery. We celebrated the Easter communion and followed it with tea and cookies she had carefully made for the visit.

Now past noon, I wove slowly through Saturday suburban traffic to pick up my teenaged daughter and a friend for a circus matinee across town.

We left the brilliant sunlight to enter the darkened armory. The grand parade, flashing lights and the ring-



master's quick banter disoriented me. The change of scene was too sudden. What did this new ritual, with its own beginning, middle and end, have to do with the cosmic drama enacted outside where we were someplace between Good Friday's darkness and

Easter's dawn?

The first act ended. Animals, acrobats and clowns from three rings pointed to the center ring. Drumrolls and spotlights and snapping of the ringmaster's whip.

About hill high in the ring was a slowly turning mirrored globe. On top stood a drugged tiger. At the cracking of the whip it stretched as upright as a four-legged creature can, extended its paws as if on a cross, straddling the spangled world. The ball turned slowly; the obviously sedated creature kept its balance and dignity.

The words of the Good Friday service returned through the whooped-up applause and the band's metallic arpeggio: "If I be lifted up, I will draw all men unto me."

"Christ the Tiger, pray for me," I thought as the majestic animal descended from the globe and strode purposefully toward the dark beyond.

Frederick Quinn is a priest who lives in Chevy Chase, Md.

TRINITY JOURNEY PROGRAM 1989



The American Way of Religion - Amish Country & Colonial Williamsburg, May 1-6 - The Rev. Dr. W. Roland Foster, General Seminary, Guest Lecturer

Russian Orthodox Monasticism - New Valamo (Finland) and Nine Monasteries and Convents in the USSR, June 2-18, The Rev. Dr. William B. Green, Episcopal Seminary of the Southwest, Guest Lecturer

Journeying with Julian - Seminars on the *Showings* of Dame Julian in Norwich, England and Visits in the Norfolk Area, July 31 - August 11 - Dr. Elisabeth J. Koenig, General Seminary, Guest Lecturer

Russia 1000 - Ecumenical Encounter with the Russian Orthodox Church in Leningrad, Moscow & Odessa, August 21 - September 3 - The Rev. James C. McReynolds, Director, Trinity Journey Program

For free brochure call the Christian Education Office (212) 602-0755 or write:

Trinity Journey Program
Parish of Trinity Church
74 Trinity Place, New York, NY 10006

TRINITY CHURCH
IN THE CITY OF NEW YORK



CALVERT
SOCIAL
INVESTMENT
FUND

**For
People
Who
Care How,
As Well As
How
Much.**

Calvert
Group

Values are behind every decision you make. That includes the decisions you make for your investments. Have you thought about what your dollars are supporting and what you can do to keep them consistent with your beliefs?

Calvert Social Investment Fund lets you reflect your values in your investment portfolio. The Fund actively seeks to invest in companies which it believes contribute to a healthy, peaceful, productive world, while avoiding companies that do business in or with South Africa or that produce nuclear power or weapons systems.

Don't leave your values and investments in conflict any longer. Write or call for a free prospectus. *Be ready to read it carefully before you invest.*

Write Mr. Leau Clarke, I.C.
6437 Clearview Street
Philadelphia, PA 19119
or call
1-215-963-3870.

Distributor Calvert Securities, Bethesda, Maryland



ASK DR. CHURCH

don't you practice what you preach? Why do you cling to "Doctor?" On a positive note, why don't we borrow the title "Pastor" from the Lutherans?

The Rev. Dr. Dave,
Professor Emeritus

Dear Dr. Dave:

I am surprised at you. Surely a Professor Emeritus knows the distinction between a title given to designate rank or achievement like "Doctor" or "Professor" and an honorific adjective like "Reverend" or "Honorable." "Professor" or "Bishop" or "Senator" designates an earned office or function. "Reverend" presumes a character worthy of re-

spect, which may or may not be true. I have no hesitation in addressing you as "Dr. Dave" for I assume your doctorate is not self-granted. Since I don't know if you are worthy of reverence, I do not apply "The Rev."

Why do I cling to "Doctor"? The plain fact is I and my brother, Dr. Science, are in a special category. As he explains, "My name is Dr. Science. I do not have a doctoral degree. 'Doctor' is my first name. When doctors tell you to call them 'doctor,' they are being cold and aloof. When I tell you to call me 'Doctor,' I'm just being friendly."

When I came along my parents gave me Christian names with the initials "D" and "R." In kindergarten

I was called "Dee-ahr."

When I got to third grade, my teacher changed it to "Doctor" because I was so bright. That has stuck.

As to "Pastor," the sad fact is we have no form of address that can fit all the roles clergy take on. "Pastor" is fine for those who are pastors, but not all clergy fill or fit that role. "Doctor" is okay if a doctorate has been bestowed. But why not plain "Mr." as in England 100 years ago or on the continent today? Or "Ms."? Or even, heaven help us, the Christian name? What say, Dave?

Familiarly,
Dr. Church

Dr. Church is a bishop of the Episcopal Church who prefers to remain anonymous.

education guide

The Episcopalian reserves this section for listing qualified institutions of learning. To list your school contact Advertising Manager, 1201 Chestnut St., Suite 1200, Philadelphia, PA 19107, or phone (215)564-2010.

Boys' School



Christ School

Since 1900

- An Episcopal boarding school for 150 boys, grades 8-12
- 7:1 student-teacher ratio
- College preparatory curriculum
- Advanced placement and accelerated courses
- Strong religious life
- Emphasis on outdoor and athletic programs
- Daily work program
- 500-acre campus in the mountains of North Carolina



CHRIST SCHOOL
Box E
Arden, N.C. 28704
(704) 684-6232

Girls' School



For information about
a challenging, rewarding,
and stimulating college-
preparatory curriculum
in a family-like atmosphere,
call or write:

Admissions Office
CHATHAM HALL
Chatham, VA 24531
(804) 432-2941

*"The preeminent boarding
school for young women."*

Grades 9 - 12

FOUNDED 1894

University

CLERGY AND LAITY DEGREE PROGRAMS

The theology programs developed
by the School of Theology lead to the
degrees of BD, MTh, DMin and ThD.
For a general catalog send \$8 to:

Somerset University
School of Theology



Poydras Center - Suite 2304
650 Poydras Street
New Orleans
Louisiana 70130
(504) 566-0141

Boys' School

BLUE RIDGE SCHOOL SUMMER SESSION

in the heart of
the Blue Ridge Mountains

For boys, grades 7-11

JUNE 18 - JULY 28

Make up courses, basics,
remediation, enrichment,
study skills

All sports and outdoor activities

Call or write:

The Rev. John Kettlewell
Blue Ridge School
Dyke, Virginia 22935
804-985-2811

Women's Schools

*"...she's only in eleventh grade but taking
college psychology."*

SAINT MARY'S

The Episcopal High School and College for Women



900 Hillsborough Street
Raleigh, North Carolina 27603
919-839-4100

Boys' School

FOR THE GROWTH OF THE INDIVIDUAL BOY

Est. 1946. Accredited boys' boarding • grades 7-12 •
Structured for boys with basic subject deficiencies or not
achieving potential • International student body • ESL • 7
Interscholastic sports • Computers • Arts and ceramics •
Photography • Woodworking • Equestrian program •
Farming • 5-week summer session.



The Phelps School

Malvern, PA 19355
(215) 644-1754

Coeducational School

THE STONY BROOK SCHOOL



"Stony Brook combines first-rate education
with a most excellent presentation of the
biblical faith. It teaches young people not
only how to think, but how to shape their
vision and values according to Christian
ideals. It's a happy and wholesome place."

— Right Rev. Alden M. Hathaway
Bishop, Diocese of Pittsburgh on
daughter Melissa's experience

Founded in 1922

Independent college preparatory • Boarding and day, grades 7-12

for more information, write or call
THE STONY BROOK SCHOOL
Stony Brook, New York 11790
(516) 751-1800



In spring a young man's fancy turns to runs, hits and errors

by Richard H. Schmidt
Managing Editor

I'd say I have a fairly good sense of humor. I can laugh at lots of things—jokes, unlikely situations, theological squabbles, silly church customs and often at myself. But I must draw the line somewhere. Surely there is something in life which is too sacred and serious for joking. And of course there is—baseball.

Thank heaven spring is finally here! I don't give a hoot about robins, planting a garden, Easter eggs, going on picnics, puppy love, pretty new outfits or anything else associated with springtime except for one thing—Opening Day. The five months of deprivation between October and April are only made bearable by the assurance that the words, "Play ball!" will again be heard in the land.

I realize some people do not regard fall and winter as a time of deprivation. Football, they say, is all the sport one needs when the weather turns cold. I look with pity and perplexity upon those who regard a good sporting event as one in which men run up and down the field bumping into one another. I agree with a friend of mine who describes football as "the worst of the worlds of morals and business, being systematic violence punctuated by committee meetings."

But baseball is another matter. It is a leisurely and savory thing, like a snifter of brandy after dinner. No one complains because Steve Sax brings everything to a standstill just to rub his hands in the dirt or because Sparky Anderson meanders to the mound to give his bull pen extra time. There are moments at a baseball game when a man can go buy a red hot and reasonably expect the game to be at the same point when he returns to his seat as it was when he left.

This ambling pace is peculiar to baseball among the major sports. Only golf approaches it. Something doesn't have to be happening all the time. Moments of stillness are part of what I go to the ball park for, and if they speed

up the game, they'll ruin it.

More of life should be that way. How can we consider the lilies of the field if we never pause to look at one? How can we "be still and know that I am God" if we never turn our engines off? How can we love our neighbor if we don't take time to know our neighbor?

Baseball also has a certain sameness from year to year. Managers may come and go like the grass that withers when the breath of the Lord blows upon it, and the grass itself may be changed to carpet. But even so, the game remains the same. The pitcher still stares at the catcher. A line drive is still sharp and crisp. The vines still grow at Wrigley and the Monster still stands at Fenway. Some things about the game don't change. That's the way it was in the beginning, is now and will be forever.

The church is like that too. Liturgies, traditions, altars, pews, clergy and parishioners come and go. But Christ remains. The sacraments remain. The faith and fellowship remain. All that matters remains.

Baseball is also a game of rules. It has a rule to cover every conceivable situation, and the rules don't change. This makes baseball a welcome relief from the rest of life where the rules are often not clear and frequently change.

Even God doesn't pay much attention to rules anymore. He tried that once, and we ignored the rules so he took a different approach—exit rules, enter faith; exit merit, enter grace. That's all to our benefit, and we should be grateful to God for taking the new approach.

But I still feel a certain security when I have a rule to cover everything. A batted ball is either fair or foul; a runner is either safe or out. No amount of theological disputation or clever biblical exegesis will change it. Things are as they are, and insoluble mysteries don't enter in. It's nice that at least one place is left where they don't.

So just take me out to the ball game, friends. Let's find us a few seats in the bleachers, and I don't care if I never get back.

VIEWPOINT

Use the 1928 Book of Common Prayer? Give it the Young People Test

by Harry G. Toland,
Associate Editor

If you're serious about the notion of allowing use of the 1928 Book of Common Prayer in services, you owe it to yourself to give it the YP Test (young people, that is).

We're not talking theology or liturgy here. I'm not equipped for those debates. But almost anybody can deal with comprehension.

To help with the YP Test, I enlisted my 12½-year-old granddaughter, Alexis. "Can you help me with my homework, Al?" I asked her. She kindly assented. Let me tell you here that Alexis is a confirmed Episcopalian, has done considerable acolyte duty and is one bright kid.

I ran by her some phrases from the 1928 Prayer Book and asked her what they meant to her:

"... For thy late mercies vouchsafed unto them. . . ." She shook her head; "vouchsafed" had her buffaloed. "Well, it means sort of to promise," I told her. Wrong. The dictionary says, "be gracious enough to give or grant."

"... Bless the labors of the husbandman. . . ." "Is that the wives asking a blessing?" she asked. Husbandman is antique for farmer, I explained.

"... Restrain those immoderate rains wherewith thou hast afflicted us." "Asking God to stop the rain?" she asked.

Right on.

"... Deliver us, we beseech thee, in our several callings, from the service of mammon. . . ." Mammon meant nothing to her, and she thought callings meant signs.

"... That thou wouldest be pleased to direct and prosper all their consultations. . . ." "Something about a meeting?" she asked. Sort of, I said.

O.K., what's the point of the YP Test? I can hear objections: If young people hear these Elizabethan opacities long enough, they (even as their elders did) will get the gist of them. And couldn't words be found in the 1979 Prayer Book over which a kid would likely stumble?

The answer is "Yes" to both. But the point is: Shouldn't we make this basic book of our faith as available as possible to all people, especially to the young entering the church?

The 1979 book, especially Rite II, does that. When I was young, kids attended church as a matter of course. You can't count on that anymore. If you throw a language barrier in the face of kids today, the likelihood is they won't stay around to get the hang of it.

At home I have an ancestor's Prayer Book, printed in 1835 in Oxford. One of its prayers asks God's blessing on King William, another on Queen Adelaide. Except for nomenclature like that, its wording is almost identical to that of the American Prayer Book of 1928.

Would anyone seriously ask Alexis and her friends to worship in language more than a century and a half old?



Picture Your Church on Handmade Rockdale Pottery

And raise money for your building fund or missionary project, too... The talented potters at Rockdale Union Stoneware make unique and beautiful church commemoratives. And this handsome hand-decorated traditional American salt-glaze pottery is an effective fund-raising tool.

For complete details, call:
1-800-222-0699

In Wisconsin 608-423-3116
Write: Rockdale Union Stoneware
P.O. Box 370, Dept. E
Cambridge, WI 53523

STATIONERY

ESPECIALLY FOR CHURCHES Custom letterhead, business cards, memos, Exec stationery. Your choice of low cost Bond or Textured Stocks. Sale Prices! Fast UPS delivery anywhere. Send for layout ideas, prices, samples and FREE "How To Design Your Business Card"

Parish Office Box 651 Mattoon, IL 61938

QUALITY "CUSTOM" CLOISONNE ENAMEL PINS

Produced To Your Own Design
Lapel Pins + Medallions + Charms
Call For Brochure And Prices - 515-573-8265
THE PIN PLACE
1508 11th Ave. No. Fort Dodge, IA 50501



OUT-OF-PRINT BOOKS
relating to the Anglican/Episcopal Church bought and sold. Send list of wants or offerings, or \$1 for catalog of selections from extensive stock.
The Anglican Bibliopole
858 Church Street
Saratoga Springs, NY 12866
(518) 587-7470

Looking for a book?

When you're looking for a book — from the Bible to the Classics — think of us. We specialize in mail and phone orders.

- The Book of Common Prayer
 - Sturdy pew bindings
 - Deluxe gift editions
- Inspirational and scholarly literature
- Anglican Studies

Call or write:
Trinity Bookstore
74 Trinity Place
New York, NY 10006
(212) 349-0376

AMEX, VISA, MC
Churches will be billed.

TRINITY BOOKSTORES

Clearing the record on Barbara Harris

We hope this will be our last editorial for a while on Barbara Harris. Bishop Harris, controversial though she is, should be allowed to get on with her work in Massachusetts with the spotlight dimmed.

From the outpouring of mail on her election and consecration, however, we can see that some misunderstandings about her need clearing up. Before we try to do that, let us explain that we will not deal with her status as a woman bishop, which is a central problem for some Episcopalians.

Education—Some believe her lack of college degree and theological seminary education is a violation of the church's canons for a priest or bishop. Not so. Other bishops and priests have similar educational backgrounds. After course work in Bible and theology at Villanova University, she passed the CLEP exam (College Level Examination Program), demonstrating the equivalent of a college education. She passed her General Ordination Exams in all seven subject areas required by canon—scripture, church history, theology, ethics, contemporary society, liturgics and the theory and practice of ministry—on her first try. These are the only academic credentials required by canon for a priest or bishop.

Divorce—Harris was married in 1960 and divorced three years later. Court records indicate she was the innocent party. She has not remarried and is far from the only priest or bishop who has been divorced.

Pastoral experience—Harris' nine years of ordained ministry include four years as a chaplain in the Philadelphia prison system and stints as interim rector at two Philadelphia-area churches.



Cathedral of the Morning

She has been commended by persons knowledgeable about her work in all three ministries. The church has no canonical requirement that bishops must have been rectors of large parishes.

Political positions—As executive director of the Episcopal Church Publishing Co. (not directly affiliated with the church) and regular columnist in ECPC's *The Witness*, Harris backed justice for black South Africans and other oppressed people, civil rights and the rights of women and homosexuals, and ordination of homosexuals. You may not agree with every one of those positions—we agree with most—but the right, even the obligation, of prophetic utterance by priests is established beyond question. And the Diocese of Massachusetts clearly felt more in agreement than otherwise with her positions.

Barbara Harris may or may not be your dish of tea as a bishop. However you come out on that question, the best course is: Pray for her.

Final thought on the Harris consecration: We lament the booing and hissing that broke out when two people spoke—at the prescribed moment in the rite—against the consecration. That response bespeaks intolerance for individuals' freedom of thought and speech that hardly fits with Harris' own support of such rights.

OUR VIEWS

So we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

Elevation of Harris was black tokenism

As a 28-year-old black American and Anglican (Episcopalian), I am extremely insulted at the choice of Anglicanism's first female bishop.

I have no idea how a person with no formal education, either graduate or undergraduate, could be considered for holy orders. Ms. Harris fails to have even a theological education or degree. The Episcopal Church has canons governing the education needed by all candidates for holy orders.

Are holy orders going to be reduced to a popularity contest? More important—if the church is attempting to make a statement to her black community, it's a poor one. It seems to me an insult and considered tokenism in its worst form.

Edward D. Robinson
Orange, NJ

Booing is deplored at Harris service

Supporters and opponents alike were appalled at the TV clips of the [Barbara] Harris

consecration, showing that vast congregation hissing and booing the priest and layman who, at the place allowed for it in the service, voiced their dissent with notable dignity and civility—dissent that was neither racist nor sexist.

Father Cupit's objection was for theological reasons of conscience, Mr. Jamison's because of Harris' educational and pastoral deficiencies and her extreme radical orientation. Instead of the courtesy and respect enjoined at Lambeth, such behavior was one more indication of the radicals' utter contempt for the traditionalists' position, and it will only deepen the polarization already caused by the Harris election.

Dorothy M. Parker
Washington, DC

Harris consecration is 'blossoming flower'

The consecration of Barbara C. Harris represents to me a blossoming flower from a seed planted a number of years ago.

Some 22 years ago while serving as a priest in the Dio-

cese of Southern Ohio I submitted a resolution to memorialize General Convention that the priesthood be opened to women. The resolution passed without debate or fanfare, a credit to the delegates in Southern Ohio. Regrettably the resolution failed at the next General Convention. It went on to be approved at the following convention.

For me the Episcopal Church's ordained ministry became complete on February 11, the fulfillment of the belief that before Christ all sisters and brothers are equal.

The Rev. Jack C. Burton
Edgartown, MA

Elected out of fear?

My very real concern is over the flagrant disregard for those qualities and qualifications by which bishops have heretofore been measured. I believe that some bishops who cravenly voted for [Barbara Harris] from the fear that their negative vote might be construed as a vote against gender or race have thereby reduced the House of

Bishops to its lowest common denominator, Barbara Harris.

Donald C. Foster
El Paso, TX

Ollie North is an 'unrepentant sinner'

Have we become so morally and ethically impoverished as a church and as a nation that *The Episcopalian* can run a blithe cover story on Ollie North's parish (February) and miss completely the real significance of the story?

For several years Ollie North ran a covert operation from the White House. Its purpose? To supply weapons, illegally, to the Contras. Does anyone at Church of the Apostles or *The Episcopalian* realize that the Contras murder innocent civilians? That because of our policies toward Nicaragua the people there lack basic medical and nutritional needs?

Ollie North supports the murder of innocent people in Nicaragua. Some parishioners at Church of the Apostles say they "hate the sin but love the sinner." Why? The church teaches that for a

sinner to be forgiven, he or she must first repent. But North is unrepentant. Worse, he arrogantly struts his lack of repentance for all to see.

God is not mocked and requires justice. When will we?

The Rev. Tim Vivian
New Haven, CT

The Spirit lives at Church of the Apostles

Glory. Thanks for the article on Church of the Apostles in Fairfax, Va. Several times I've sat in our [Episcopal] meeting houses where God's spirit poured through the roof, but clergy quickly and effectively put up a layer of plastic and props to keep it off the heads of the laity. Good news to hear somewhere some got through.

Bill Thurman
Asheville, NC

'How can you condone killing the innocent?'

Ollie North's church (February) is a church of 50-50 giving, with cells of enthusiastic sharers in Christ-like love in Jamaica and in Washington, D.C.

Pro and Con responses on using the 1928 Prayer Book

In the February issue, a column by Managing Editor Richard H. Schmidt titled, "What's so awful about the 1928 Prayer Book?" set off waves of response from readers, pro and con. Because of the outpouring, we are turning over opinion column space this month to that question.

Pro

Thanks for the wonderful column. I've been asking "What's so awful about the 1928 Prayer Book?" for a long, long time. Why should [it] be so threatening as to cause some bishops to cause it to become *liber non gratus*? What a marvelously healing gesture it would be to have the 1928 Prayer Book "officially" recognized as a permissible alternative in just so many words!

The Rev. Richard Kim
Detroit, MI

As one who conducts worship services at our county hospitals for patients in wheel chairs and beds, I find it almost impossible to reeducate them in the wording of the new Prayer Book.

The 1928 Prayer Book should be authorized as a permissible alternative.

Wayne H. Lewis, Jr.
Shaker Heights, OH

I wholeheartedly agree with Richard Schmidt—traditionalists have been excluded from the church. We also have been ridiculed, scorned and are victims of the distortion of truth.

Presiding Bishop Browning stressed he was going to emphasize inclusion during his term of office. He has—for homosexuals, feminists, charismatics, liberals and minorities. However, the traditionalists have been ignored or, worse yet, made to look like fools.

The proviso authorizing the 1928 BCP's continued use was but a sop to traditionalists. It was swept under the rug in a distortion of truth as the mad rush to change took place.

Annda W. Flynn
Loveland, OH

At long last we have seen a sensible approach outlined for this vexing issue. Your last sentence says it all. In an Episcopal Church where we are constantly talking about fairness, justice and graciousness, it is about time we followed through in such areas. I hope the Standing Liturgical Commission and the House of Bishops will read, mark, learn and inwardly digest your column.

The Rev. Harry E. Krauss
Wynnewood, PA

Richard Schmidt does not go far enough in his plea for the authorization of the 1928 Prayer Book as a permissible alternative. What about the poetry of its language, so inspirational and comforting to many of us through the years? Do we stop reading Shakespeare or translate him into the vernacular because his language is outmoded? Is Shakespeare, like the 1928 Prayer Book, not worth reading because the language sometimes demands a little study and concentration from a late-20th-century American?

Helen M. Allen
New York, NY

Thank you for [your] column. I agree with everything you stated and only wish more people would have the courage to speak out.

Carolie Goniou
Mequon, WI

Con

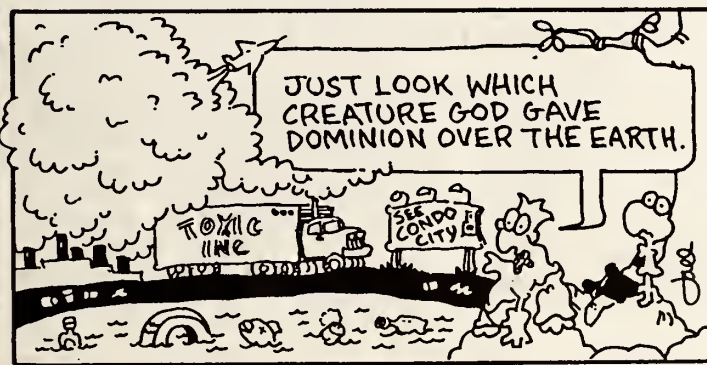
Historically we have had a single Prayer Book. The one approved in 1979 is far and away the most democratically based Prayer Book in our history. Those wanting more traditional words and rites were heard: We have Rite I. From a liturgical point of view, great strides were made. Unfortunately, we couldn't hear the prophetic voices urging us to use more inclusive language.

To go back to the 1928 Prayer Book after all the liturgical education and struggles is disturbing. I am a new church developer, and I can assure you that the 1979 Prayer Book assists us in evangelism. My task would be a hundred times more difficult if we still had the 1928 book.

I hope those who love the old Prayer Book actually love the Lord more than the book. Our call is to share the story of Jesus Christ and not to save Elizabethan language. Let's keep one Prayer Book with the focus on the gospel story in a language everyone can understand.

The Rev. George H. Martin
Eagan, MN

Pontius' Puddle



But I read that "most of this congregation is sympathetic to" Ollie. . . . If there was sin, hate the sin and love the sinner." The effects of Ollie's "sin" are ignored. So, obviously, there is no focus on repentance. I have read of the effects of the "Freedom Fighters" which Ollie armed in the name of God and America.

These are terrorist acts, and yet that church warmly applauded Ollie. What a contrast to the reports from missionaries of innocent civilians mowed down at church and on ferry boats by Ollie's Contras! I ask Ollie and his church: How can you condone killing the innocent in the name of democracy?

Gabriel A. Des Harnais
Troy, MI

Monroe came first preaching at Wheaton

I read with interest the article in the February issue titled "Wheaton evangelicals drawn to Anglicanism." I was introduced to the Anglican Communion when I paid a visit to St. Barnabas', Glen Ellyn, Ill.,

and decided to stay.

But there was one mistake in the article. With no malice toward the Rev. Richard Lobs, rector of St. Mark's, Geneva, Ill., he was not "the first Anglican who was not an international figure in the Anglican Communion to preach at Wheaton." That distinction belongs to George Monroe, director of Episcopal Charities, Chicago. Father Monroe preached at the Wheaton chapel, while he was rector at St. Barnabas', during Easter season, 1976.

The Rev. Patrick Ward
Oxford, CT

C. S. Lewis was an Anglo-Catholic

The interesting article on Wheaton and evangelicals (February) reminded me of a seminar on C. S. Lewis I attended a few years ago in Berkeley, Calif. It was sponsored and attended mostly by evangelicals.

At the closing session someone asked what C. S. Lewis' church affiliation was. There was a long moment of silence in the audience of

over 500, then the two or three of us in round collars spoke up: Anglo-Catholic, Church of England. A ripple of surprise and astonishment filled the large auditorium.

The Rev. Richard C. Tumilty
St. Helena, CA

Morris was right: nostalgia is paganism

Praise God for men like William C. Morris, Jr., who are willing to be bold for the Kingship of Jesus!

My heart rejoiced when I read his article titled "Nostalgia is paganism" (February). Yes, it is a harsh statement, but soooo true!

Please, Episcopalians, the time is now to wake up and realize you are snuffing out your own denomination by clinging to many of the old traditions. We must continue to thank God for his word that assures us that Jesus is the same yesterday, today and forever. At the same time, does our worship of him have to stay in the yesterday "mode" forever?

Kathleen K. Prout
Berlin, MD

One sentence in your column may provide insight into one of the causes of some problems many Episcopalians are having these days: "I'll decide what I need, thank you."

Is the Body of Christ a random collection of eyeballs, elbows, knees and feet, each deciding for itself what it needs, thank you? No wonder our dissension and grumbling continue and continue and continue!

Is the church of God "I"? Or is it "we"?

The Rev. Frederick T. VanderPoel
Alexandria, VA

Those of us who grew up in the church could rattle off the liturgy without looking at the 1928 book. We had merely to push that invisible button, and out came the prayers—smoothly and mechanically.

The new book changed all that. We became a congregational democracy for the first time, everyone reading from his/her book, newcomers indistinguishable from "cradle Episcopalians." Now we are beginning to revert as regular churchgoers once again begin to commit the service to memory.

But in the interim, many of us—the Rite II'ers, particularly—have had to follow the printed page, examine the new phrasing and in the process actually think about what we were saying aloud. Church ceased to be a lulling and predictable weekly sedative. It was our mesmerization through automatic recitation of "comfortable words" that departed, not the church.

This experience should have taught us that we come together as a congregation to worship God, not to worship the liturgy itself.

Deborah Stirling
Sewanee, TN

Council

Continued from page 1

tions budget at the Episcopal Church Center is the estimated amount needed for transition to a single publication.

MacNaughton and Church Center executive for communication Sonia Francis will present a logistical description of moving the existing print operation of *The Episcopalian* to New York. Costs for equipment and production, the composition and responsibilities of a new governing board, editorial leadership and supervision and the inclusion of church communicators in the production process will also be included in their June report.

In other matters, the unsettling prospect of a divided church surrounding the June 1-3 synod of the Evangelical and Catholic Mission in Fort Worth provided Browning the opportunity to assess publicly the conflict over the ordination of women.

He strongly supported the consecration of Suffragan Bishop Barbara C. Harris of Massachusetts, calling her ordination "the most exciting thing I've done." At the same time he upheld the role traditionalists play in the life of the church and expressed in a press conference with diocesan editors that he would seek their inclusion to maintain the unity of the church.

"It is far easier to call things black and white, cut the losses and move off in another direction. I'm not going to allow that to happen," Browning said. "Until my last dying breath I'm going to say, 'You're welcome, you're a part of this church.'"

"At the same time I realize there is a great movement and great expression of excitement and vitality around the ordination of women. I'm not going to say that has to stop because I truly believe that's a movement of the Spirit. You have these two things rubbing against one another, and I want them to keep rubbing. I don't mind the confrontation."

Browning said he minds the bitterness and mean-spiritedness "and the kind of thing that might bring schism. It's not an easy job. It is a very exciting one. I feel privileged to be here and feel very supported in the process by the prayers both of the traditionalists and those who favor the ordination of women."

Browning's address from the chair and interaction with Executive Council, over which he presides, together

A statement from the president of the board

For several months the board of The Episcopalian, Inc., and Executive Council have been exploring ways in which the Episcopal Church can be more involved in the expanding role of its independent national publication. We seek to expand the role of *The Episcopalian* even more.

Our circulation is increasing—this month we welcome East Carolina as our newest partner diocese. With increased circulation come added expenses. We have offered and will continue to offer dioceses, parishes and all Episcopalians the opportunity to use our services. We are in business to stay and do so in a closer relationship to the church we all serve.

—Bishop Gerald McAllister, President
Board of Directors, The Episcopalian, Inc.

with his expressed concern for the isolation of some clergy and church members in the Diocese of Fort Worth, were covered extensively by the media during the week-long meeting. Visitors from Fort Worth were present throughout the plenary sessions.

The timing and significance of the meeting, set three years in advance on the Executive Council calendar, provided some uncomfortable moments. Bishop Clarence C. Pope, head of the Evangelical and Catholic Mission, and his staff declined to make a presentation to Executive Council about the diocese and its ministry.

Bishop Browning explained to council that Pope "felt emotionally devastated by the consecration of Barbara Harris" and could not appear. Pope and members of his staff, together with the Fort Worth deputation to the 1988 General Convention, did attend a luncheon hosted by the presiding bishop and Executive Council.

At a service of Evensong at All Saints' Cathedral in Fort Worth after the first full day of Executive Council agenda, Pope introduced the presiding bishop by recalling their 40-year friendship and shared seminary experience as students at the University

of the South. He elicited laughter from the packed congregation as he contrasted media coverage of Executive Council and Browning's openness with his own reticence about granting interviews.

At a crowded reception the Diocese of Fort Worth gave for the presiding bishop and Executive Council, parishioners from the diocese were able to speak with their guests for over an hour.

Commenting the next day about the reception, Browning told Executive Council, "We were graciously received last night. We need to be open and responsive to given situations and move on." Since January, Browning said, he had been present in five different dioceses. "With reservation," he said, "this church is healthy, vital and in an enthusiastic state of being. The excitement over the sense of mission is as stimulating as anything I can share with you." He said the seriousness and intention with which the church approaches evangelism is energizing, "and for which I want to give thanks."

During its five-day meeting, Executive Council:

- Approved \$150,000 for funding a Christian education resource for

native Americans and Alaskan natives; "Can I Be Indian and Christian?" is a series of 32 full-color paintings and posters, an initiative by the National Council on Indian Work to offer native American peoples a resource that speaks to their perspective for life.

- Received from the Episcopal Church Center staff 10 program priorities, a summary of the resolutions from the 69th General Convention supported by the presiding bishop's eight Mission Imperatives, for reference in the current triennium.

- Heard from Marcy Walsh, chairman of the sub-committee on evangelism, about preparations for the Decade of Evangelism.

- Reaffirmed its commitment in support of a humane policy toward Central American refugees while decrying the inhumane and untenable living conditions and lack of basic human rights Palestinian refugees endure in Israel, the West Bank, Gaza and Jordan.

- Officially recognized the establishment of the Diocese of North Central Philippines.

- And heard from the sub-committee on social and economic justice.

David Beers, a member of Executive Council and a Washington, D.C., attorney who chairs the sub-committee, said alternative investments council had previously urged are now commonplace. He suggested the church should now consider investments in operations that may not provide the same rate of return large banks offer and that "might impose some risks on the money."

Beers also suggested that council's committee on investment policy consider shaping an investment position on tobacco and tobacco products, citing major health complications from the use of tobacco, including cancer and circulatory problems.

Steve Weston is editor of *Crossroads*, the monthly publication of the Diocese of Dallas.

Refugees

Continued from page 1
2,500 pairs of men's socks. "A lot of the men's feet were white with jungle rot," he says. He also bought antibiotics and other medicines to treat sick babies and the respiratory illnesses and measles which were

common among the travelers.

Late in January, when a federal judge in Brownsville ordered the INS travel ban lifted, Folts also bought about \$9,000 worth of bus tickets to Miami and Los Angeles, mostly for pregnant women, women with infant children and severe medical cases referred to the church by the Red Cross.

Meanwhile, parishioners of Advent, St. Paul's and St. Andrew's in Port Isabel on the coast tried to serve the needs of the new arrivals. John and Kay Williamson brought them some large water jugs and arranged for access to nearby spigots. Lee Lopez and Teresa Montgomery made use of a long-standing arrangement with local doctors for free pediatric and prenatal treatment.

Advent's senior warden, Mike Tidwell, took groups of people, including Brownsville's mayor and the U.N. High Commissioner for Refugees, through the Amber, letting them see and smell the wretched conditions.

As a result, the mayor used city buses to move the migrants out of the old motel and open fields to Brownsville's parish halls. Many Advent and St. Paul's members cooked

and served meals and spent nights with the refugees in the parish halls.

A group of women at St. Paul's, a mostly Hispanic mission at the east end of town, organized a clothes closet which gave the migrants access to donated clothing.

On February 20, Federal Judge Filemon Vela lifted his order and allowed INS to reinstate its travel ban.

"That meant the cork went back in the bottle," says Folts, and refugees began piling up again. But things were different.

INS established a detention facility at Bayview with a capacity of 5,000 where political asylum applications are acted on quickly. Most have been rejected and deportation proceedings begun.

The Red Cross, which had opened an old Department of Agriculture experimental building in Brownsville with a capacity of 1,000, opened two more centers in the Brownsville area, each with a capacity of 1,000, under contract with INS.

The flow of migrants has been reduced by INS's tougher policy on political asylum, and those crossing the river, says Folts, "now go underground and try to get smuggled north."

Do a friend

a favor . . .

Give a subscription to The EPISCOPALIAN

MAIL COUPON WITH PAYMENT TODAY TO:
The EPISCOPALIAN • 1201 CHESTNUT STREET
PHILADELPHIA, PA 19107

☐ 1 YEAR \$6 ☐ 2 YEARS \$11
Add \$5 per year for foreign postage.

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
PARISH _____ CITY _____ DIOCESE _____

Yeast that causes visible changes in the dough

by the Rev. William J. Bradbury

I have always thought that going to a diocesan convention - in any diocese - is like watching a train racing towards you; you can either get run over or jump aboard, but neither makes much difference to the train. Yet, at our most recent convention there was a difference that was obvious to anyone with a heart. Our bishop - the one rightfully known as a pastoral man - was angry. Over and over his anger flashed to the surface as he spoke of the distress God had put into his heart for all of us who have so much but who do so little. Like all true prophetic anger, it was clear the brunt of his attack was as much inner as outer directed. It occurred to me that the bishop knew my sin so well because it is also his sin. In this way he remained pastoral as he stood with us as the truth fell.

Certainly, Jesus is also attacking in love when He says, "How hard it is for the rich to enter the Kingdom of God!" (Luke 18:23 NIV) Jesus is speaking to all of us in the diocese who have food in our refrigerators and heat in our homes. By the world's standards we are all fabulously wealthy, though we would like to deny this by comparing ourselves to those who have bigger (rather than smaller) homes and new (rather than older) cars than we do. But the trust is we are all rich and therefore Jesus continues to press His attack home when He says, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." (Luke 18:25) No amount of fancy exegesis should allow us to deflect this attack. Camels - the big animals with humps - will fit through the tiny eye of a sewing needle easier than you or I will experience the reign of God in our lives. So Peter, for all of us, asked the obvious, "Who then can be saved?" (Luke 18:26) And Jesus replies with the equally obvious answer, "What is impossible with men is possible with God." (Luke 18:26)

An offer to shrink us

But what is Jesus saying? Most of us Episcopalians vainly imagine that what Jesus is offering to do for us is to make the eye of the needle so enormous that our camel can go through, even if loaded down with our cars and our houses and our boats. This is the miracle most of hope for. Others, more fanatical than we, imagine it means that if they give away more than their rich friends, then God will expand the eye of the needle so their camel, now unloaded, will just squeeze through.

I believe Jesus is offering neither possibility. I believe His point is this: the miracle comes not with enlarging the opening of the needle but with an incredible shrinking of the camel. He is offering to shrink up - to make us almost nothing - so we will fit through the tiny hole with room to spare. But what does this shrinking involve? And how is it accomplished? Can it happen? Can working in the Soup Kitchen once a month? How about teaching Sunday School or going to church services? I think not. These activities may lighten our load but they cannot accomplish the shrinking that need to happen. So what do we do?

The first and absolutely essential step is for us to submit to Jesus' Lordship in our lives so that we let Him shrink us through the anointing of the Holy Spirit. As Jesus tells Nicodemus, "I tell you the truth, no one can see the Kingdom of God unless He is born again (or from above)...unless he is born of water and the Spirit." (John 3:3,5) But we are willing to let Jesus have such power over our lives that He daily can work the miracle of a new birth and Spirit-anointing? Or wouldn't we rather keep control over our faculties, so that Jesus' Lordship and the Spirit's power are only words on the printed page of our Prayer Books but not realities to be experienced in our ordinary lives?

For the most of my life as a cradle-Episco-

palian, I assumed that when people were baptized or confirmed what happened to them was so secret and so subtle that they themselves would not experience a thing except for an external feeling of dampness, the warmth of a pair of hands and the sound of some odd words. I now believe that the miracle of shrinking, that is new birth and Spirit-anointing, is something that is so powerful that the person cannot hide the experience and its effects. This is the light that cannot be hid, the yeast that causes changes in the dough. I wonder - have we so sacramentalized the liturgized our salvation that now our people think it strange when one of their own professes to having similar experiences to that of Paul, Peter or Cornelius. That which was normative has now become labeled irrational and beyond the pale.

Afraid of losing control

How else do we explain the fact that few of us use Jesus' name nor mention the Spirit's power outside the context of the Sunday morning liturgy. Our bishop is right. We have a serious problem. But it is deeper than our attachment to our wealth. Rather, it is our fear of letting Jesus through the Spirit take charge of

our life. We're too afraid of what others might think if the power of God left single marks and we began to raise our hands in worship and hear God speaking to us when we pray. We're afraid of losing control and what might happen to our image if our neighbors saw us fighting the evil that oppresses the poor and the rich.

So, we compromise and agree to give 2% after taxes to the work of the Church and we agree to do a little work in our night shelter but we refuse to let Jesus and the Spirit dissolve all our pride and dignity and standing in the community and thus make us so small that He can really use us for the work of the Kingdom. Mother Teresa was also right. None of us can do great things for God. But all of us who choose to submit to Jesus and His Spirit can do small things with great love.

The questions I need to face are these: How much of "me" am I willing to let Jesus have? How small am I willing to become? How much fear can I stand? How bad do I want to enter the experience of the Kingdom?

The Rev. William John Bradbury is rector of St. Peter's, Washington

New Workshops teach power of prayer

By Betty G. Stokes

Should my parish be a "center of prayer" to a greater extent than at present? Should it, in fact, be a powerhouse of prayer?

If you suspect that the answer should be "yes" to either or both of those questions, you may want to consider having a new one-day workshop sponsored by the Anglican Fellowship of Prayer. AFP is the primary prayer organization in the Episcopal Church (Anglican Communion), and has been conducting prayer seminars, schools of prayer, retreats and quiet days for some 30 years.

Called a (Power) House of Prayer Workshop, this new offering from AFP is specifically designed to help congregations become more effective centers of prayer. As a result of the workshop, participants not only have a better understanding of prayer in their own lives; they know how to assist in providing a wide range of prayer ministries within the congregation and community.

The idea for the workshop came from an AFP Executive Committee meeting in trying to find ways to help congregations become more truly "centers of prayer".

A key consideration in developing the workshop was to give people not just teaching about prayer but the experience of a variety of forms of prayer. Finally, the workshop was to

be one that could be universally available (i.e., not requiring highly specialized training of the workshop leader).

These goals seem to be met in the (Power) House Workshop. The secret of success of the workshop is a workbook which participants in the workshop receive a week or more in advance of the workshop and are to read as prerequisite to attending the workshop. Because the workbook contains the teaching aspects of prayer, the workshop is spent in putting the teaching into practice. And, because the teaching is in the workbook, the workshop leader does not have to be an expert on the subject of prayer, but someone who can facilitate the prayer exercises provided. The participants end the day by agreeing to things that could be done in the parish to make it an even more effective center of prayer--a powerhouse of prayer.

Ten aspects of prayer are covered in the workshop: personal prayer Bible study, group prayer, resources for spiritual growth, healing prayer, inner healing, prayer vigils, journaling, spiritual direction and creative prayer.

If you are interested in having a (Power) House Workshop in your congregation, contact Bettie G. Stokes, P. O. Box 44, Hertford, N.C. 27944, telephone 426-5655.

Stewardship Development

Planning necessary process

by Glenn Richards

Most of us are concerned with the changes and challenges facing us in today's world. It is a problem just dealing with day-to-day concerns while, at times, the concerns of the future appear overwhelming. Such challenges face us not only as individuals, but also in the life of our church -- be it at the parish, diocesan or national level. As a result, planning for the future is a necessary and important process for all of us.

As an individual, you may be worried about providing for your children's education, your own health or your financial independence when you retire. Our church teaches us that good stewardship facing these concerns is not only advisable but our Christian duty.

The Church, too, must provide for its own future. We will always have smaller, financially-aided parishes as well as new programs and ministries to support. In order to ensure the continuation of Our Lord's work through these programs and ministries, we are implementing a program of Stewardship Development which will include established as well as new forms of support.

For the next three years, the Stewardship Development Office will be funded both by the Diocese (50%) and by the national church (50%). This effort is one of two pilot projects in the country to earn this kind of joint funding. I am pleased and honored to have been selected as the first director of this important program. It will be my job to serve as follows:

(1) To act as a resource person for annual parish fund-raising efforts (Every Member Canvasses, etc.);

(2) To provide advice and guidance for

parish and diocesan capital fund drives (capital campaigns);

(3) To organize and oversee a diocesan-wide planned or deferred giving program to support the work of the Episcopal Church in the parish, the diocese and the nation.

In a very real sense, it is my hope that the Stewardship Development Office can offer a service to all of you who want to provide for your own future while investing in the future well-being of your church. As Christians, we recognize that we are children of God; and we acknowledge the church as one of our heirs. As such, the church should be included in our gift planning. Our office stands ready to assist you in planning for yourself, your loved ones and your church.

In future issues of Cross Currents, I plan to discuss how you can do this. Among others, the following topics will be covered:

Wills and bequests

Gifts providing fixed or annual payments

Gifts of stock and bonds

Gifts of life insurance

Trusts benefitting family or loved ones

Memorial giving.

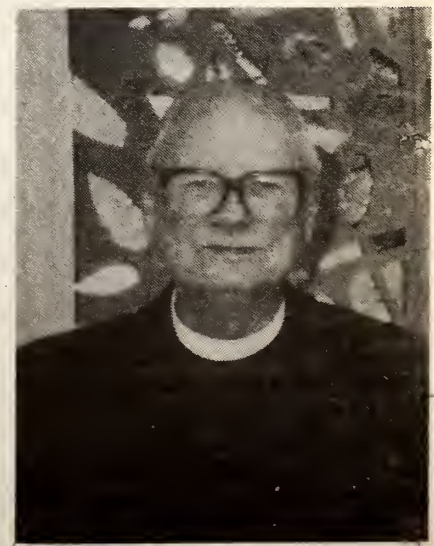
I would hope that in the weeks and months ahead I will have the opportunity to visit parishes throughout East Carolina to discuss the stewardship development program and specific giving plans in more detail. In that way, I will have the opportunity of meeting those of you who want to explore these topics on a more personal level. Please address any questions to me at the Diocesan Office in Kinston.

Bishop Wright Chapel dedicated

Acknowledging the "life-long role of service he has given to his fellow men throughout the world and especially in his homeland in Southeastern North Carolina", Leslie N. Boney, Jr., president of the board of directors of the Cornelia Nixon Davis Health Care Center, Wilmington, speaking on behalf of the board, recently named the new chapel at the facility the Bishop Thomas H. Wright Chapel. Bishop Wright, a resident of Porter's Neck, Wilmington, served as bishop of the Diocese of East Carolina from 1945-1973.

Although retired, Bishop Wright continues to visit the sick, counsel those with problems, encourage the young, administer the sacraments and the rights of baptism, marriage and burial.

"In this dedication of the Bishop Thomas H. Wright Chapel, we honor the Lord of all Life and, in doing so, recognize the devotion of His son, Thomas", said Mr. Boney.



THE RT. REV. THOMAS H. WRIGHT

'Life is amazing..or is it?'

Early Wednesday morning after Christmas, a chartered bus rolled out of Wilmington bound for Goldsboro, Fayetteville, and then to Kanuga in Hendersonville, North Carolina transporting 43 teenagers and three advisors from all across the Diocese of East Carolina to the Winterlight XIII Youth Conference. Adult staff, their families, and youth staff, many from East Carolina, had arrived a day earlier and were there to greet us upon our arrival. Our total representation from East Carolina was 78. Winterlight might be described as the best of everything, all in one, and the five-day conference was off to a great start.

The theme for the conference was "Life is A-Maze-Ing...Or Is It?" Program activities confronted the question through several skits, a question and answer panel discussion, small group meetings, shareships, and time we had together as a community. The keynote speaker was the Rt. Rev. Rogers S. Harris, Suffragan Bishop of the Diocese of South Carolina. His remarks might be summarized by a quote he left with us. Regarding simplistic answers to difficult questions, he added "True, but there is more to it than that." Each of us must struggle to find answers to life's difficult questions. Often there are no easy answers. With Christ as our center, Winterlight offers young people and adults alike the opportunity to share their own perspectives freely.

Group singing and several worship services were also highlights of this time we had together. God is always present in all of our lives, and the Holy Spirit was definitely there to

make this community what it was.

At the closing service, seniors shared their memories of what Winterlight had meant to them. Truly lives have been touched in ways that we may not even know. What a wonderful time it was when we shared the Eucharist together.

Perhaps the best time of the whole conference was the dance held on New Year's Eve. Prizes were awarded to participants having the best costume for the dance theme of "Alice in Wonderland". Following the New Year's celebration, the Rev. Chris Mason and his wife, Holly, were presented with brass candlesticks in recognition of their three years service as coordinators of Winterlight. The "torch" was passed on to Joe Easley, youth coordinator for the Diocese of South Carolina, to be coordinator for Winterlight XIV. We all wish him the best of everything.

On a personal note, when asked by a participant what we in the Diocese of East Carolina had been up to in the past years, I said, "See all those kids (the largest group at Winterlight), that's what we have been up to." We have a lot to be proud of!

Special recognition goes to Carol Taylor, our youth coordinator, for all the work involved in getting us there, Chris and Holly Mason in making it all possible, and all the youth staff who helped make this special conference all that it was.

Powell Bland
St. Timothy's
Greenville



THERE WERE 78 (although some missing at photo session time) from the Diocese of East Carolina at Winterlight. The largest delegation! (photos by Carol Taylor)

What Winterlight meant to some of our diocesan youth:

o The closing Eucharist was my favorite part. I felt so full of God's love. It was wonderful!

o It's great to meet new people and make new friends who feel the same way about God that you do and they are not afraid to show it.

o This was my first Winterlight, but won't be my last!

o I feel that Winterlight was a beautiful experience that taught me so much about how to

love, forgive, and learn and grow together as a family in God.

o I learned how I can find myself and where I fit into this confusing world. I have met probably THE BEST friends I'll ever have, because I came to know them through Jesus Christ.

o The friends I made will last forever. The feeling of constant appreciation, love and acceptance was wonderful! The confidence I gained this week will help me as I grow and am placed in difficult situations.

Diocesan Youth Convention largest ever in East Carolina

by Carol Taylor

The Diocesan Youth Convention was held January 20-21 and hosted by the youth and parishioners of St. Paul's, Edenton. The theme of the convention was "Living in the Light...with Others". On Friday night, 220 youth gathered in Edenton for singing, games, a skit on the convention theme presented by the youth of St. Stephen's, Goldsboro, and a dance. Forty-eight host families in the Edenton area opened their homes and offered hospitality to the youth and advisors from across the diocese. It was a real treat for all of us to receive such a warm welcome and kind hospitality from the lovely people of Edenton.

Saturday was a busy and thrilling day as the convention unfolded. The Youth Commission presented the diocesan youth program in a hilarious skit format to share all the programs offered for 7-12 graders year round. Next the youth met by convocation to elect youth commission members for one year leadership di-

ocese in the diocese. The advisors (43!) also met to share the neat youth program happenings across East Carolina.

The theme of the conference was presented in the special appearance of Doug Berk, a clown and mime artist from Nashville, Tennessee. Through a series of sketches, Doug developed our conference theme beautifully and quite profoundly to all gathered. One sketch was on how God creates us to be filled with the Holy Spirit, to hear His word, not run away from His light but be recreated into something new in Christ. The second sketch was on prayer and our thanksgivings for the gifts given us, and to offer them to others as our biggest thanks to God. The third was on our distractions in our study of the word and how we need to be aware of not losing sight of being fed by His word. Another was a commentary on older people and our call to not pass them by but to say hello and care for them. The last sketch was

powerful and entitled "Give us our day our" and focused on hunger with the use of a series of hand-made masks by Doug. He demonstrated how we can turn our back on the hungry. He truly taught us a lesson of our responsibility to be aware of and respond to our bretheren in need. He challenged all of us "Look at the world through Christ's eyes and reach out." Our question to hold up before each of us was "How do we let the love of God shine in our hearts and how do we share the light?"

The sketches made an impact on all of us and were followed by a closing eucharist, celebrated by the Rt. Rev. Sidney Sanders, the Rev. Chris Mason and the Rev. John Gibson. Parish banners were processed at St. Paul's and the 1989 Youth Commission was installed by Bishop Sanders.

The Youth Convention was the largest ever in East Carolina and a tremendous success! Our thanks and love are extended to the youth and parishioners of St. Paul's for hosting the convention and to Missie Harrell, coordinator for the convention!

Let us live in the Light with Others!

1989 YOUTH COMMISSION EDENTON

Wyatt Lane, Edenton, St. Paul's
Jason Mottelet, Washington, St. Peter's
Amy Pritchett, Windsor, St. Thomas
Harris Vaughn, Edenton, St. Paul's

Bob Wright, Edenton, St. Paul's FAYETTEVILLE

Bethany Barratt, Fayetteville, Holy Trinity
Emily Kear, Lumberton, Holy Trinity
Tommy Koonce, Fayetteville, Holy Trinity
Beth Ann Pollard, Fayetteville, St. John's
Jill Poythress, Goldsboro, St. Stephen's

WILMINGTON

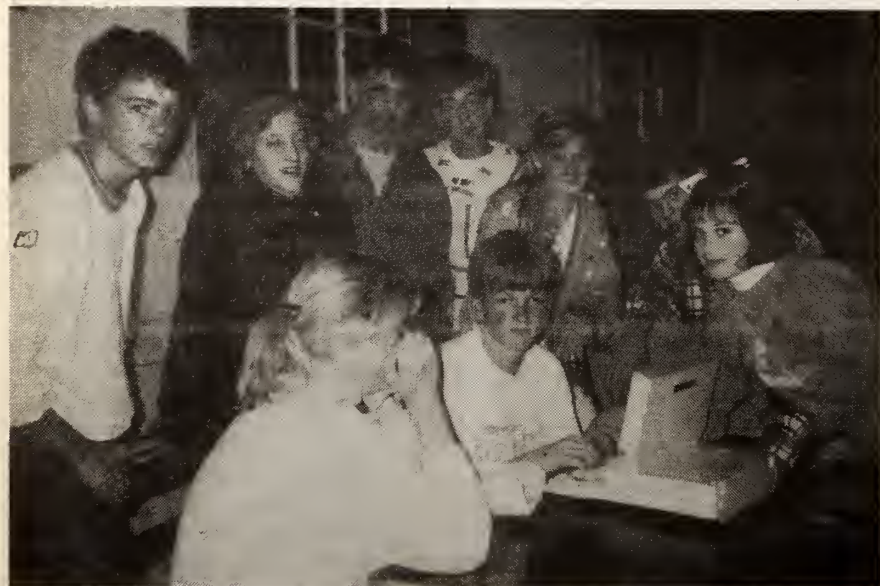
Aylett Colston, Wilmington, Church of the Servant
Amy Foushee, Wilmington, St. Andrew's
Joseph Southern, Southport, St. Philip's
Mickey Loughlin, Wilmington, St. Andrew's

NEW BERN

Joe Deveau, Kinston, St. Mary's
Edmund Knott, New Bern, Christ Church
Brindley Garner, Jacksonville, St. Anne's
Trey Hamlin, Morehead City, St. Andrew's
Jalyn Parsley, Greenville, St. Paul's

1989 ADULT COMMISSION

Mrs. Susan Sprouse, Fayetteville, Holy Trinity
Mr. Powell Bland, Greenville, St. Timothy's
Mr. Mike Pridgen, New Bern, Christ Church
The Rev. Chris Mason, Goldsboro, St. Stephen's
Mrs. Kay Swindell, Jacksonville, St. Anne's
Lt. Z.Z. Peter Sherman, Camp Lejeune
Mr. Steve Turley, Morehead City, St. Andrew's
Ms. Joy Fairchild, Wilmington, St. Andrew's
Mr. James Tyndall, Grifton, St. John's - St. Mark's
Ms. Carol Taylor, Greenville, St. Timothy's



ROOM AND HOUSING concerns for the Youth Convention were sorted out and resolved by this conscientious group from St. Paul's, Edenton.

1989 SUMMER CAMP SCHEDULE

Date	Camp	Days	Grades
June 5-8	Staff Training		
June 10-16	Explorers I	(6 nights/7 days)	6-8 Grades
June 18-23	Senior High Camp	(4 nights/5 days)	9-12 Grades
June 25-30	Handicapped Camp	(5 nights/6 days)	All ages
July 1-4	Guest Session	(3 nights/4 days)	All ages
July 5-11	Discoverers I	(6 nights/7 days)	4-6 Grades
July 13-19	Explorers II	(6 nights/7 days)	7-8 Grades
July 21-27	Discoverers II	(6 nights/7 days)	4-6 Grades
July 29-August 4	Explorers III	(6 nights/7 days)	7-9 Grades
August 7-13	Discoverers III	(6 nights/7 days)	4-6 Grades
August 15-19	Discoverers IV	(4 nights/5 days)	4-5 Grades

CONVENTION *con't from page A*

work you have given us to do", along with its sub-themes, "From maintenance to ministry" and "From scarcity to plenty" stating the themes would "stand as beacons against the ills of society". Bishop Sanders spoke of goals of mission development, evangelism, servant ministry, Black ministry citing the poverty in East Carolina and the work of Good Shepherd House in Wilmington. He gave his support of the election and consecration of the Rev. Barbara Harris, Bishop-elect of the Diocese of Massachusetts.

"I have had the privilege of spending quality times with Barbara and I rejoice in and support her election." And he called on vestries to seriously consider ordained women for positions as rectors, assistant and associate rectors.

In conclusion, Bishop Sanders said, "I'm like the marines, except I am looking for a few good men and women.....who are willing to commit every fiber of their being to God and His service."

Members of convention then spent time in reflection groups discussing diocesan goals.

Reviewed several resolutions which included one focusing on the hostage-taking event in Lumberton and the action of the National Council of Churches, Prayer, and commendation of the Communications Committee for including The Episcopalian in Cross Current, a resolution on "Citizenship and the National Service Act of 1989", and a resolution on Stewardship and Support of our Seminaries.

One change in the Canons added a vocational deacon to the membership of the Commission on Ministry.

Resolutions were passed with standing ovation for William Page, Sr., treasurer; Ho-

race Stacy, chancellor; and Katy Whitley, editor of Cross Current, who have given so much and served so faithfully in their respective positions in our diocese.

Reports and budget received

Reports were received from the various departments, committees, and commissions of the diocese and from the Standing Committee and Foundation.

A budget of \$1,268,753.99 was approved reflecting 31% giving outside the diocese and the Bishop reported Trinity Center as paid in full.

Welcomed our new Stewardship Development officer, Glenn Richard and executive director of Trinity Center, Sue Painter. Each addressed convention. Ede Baldrige was introduced to convention as the new editor of Cross Current and the Rev. Michael McEwen, chairman of the Communications Committee reported that Cross Current would be sent out with The Episcopalian as an insert.

Heard reports from Kanuga, St. Augustine's, Thompson Children's Home, St. Mary's, and the Land Stewardship Council of North Carolina.

Members of convention gave a standing ovation for the noon day address of the Rev. Antoine Lamonte Campbell after he proclaimed so eloquently the gospel and servant ministry.

Once again members of convention were hosted at the noon day hunger lunch in the American Legion. The proceeds were designated for the Presiding Bishop's Fund For World Relief.

Hearings were held at the end of the Friday afternoon session on the 1989 budget, the resolutions on Lumberton and the National Council, the Clergy Salary Report, and the "Citizenship

and National Service Act of 1989", and a resolution concerning Support of the Seminaries. In addition, convention adopted the proposed Clergy Salary Study guide and a 4.5% minimum salary increase for 1989. Resolutions were debated on Saturday.

Following the hearings, "Break Bread with Christian Ed" was held in the lobby of the Hilton followed by a dinner buffet and dancing which climaxed a full day of convention.

Saturday morning's sessions opened with the Liturgy of the Word and included final approval of the 1989 budget, resolutions, and a special thanks was given to our host parishes, the Diocesan Convention Committee and chairpersons, Norman Van Veld and Linda Davis and the Rev. Joe Cooper and the Liturgical Commission for their fine work. Reports were presented on Summer Camping by Carol Taylor and on Trinity Center by Dr. Charles Garrett.

Bishop Sanders called the 106th Diocesan Convention to its close following the Liturgy of the Table.

To quote Christ Church, New Bern's, Crown, "Exciting liturgy, the delightful presence of a dozen youth representatives, an excellent sermon and address by Bishop Sanders, uneventful legislative sessions with only a flurry of debate on two resolutions just before adjournment, a new budget with little of anything new (though maintaining significant programs already underway) because of insufficient new money in pledges from the parishes, the renewal of friendships and the making of new friends were all part of the convention story."

A.C.M., Jr. and E.D.B.

ADDRESS *con't from page B*

ity of our black congregations disappear. Business as usual will no longer work. I am convinced the only answer is the addition of a full time black person on the diocesan staff to help us arrive at dramatic solutions to these problems and to aid us in the areas of congregational development and social ministries. Such a person is partially funded in the proposed budget for 1989.

Our goals for congregational development move forward rapidly. Our mission in Hampstead prospers, and we hope shortly to have our first full time priest in Shallotte. The Rev. Gary Fulton came to us from the Church of the Holy Family in Chapel Hill to take over a new and exciting ministry that includes St. Thomas, Bath; St. James, Belhaven and the churches in Hyde County. The Rev. Kathleen Awbry has taken over the full time work that includes our congregations in Sunbury, Gatesville and St. John's, Edenton. And the Rev. Web Simons has returned home to take over our congregations in Columbia, Creswell and Roper. In short, I believe the future of our small northeastern congregations is brighter than ever before. Our area studies continue throughout the diocese as more and more congregations take seriously their ministries to their communities and are working ever more diligently on the revitalization and transformation of their mission and ministry.

Tools for systemic change

And now I turn our attention to our goal of Servant Ministries. And the picture there is as mixed as it is everywhere else. For that which is happening is too dramatic and life changing to be astounding. That's the good news. The bad news is so few of our congregations have discovered God's call in their midst. I turn your attention again to the outstanding work of Amy Trester in Newton Grove. Property has been purchased next to the Tri-County Community Health Center and, in cooperation with the Diocese of North Carolina, both classroom space and a day care center will hopefully be erected

on that property in the coming year. The average migrant farmworker today is no longer willing to stay trapped in the system. With both parents in the field, they can work themselves out of the system much more rapidly. Day care means quite literally that infants and younger children do not have to endure the hardships of the field with their parents. Classrooms mean English lessons, craft lessons, hygiene lessons, even driving lessons. These are tools for systemic change.

Systemic change is what Good Shepherd House in Wilmington is all about, too. Not long ago the acknowledged leader of the homeless in Washington, D. C. was on the "Today" show. He was asked by the host to name the most important thing a community could do for the homeless in their midst. The answer was instantaneous. Build a day shelter, he responded. And so it has been done at Good Shepherd, Wilmington at a cost of about \$150,000 under the leadership of the Rev. Burton Whiteside. It was my privilege to dedicate the facility this past Epiphany before a large congregation including some street people. Good Shepherd House will provide a place for job training, job referral, counseling, food, showers, washers and dryers. A place of hope and change in an otherwise desolate life. Oh yes, a by-product of this is that I baptized or confirmed eighteen people at Good Shepherd this past fall, almost all of them adults. It is not really strange that one of our smallest congregations presents one of our very largest classes in adult confirmands when it discovers its ministry under God.

And then, of course, there's the Rev. Jud Mayfield, and our small black congregation at St. Mary's, Belhaven and the people of Shepherd's Staff, Belhaven who are too small to do anything and yet shortly will probably be awarded a grant of 1.5 million dollars to build forty apartments in Belhaven for the elderly poor. The question is not whether or not we can change things; the question is whether or not we care enough to try.

Isolating inventions

I speak with all seriousness when I say that the two most isolating inventions in the history

of the world have occurred during my lifetime. They are air conditioning and television. They have done more to destroy the life of community than anything else possibly could have. For too many people the term "couch potato" is not a clever phrase, but an actual fact. And I would venture to say that most of the people within the sound of my voice belong to only one community that really cares for them and that is their nuclear family. We need to make every conscious effort to build meaningful small communities in our churches through prayer groups, bible study groups, and common interest groups so people can belong. This is increasingly important as the number of us who live alone increases geometrically while most of our churches are solely family oriented. May we somehow be conscious of the contemporary America in which we live rather than the one we idealize.

Somehow we must break out of our air conditioned middle-class ghettos, our automobiles, and offices and see our world as it is. Otherwise we will allow this country to drown in a sea of apathy and indifference from which there may already be no escape.

I have appointed a blue ribbon committee to address the question of poverty in northeastern North Carolina. We have outstanding representatives in the field of law, medicine, and social work. If you live in this area of this diocese and want to be part of the solution rather than part of the problem please see me during this convention. I also hope that as we become less and less dependent on Foundation Income and as we begin to get more excited about what really responsible stewardship can accomplish we will have enough funds to bring about some serious systemic changes in this region.

Eight years ago many of you felt that the government was dealing too heavily in social welfare programs, housing programs, and feeding programs. You felt that the care for the poor should be returned to the private sector. Well if you talk to any person who deals with housing, food or services for the poor you will find that this had happened during the past eight years.

con't on page H

Elections at the 106 Convention of the Diocese of East Carolina

Mr. P. C. Barwick, Chancellor
St. Mary's, Kinston
Mr. Wallace Weeks, Treasurer
St. Mary's, Kinston
Dr. Lawrence F. Brewster, Historiographer
St. Paul's, Greenville
The Rev. A. C. Marble, Jr., Convention Secretary

Diocesan Staff

EXECUTIVE COUNCIL

The Rev. Julian Cave
St. James, Wilmington
The Rev. David Chamberlain
St. John's, Fayetteville
Mrs. Helen Cliborne
St. Andrew's, Nags Head
The Rev. Gary Fulton
Bath, Belhaven, Hyde County
Mrs. Alice Lynch

St. Peter's, Washington

Mr. Larry S. Overton

St. Thomas, Ahoskie

Mr. Robert T. Swindell

St. Anne's, Jacksonville

TRUSTEE OF THE DIOCESE

Dr. Charles L. Garrett

St. Anne's, Jacksonville

THOMPSON CHILDREN'S HOME

The Rev. John H. Grayson

St. Andrew's, Morehead City

The Rev. Middleton L. Wooten, III

St. Paul's, Greenville

UNIVERSITY OF THE SOUTH

The Rev. Christopher P. Mason

St. Stephen's, Goldsboro

Mrs. Alica Ragsdale

St. Anne's, Jacksonville

Dr. John Powell

St. Paul's, Greenville

STANDING COMMITTEE

The Rev. Joshua MacKenzie

Christ Church, Elizabeth City

The Rev. Ed Dunlap

St. Francis, Goldsboro (2 year unexpired term)

Mrs. Helen Rountree

St. Timothy's, Greenville

Bishop's nominations approved by convention

THE EPISCOPAL FOUNDATION

Mrs. Billie Craft

St. John's, Wilmington

Mr. Channing Daniel

St. John's, Wilmington

Dr. Charles Duckett

St. Thomas, Bath

Mr. Campbell Haigh

St. John's, Fayetteville

Mr. Harvey McIntyre

St. Mark's, Fayetteville

Mr. Horton Rountree

St. Timothy's, Greenville

COMMISSION ON MINISTRY

Mrs. Cookie Cantwell

St. John's, Wilmington

(3 year unexpired)

The Rev. James Cooke

St. Anne's, Jacksonville

The Rev. Phil Glick

Holy Innocents, Kinston

(1 year unexpired)

The Rev. Russell Johnson

Trinity, Lumberton

(1 year unexpired)

Mrs. Martha Sherman

St. Mary's, Kinston

The Rev. Mid Wooten

St. Paul's, Greenville

TRINITY CENTER'S BOARD OF MANAGERS

Mr. Walter Jones

Christ Church, New Bern

Mr. Donald LaHuffman

St. Joseph's, Fayetteville

The Rev. Chris Mason

St. Stephen's, Goldsboro

Dr. John Rozier

Trinity, Lumberton

ADDRESS *con't from pg G*

And with a huge national deficit, and a promise not to raise taxes, I don't see the federal government resurrecting many of these programs during the next four years. Okay, folks, they belong to us now. The poor, the hungry, the crippled, the mentally and emotionally ill, the alcohol and drug abuser, in other words Jesus people. They belong to us now. I am waiting to see through a proliferation of programs and a tremendous increase in stewardship that we meant what we said.

Decade of Evangelism

And now let's turn our attention to Evangelism because it has been adopted as one of our five year goals, and the Presiding Bishop has asked that the 1990's be the Decade of Evangelism for the national church. I would simply say don't even think about being on an evangelism committee that is not centered in prayer and bible study and the building of an inclusive community of the Body of Christ to which people can be drawn.

I flew to England to the Lambeth Conference this past Summer amid dire predictions that this would be the last Lambeth ever, that it would be extremely negative and that at the end of the conference the Anglican Communion would exist no more. Now it is being hailed as one of the most positive and significant meetings ever held, and all that were present continue to rejoice at the unity we found in the midst of our diversity. I had been wondering what brought about such a revolution and could not

put my finger on it until I read the following words by Bishop Michael Marshall. "You should know that it was Bible study groups at Lambeth '88 that fired the engines of that conference. Whenever the people of God study the Word of God under the Spirit of God, there is an inevitable transformation. It could and should happen in your parish--if it is not doing so." Well, it happened at Lambeth. It was my small Bible study group that met one to four hours daily that permanently changed me.

If we are not steeped in God's word, we have nothing to bring people to. Do not agree to serve on an evangelism committee unless you are willing to experience the transforming power of God's word and love.

There is much that we have accomplished during the past year. Trinity Center, the completely impossible dream of just a few years back, is totally and completely paid for. This past February we raised over \$43,000 for the victims of Red Tide. Mr. Glenn Richards has come aboard as our first full time director of development, and Ms. Sue Painter has taken over Trinity Center and it shows. All of this work is supported by the tightest, best, most agreeable staff that a diocese could possibly have. It is a group that practices stewardship of time, talent and energy in phenomenal ways. I ask them to stand so that you may join me in thanking them.

East Carolinians continue to serve beyond the borders of the diocese. The Rev. Robert Cook is vice-president of the National Episcopal Coalition on Alcohol. Mrs. Katy Whitley is

consultant for communication for the Presiding Bishop's Fund for World Relief. Jane Wynne has received a letter of commendation from the Presiding Bishop for her work at General Convention and has been chosen to lead a workshop at the National Conference on Diocesan Executives. Nancy Broadwell is the Provincial Representative to the National Board of the United Thank Offering and Billie Craft is Province IV president of the Episcopal Church Women.

Major contemporary event

I cannot close without commenting on the major contemporary event in the life of the Church; the election and soon to be consecration of the first female bishop in the history of the Anglican Communion. Her election has been understandably questioned on the basis that she has neither a college or seminary degree, and that the credentials of the first female bishop should be impeccable. We do not stop to wonder about how next to impossible it was for a black woman of Barbara's generation to go to college, nor bother about the fact that a candidate for ordination as bishop, priest or deacon is required to possess a certain body of knowledge and not a seminary degree. I have had the privilege of spending quality time with Barbara and I rejoice in and support her election.

And may I also add that her election should simply remind us that the God whom we worship has a history of not taking the credentials of this world very seriously. After all, God chose a murderer who stuttered, named Moses, to lead

the children of Israel out of the land of Egypt. And we worship a King who was born in a stable and whose credentials were questioned throughout His lifetime because He was the son of a lowly carpenter and a Nazarene. So where does that leave you and me? It leaves me feeling that God doesn't choose those that are fit, he makes fit those whom He chooses. It leaves me feeling that you and I are here, and that means He's chosen us, and that means if we don't get in His way too much, He plans to make us fit.

And that means we've got a joy that no one can take from us. We are loved by Him, are free to worship Him. And He trusts us so much that he has entrusted to us a share of His ministry.

And so, I'm like the marines except that I am looking for a few good men and women who are tired of being couch potatoes, who want to form communities to know and serve people, who realize that tithing might be alright after all, and who are willing to commit every fiber of their being to God and His service. Because, by God, my identity is not going to be formed by what I own, what I buy, what I drive or who I know. My life is worth more than that. My life is also worth a lot more than indifference and apathy and I'll find the identity for myself, thank you, in the God and Christ that I worship and the Christ in others that I serve. Won't you join me in losing yourself in the worship of God and the service of others. I promise you that you will have the joy of really knowing yourself for the very first time, for you will find the Reality of Yourself only in and through the service of your Risen Lord. □



SINGIN' IN THE RAIN but nary a spirit dampened at the celebration of the dedication of Good Shepherd House on January 6, the Feast of the Epiphany, in Wilmington. (photo by Ede Baldrige)

SERMON *con't from pg B*

tinkling cymbal, for we have not love.

Experience of brightest light

We begin this service with a ceremony of light because on this day we celebrate the presentation of Christ, the light of the world, in the temple. And this weekend closes the Epiphany season, the season of light. I close by sharing with you a recent personal experience of brightest light.

Several presents were left at the Diocesan House by Project Angel Tree. This is the project where church members buy children presents in the name of the children's mother or father who is in prison. No matter how hard everyone tried to find the address of these children, they had moved too often. We couldn't catch them. Finally, we found the address the day after Christmas through the coordinator of Project Angel Tree.

Driving south on Queen Street into downtown, I turned left and drove directly into the darkness of the poverty of East Kinston. The further east I drove, the more strongly I felt surrounded by the physical reality of darkness. And suddenly we were in front of a neat, but rundown house and we were there. We knocked on the door and quickly the window curtain was swept aside and there stood a lovely young lady of about five whose eyes widened to saucers when she saw the presents. Obviously instructed not to open the door herself, she dashed to find her grandmother who let us in.

We entered a house containing broken-down, ramshackled furniture; and yet the house was neat as a pin. We viewed three precious children immaculately dressed in the midst of abject poverty. The grandmother eyed me suspiciously. "So you're a Bishop?" I admitted I was. Well, titles are nice she says, but the real question is, have you been born again? When I assured her that I had been through baptism she was visibly relieved. And then followed fifteen minutes of incredible light. The light of three children overjoyed with simple presents, the light of caring these children had for one another. But above else the light of the love that grandmother had for those children.

Never have I seen children more loved or valued, more prized or protected. And I thought

how difficult it had been for Nancy and me to raise three children in middle class suburbia, and what it would be like to raise three children here. And I remembered the phrase, "the light shines in darkness and the darkness cannot overcome it". And I prayed that the darkness never overcome that grandmother's light. I drove away with tears streaming down my cheeks as I thought of the wealth and affluence and plenty of our nation, and the way in which these proud caring people are being forced to live.

Tonight we end this service by praying together a prayer which contains the theme of convention, "Lord, send us out to do the work you have given us to do." That work consists of seeking and serving Christ in all persons. May each of us ask ourselves as honestly as possible, "in the light of the way I spend my time and talent and wealth, dare I pray that prayer tonight?" □

Diocesan Calendar

April

- 3 Aging, 10:30 a.m., Diocesan House
- 12-13 Commission on Ministry, Trinity Center
- 13 Family Ministries, 10 a.m., St. James', Wilmington
- 15 Conference on Prayer, 10 a.m., Christ Church, New Bern
- 22 Vocational Diaconate Conference, 10 a.m., Diocesan House
- 29 Happening reunion, Diocesan House

May

- 4 Family Ministries, 11 a.m., Diocesan House
- 5-6 Bishop's conference on stewardship, Trinity Center
- 8-10 EFM mentor conference, Trinity Center
- 10-13 Central Area Study at St. Mary's, Kinston
- 16 Diaconate, 1:30-4 p.m., Diocesan House
- 20 ECW annual meeting, St. Stephen's, Goldsboro

Bishop Sanders' Visitation Schedule

- March 19 - St. James, Wilmington
- March 26 - St. Andrew's, Wilmington
- April 2 - St. Andrew's, Morehead City
- April 9 - St. Timothy's, Greenville
- St. Augustine's, Kinston
- April 16 - St. Paul's, Greenville
- April 23 - Christ, New Bern
- April 30 - St. Paul's, Edenton
- May 7 - Eastern Shore Homecoming, Virginia
- May 14 - St. John's, Wilmington
- St. Mary's, Burgaw
- May 21 - St. Stephen's, Goldsboro
- May 28 - Holy Trinity, Fayetteville
- Christ, Hope Mills
- June 4 - Holy Trinity, Hampstead
- St. Phillip's, Holly Ridge
- June 11 - Christ, Elizabeth City
- June 18 - St. Andrew's, Nags Head
- June 25 - St. Joseph's, Fayetteville
- June 26 - Executive Council, 9:30 a.m., Diocesan House
- June 25-28- Cursillo, Trinity Center

the EPISCOPALIAN

MAY 1989

VOL. 154, NO. 5

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

Mission church ministry

'The happiest of congregations'

by Bobbie Marcroft

Bishop Darst was not only there for the first service, but he was there when the cow ate the plans for the church and though it was 1916 when it happened, it remains a much loved story which has been retold with great humor through the years - all 73 of them.

And perhaps it's one of the reasons the present priest, the Reverend Clem Jordon, describes the congregation of All Souls Church in the tiny community of Northwest as "fun loving". He also refers to them as "the salt of the earth, wonderful, sincere people."

All Souls Church began with George O. Gaylord who came to Northwest from a plantation called Gaylord's on the Pantego. The North Carolina Gazetteer places the Gaylords

in Beaufort County in 1754. George O. Gaylord, along with his two brothers, William H. and Jerry Thomas, moved to Northwest and bought the old McKoy Plantation. Miss Adelaide Gaylord, who will be seventy-five in September, says, "Nothing is standing there that I remember except the church".

How now cow

The church is built on land which her great uncle, George O., gave for that purpose when he learned there was no Episcopal Church nearby. The land he gave was in the middle of a cow pasture and not very far from the Seaboard Airline Railroad which ran straight as an arrow from Wilmington to Hamlet and gave Northwest its name.

As the church began to take shape, the congregation decided to meet, but let Bishop Thomas Wright tell the story. "They had a luncheon at the church to show the people the new plans of the church building. All the ladies brought food and they had a

little service in part of the church being built. Then there were a number of cows in a field across the way and during lunch one of the cows came over and ate up the plans for the

con't on page 11



NO GENERATION GAP HERE as descendents of George O. Gaylord, founder of All Souls Church, gather at the font for the baptism of little Andrea Jean Carroll, Gaylord's great great grand-daughter. From left to right are god mothers Frances White Swain and Lucy Jean Carroll O'Neill, the Rev. Clement Jordan and the baby's parents, Susan Andrea Swain Carroll and Charles Leo Carroll, senior warden at All Souls and great grandson of Gaylord.

ALL SOULS CHURCH

The Bishop's letter

Christianity is not a spiritual religion, but rather an incarnational faith. And so it was when God decided to end man's predicament He didn't do something spiritual way up somewhere in the sky, He did something physical; He became man and dwelt among us full of grace and truth. And in so doing He proclaimed His love for our creation and for our world in ways words never could. He loved our flesh so much, He became flesh. He loved our world so much He became sailor, friend, fisherman, itinerant preacher. "Behold the lilies of the field and the birds of the air," He said. And during His resurrection appearances time and again He asked for something to eat. He gloried in the physical so completely that His life was a continual "Ode To Joy" for the beauty of the world and of

His fellow men and women.

Those persons who reacted so strongly to the movie, "The Last Temptation of Christ" were not reacting primarily as Christians, but as gnostics. They were reacting as people who believe the spirit is good, but flesh is evil. Surely Jesus would have been above such things. Well, the whole point about Jesus is that since His humanity is as complete as ours, He was not above such things. Surely He yearned for the love of a woman, for a settled family life, and for a natural death at a ripe old age. The point of all this is that Jesus WAS tempted as we are, but did not sin.

Incarnational theology clear

The Rev. John Bagr of Mobile, Ala.

makes incarnational theology clear when he talks about the family with young children deciding that Christmas has become too commercial and they decide to have a spiritual Christmas. As usual the children wake them up early on Christmas day and rush downstairs to the place where the tree usually is and there is no tree. They dash to where the stockings are usually hung, and there are no stockings. Finally they rush to the place where the presents traditionally lay, and there are no presents.

Now, folks, say what you want; that just wouldn't be Christmas. For Christmas is about God's love and gift being enfleshed, and it's about our love being enfleshed in gifts that give joy and wonder and delight and awe. It is the physical gift that unleashes the mystery of love.

Mr. Barr takes it one step further by talking about the young couple on the first night of their honeymoon who have had a delightful dinner, and a beautiful stroll on a moonlit beach.

They return to their room and the wife is in bed, waiting for her new husband. Her new husband sits on the edge of the bed and says, "Darling, I've spent the last several years writing this wonderful essay on love that I'd like to read to you tonight. Then I'll read you some sonnets on love by Elizabeth Barrett Browning, and then we'll turn over and go to sleep". Enough said?

All embracing love

Cordelia Penn, writing in the paper of the Diocese of North Carolina, quotes the following words of Dostoevsky, "Love all God's creation, the whole and every grain of sand in it...If you love everything, you will perceive the divine mystery in things...you will come at last to love the whole world with an all embracing love."

And Jesus, on the night in which He was betrayed, took physical bread and broke it; took physical wine and blessed it and gave it to His disciples saying, "This is my Body; This is my blood."

Trip to Israel a feeling of going home

by Rev. Richard W. Warner, Jr.

This past January, Don Porcher, Julian Cave and I traveled with ninety-seven other individuals to the Holy Land. We traveled as part of a group sponsored by the College of Preachers and especially designed by them for clergy. Like most of the others on the trip I was a first timer, and the pilgrimage was all that I had hoped for and much more.

While there, Don, Julian and I met every night and reflected on the day's experiences and we have met three times since returning. On each occasion we found ourselves reflecting on our experience on at least three levels. On one level, was the simple beauty of the tiny land of Israel. It is a land of sharp contrasts with mountains that suddenly reach up in front of you, bereft of rolling foothills, and at other times reaching down to the lowest point on

earth, the Dead Sea. It is a land that is often lush and green and just as often is brown, dry and rugged, a true wilderness.

A second level at which we experienced the trip was, of course, the current political situation in what Israel calls the occupied territories, better known as the West Bank and Golan Heights areas. Our travels did not take us into the troubled area of the Gaza Strip. None of us felt comfortable with the actions being taken by the Israeli government, but we also became keenly aware of just how complex a situation there is in this area. No one, including other Arabs, appears to really want the Palestinians and the Palestinians certainly do not want the Jewish people in what the Palestinians consider their homeland. I should hasten to add that despite what is reported in the States there was no time during our trip that we felt in any kind of danger and much

of our travel was on the West Bank. None-the-less the problems are real and deserve our study and prayerful consideration.

A third level, and for us the most important, was the spiritual journey that the trip really was. Recently, at Cursillo I had the privilege of hearing Phil Craig talk about the need for all of us to have a place called home. Our ultimate home, of course, is with God, and in a very real sense the trip to Israel was a feeling of going home. Yes, I know the skeptics talk about the tourist nature of it all, about the fact that we can't be really sure that Jesus did such and such in the places that they say He did. I know all of that, but I also know the feeling of seeing that it was only a walk over the hill for a young man of Nazareth to go to a wedding at Cana. I know the feeling of being on the Sea of Galilee looking back at Capernaum and across to Tiberias while hearing only the sound of the waves and the sea gulls. I know the feeling of being in the Church of the Mt. of Transfiguration singing the Doxology with 100 other men and women, most of us with tears in our eyes. Those were all feelings of home, of somehow in some mysterious way of being in a sense home.

I never really understood the notion of making a pilgrimage, but I do now. No, my faith does not depend on having

been there, but my faith sure has been enriched through the experience. I can't wait to go back and Don and Julian share that feeling with me.

So we are going back next year and we would love to take you with us. Our plans call for us to leave on January 21, 1990 and we will be including the possibility of side trips to both Greece and Egypt. We really do believe that your life, as ours has been, will be enriched for having made the journey "home". Until then, Don, Julian and I are available to make slide presentations of our trip to parish groups and we can be contacted at our churches.

The Rev. W. K. Porcher is rector of Saint Andrews-by-the-Sea, Nags Head; the Rev. Julian Cave is associate rector of Saint James, Wilmington; and the Rev. Richard W. Warner is rector of Saint James, Shalotte.

The EPISCOPALIAN: Cross Current is published monthly by The Episcopalian, Inc. (ISSN 0012-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.



DON PORCHER, JULIAN CAVE AND DICK WARNER

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary Purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include old address label, with the zip code. Send to: CrossCurrent, 25 South 3rd St., Wilmington, N.C. 28401.

East Carolina benefitting from fund grants

As a member of the Presiding Bishop's senior staff Bishop Furman C. Stough wears so many hats he doesn't have a business card. There simply isn't room on the standard size card to print



THE RT. REV.
FURMAN C. STOUGH

"Senior Executive for Mission Planning, Deputy for the Presiding Bishop's Fund for World Relief, Vice President of the Domestic and Foreign Missionary Society", among others.

However, the "hat" Bishop Stough (who suggests the mnemonic "How now, Bill Stough" as a useful way to remember how to pronounce his name) was wearing during his visit to our diocese was that of a concerned member of the Church family.

"My reasons for coming to East Carolina are several," he said. "Bishop Sanders wanted the national Church to see something of the work in the diocese, in particular Hyde, Tyrell and Beaufort parishes. Then, too, I am concerned that the people in the diocese know that the national Church cares about them. And I also wanted to let them know about the Presiding Bishop's Fund."

For many of us, the Presiding Bishop's Fund for World Relief, for all of its marvelous work and sorely needed grants, seems, somehow, to be attending to only the problems and issues in faraway places. Perhaps that

impression is due in part to the fact that the Fund was begun during World War II, with the mission of relieving the suffering brought about by Nazi oppression. Since its founding in 1940, the Presiding Bishop's Fund for World Relief has become an essential part of the mission of the Episcopal Church. In 1985 the Fund totaled more than \$6 million. As its four-fold ministry of assisting with disaster relief, rehabilitation, refugee needs and development projects has evolved, more and more people throughout the world have received help from the Fund. Including those in the Diocese of East Carolina.

In the past eight years grants have come to our diocese from the Fund totaling \$30 thousand, for refugee needs with the Haitian migrant workers, tornado damage relief, the Albemarle Food Bank/Food Pantry and Crossroads, a cultural enrichment program for underprivileged children ages 6-11. The grants to our diocese alone speak to the fact that the Presiding Bishop's Fund is an effective channel of response not only in cases of emergency and disaster

but also in a continuous and long-term effort toward development.

"However, we have a constant battle with parochialism. We constantly have to fight that - all of us. I don't mean to detract from the needs at home but one is deprived if one draws a fence around oneself," said Bishop Stough.

The Presiding Bishop's Fund offers us the opportunity to either take down the fences or to keep the fences from materializing. In his address to the Fund's board, the Presiding Bishop said, "along with the United Thank Offering, it (the Fund) enjoys the highest visibility and trust level in the Episcopal Church. It has become one of the major components of the Episcopal Church's global outreach to our partners in the Anglican Communion and the wider Christian fellowship. The Fund has provided Episcopalians the avenue to fulfill their Christian calling to greater witness and service. And, provided the opportunity for personal involvement in making a difference in the humanitarian affairs of the world and local communities."

E.D.B.

Exchanging the 'Peace' becomes a prayer

by Elenore Dorsett

At first, it made me uncomfortable. I had been away from the Episcopal church for a long time and there were enough changes in the liturgy to adjust to, without this business of shaking hands with, smiling at strangers, and saying "Peace!" It seemed a bit "fake-y" and interrupted my attention to the words of the service and the reverent feeling I have in a house of worship.

After a few months, though, I began to get used to it. I noticed that the handshakes were firm and the accompanying smiles seemed sincere and friendly. Then one night, at a church meeting, someone observed that a visitor to our services had remarked that "Those people at Holy Trinity really mean it when they say 'peace!'" It seems the visitor felt a special warmth and vitality during the exchange. I was surprised to feel a little surge of pride that an outsider had noticed this about "my" church.

Later, at home, I began to re-think my position about this part of the service. I had been told that it was really a very old custom, practiced by early Christians, and revived by today's church leaders. I thought of what a beautiful word "peace" really is. How deeply man longs for peace among nations...peace in relationships...peace in the market place!

Many years ago, during a period of the deepest despair I have ever known, I was driven to my knees in prayer. In that prayer I brought my whole self to God. I told Him about all my uncertainties, I wasn't sure I really believed in Him...because how could one really believe in a concept as abstract and nebulous as God? But then I

went on to tell Him what I did believe. I believed there was a historical Jesus...that such a man had walked the earth in ancient times. I believed in the miracles and especially, I loved, and believed in, the Golden Rule. Then I asked God, very simply, to help me. I didn't outline. I just asked for help. Because there was nothing, and no one else who could help me.

In a short time, alone still, I felt a beautiful sense of peace. But it was more than that. I felt lifted up, buoyant with a sense of joy and happiness far beyond any human joy and happiness I had ever known, or have known since. The words, "The peace of God" came into consciousness.

Later still, when my everyday sense of self and the human scene returned I remembered the rest of the line I had heard so often in the communion service, "The peace of God, which passeth all understanding"! I didn't walk on water after this experience. Nor did my outward life change all that much. But my inner life did. To this day, my faith in that "Power beyond ourselves" has remained unshaken.

No human being, of course, could ever bring this "peace of God" to another. But in a quiet moment, we can ask ourselves, "Do I really wish the 'peace of the Lord' to those persons with whom I shake hands on Sunday?" If the answer is "yes," then our wish, in a sense, becomes a prayer. Joined with the prayers of others in the congregation, it will bless our service and, in turn, bless our lives. Peace!

Mrs. Dorsett is a communicant at Holy Trinity Church, Fayetteville.

Letters to the editor...

CrossCurrent welcomes letters and comments. However, it reserves the right to edit contributions when space limitations make it advisable.

Labels benefit children

To the editor:

St. Jude's Ranch for children collects Campbell Soup, Swanson and V-8 labels as well as old Christmas cards. St. Jude's is a home for abused, neglected and abandoned children. The labels are exchanged for educational supplies benefitting the needy girls and boys. The Christmas cards are recycled and sold by the children to make spending money for themselves.

We no longer have a source to send cancelled stamps so if anyone knows of a collector please contact me.

Rebecca G. Hoggard
621 West Hayes Street
Ahoskie, N.C. 27910

The staff of life

To the editor:

The second night of Diocesan Convention has, for well over a decade, featured the fellowship hour known as "Break Bread with Christian Ed", for all in attendance. Each year the variety of shapes and textures and tastes of the various breads contributed is a wonderful surprise. This year's selections, beautifully displayed, continued in the same tradition.

Because so many of you baked bread and brought or sent it to be shared, we were able to take the baskets of fragments that were left, to be distributed to the Greenville soup kitchen for lunch the following day.

The Diocesan Christian Education Commission wishes to extend its thanks to all bread bakers and transporters. We also forward countless compliments expressed and implied from the many delighted recipients.

Linda Chamberlain
Diocesan Christian Education
Commission

Deadline for material submitted to Cross Current is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

Bishop Sanders' Visitation Schedule

May

May 14	St. Stephen's, Goldsboro
May 21	St. Andrew's, Nags Head
May 28	Holy Trinity, Fayetteville
	Christ, Hope Mills

June

June 4	Holy Trinity, Hampstead
	St. Phillip's, Holly Ridge
June 11	St. John's, Wilmington
June 18	Christ, Elizabeth City
June 25	St. Joseph's, Fayetteville
	Christ, Hope Mills

A compendium of wisdom

KINGDOMS IN CONFLICT by Charles Colson, William Morrow, 371 pages, \$15.95. Alanson B. Houghton, "Be Not Afraid: Words of Hope and Promise" (Phoenix Press, New York, 1988), 86 pp., \$6.95.

When asked to review this beautiful little book, I sought to discover a thesis or theory. But, this is more than one cleric's ideas. It is a compendium of wisdom as expressed in many notable lives. As such, it is most difficult to review. Reviews have been done, raves have been given, to most of the contributors.

Death. Much mourned. Much sought after. Unknown. The author sets out to talk about it, to be "scared of death," but not "scared to death." Beginning with Jesus' command to "be not afraid" (Matt. 28:10), Father Houghton explores the reality that all four Gospels describe that Jesus died but lived again. So will we.

What Jesus said, he meant! (viz. John 11:25b and Ps. 18:17.) He calls us "home" and we need to be "packed and ready" to go. Since somebody is always leaving we know that death is a reality. The author hastened to point out that death is not a failure, however. It is a journey into a new place, a new awareness.

Death is "putting out the lamp because dawn has come"; it is not merely snuffing out the light. Seen from this perspective, the author presents several chapters on the polarities of thought about death. Fear vs. hope; will to live vs. will to die; death vs. the turning of a page from one chapter to another, etc. These headings lead into a cache of tidbits preparing for hope in the future. God delivers on his promises. This is the basis for knowing who holds the future, not knowing what the future holds!

And, the person who holds the future, God, is with us! The 23rd Psalm clearly speaks to this fact. The difficult part is letting go of life as we perceive it in order to let God take over.

"We have become so

sophisticated," says the author, "that we question everything. We insist on proof, rather than simply embracing God's promise of life without end in Paradise. Both Old and New Testaments point to God's promise.

In the OT (viz. Psalms 121, Job 19:25-27, Isaiah 26:19) kings and prophets alike (in faith) attest to God's plan for a new life with Him, because of His grace, mercy and faithfulness.

In the NT (viz. John 11:26, John 5:24, Romans 6:1-11 and 8:11) God's plan is clarified by Christ who is the victory over death! By faith in Christ, the kingdom is attained. By love it is assured.

"For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

In the last chapter, the author affirms the message of Romans 8. Nothing can separate the believer from God's love vested in Jesus. As victors over human death we join Christ in eternity. Death becomes "a rite of passage" and the Lord remains with us every step along the way.

To be born alone, to die alone. The anchor points of human existence appear as the loneliest episodes one can imagine. Yet, each is experienced in a familial or at least societal context.

(On second thought, both birth and death are choice points, dots in the matrix of the interface between creator and created. Both are decisions of God. Both are manifestations of His Divine Plan of Love.)

So, what can finally be said about Fr. Alanson Houghton's little book? The subtitle says it all: "Words of Hope and Promise."

It is an effort to uncomplicate our thinking about death. It does that well. "Jesus came and went and came again, and so shall we."

Donald B. Derozier
The Fond du Lac Clarion

Reprinted by permission of Fr. Norman Shadley



"Actually, we don't use either the '28 or the '79 book."

Is A Christian's Will Different?

YES -- for these reasons

1. You will want to plan prayerfully for guidance in the distribution of your estate.
2. You will want to consider including a bequest to your church and its mission for the work of God. Some Christians give a tithe of their estates to the cause of Our Lord.

A personal will can also be a word of testimony about God's goodness to you and an opportunity to share your life commitments and goals.

As you consider writing or revising your will, the practical booklet offered below can be of help to you. Request your free copy today.

----- CLIP AND MAIL TODAY -----

To:
Director for Stewardship Development
Diocese of East Carolina
Post Office Box 1336
Kinston, North Carolina 28503

() Please send me a free copy of

"37 Things People 'Know' About Wills
That Aren't Really So"

I understand there is no obligation.

Name _____

Address _____

City _____

State _____ Zip _____

Diocesan Calendar

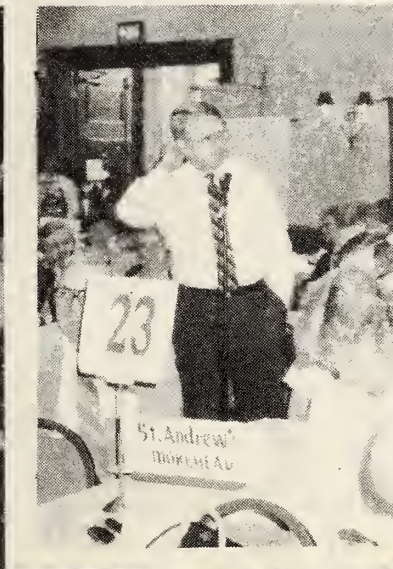
May

- 4 Family Ministries, Diocesan House, 11 a.m.-2 p.m.
- Prison Ministries, Diocesan House, 10 a.m.
- Stewardship Consult., Sheraton, Kinston, 4 p.m.
- 5-6 Bishop's Conference on Stewardship, Trinity Center
- 8-10 EFM Mentor Conference, Trinity Center
- 10-13 Central Area Study, St. Mary's, Kinston
- 16 Diaconate, Diocesan House, 1:30-4 p.m.
- Quiet Day, St. Luke's Chapter, Christ Church, New Bern
- 18 Commission on Ministry, Diocesan House, 10 a.m.-2 p.m.
- 19 ECW board meeting, St. Stephen's, Goldsboro
- 20 ECW annual meeting, St. Stephen's, Goldsboro
- 23 Bishop's Advisory Council, Diocesan House, 10 a.m.
- 24 Celebration of New Ministry, St. James, Shalotte, 7:30 p.m.
- 26 Executive Council, Diocesan House, 9:30 a.m.
- 30-2 Small Church Conference, Trinity Center

June

- 6-10 Explorer's I, Camp Trinity
- 21-24 Christian Education, Trinity Center
- 18-23 Senior High Conference, Camp Trinity
- 25-30 Camp for Handicapped, Camp Trinity

Seen at the Diocesan Convention scene



(photos by Ede D. Baldrige)

From the personnel file

MEMO

To:
Jesus, Son of Joseph
Woodcrafter Carpenter Shop
Nazareth 26822

From:
Jordan Management
Consultants
Jerusalem 26544

Thank you for submitting the resumes of the twelve men you have picked for management positions in your new organization. All of them have now taken our battery of tests; we have not only run the results of these tests through our computer, but also arranged personal interviews for each of them with our psychologist and vocational aptitude consultant. The profiles of all tests are included, and you will want to study each of them carefully.

As part of our service and for your guidance, we make some general comments, much as an auditor will include some general statements. This is given as a result of staff consultation and comes without any additional fees.

It is the staff opinion that most of your nominees are lacking in background, education and vocational

aptitude for the type of enterprise you are undertaking. They do not have the team concept. We would recommend that you continue your search for persons of experience in managerial ability and proven capability.

Simon Peter is emotionally unstable and given to fits of temper. Andrew has absolutely no qualities of leadership. The two brothers, James and John, the sons of Zebedee, place personal interest above company loyalty. Thomas demonstrates a questioning attitude that would tend to undermine morale. We feel it is our duty to tell you that Matthew has been blacklisted by the Greater Jerusalem Better Business Bureau. James, son of Alphaeus, and Thaddaeus definitely have radical leanings, and both registered a high score on the manic-depressive scale.

One of the candidates, however, shows great potential. He is a man of ability and resourcefulness. He meets people well, has a keen business mind and contacts in high places. He is highly motivated, ambitious and responsible. We recommend Judas Iscariot as your controller and right-hand man. All of the other profiles are self-explanatory. We wish you every success in your new venture.

Sincerely your,
Jordan Management Consultants



A BASH WITH THE BISHOP, read the recent invitation to the children of St. James Church, Wilmington. The invitation, which was "for kids only", had a "This is Your Life, Bishop Sanders" segment during which time the Bishop fielded questions from the youngsters about his boyhood, camp days, education and career. One of the inquiries was about a bishop's wardrobe and, obligingly, Bishop Sanders donned his most splendid from mitre to cope with explanations of each item's history and symbolism. (photo by Ede Baldrige)

Events

The Rt. Rev. Alden M. Hathaway, Bishop of Pittsburgh will be the keynote speaker at Faith Alive's 19th Annual National Conference. His messages will be based on Colossians 3:15-17 and 4: 5-6.

The conference will be held at Kanuaga Conference Center, from June

9-11. Special programs will be held for both teenagers and children. Babysitting for younger children will be available during general sessions.

For further information write Faith Alive, P.O. Box 1987, York, PA 17405, or telephone (717) 848-2137.

What the Anglican Communion is

The Anglican Communion—a term which was coined in 1885—includes an estimated 70 million people in more than 450 dioceses located on all the continents of the world. They include more than 64,000 individual congregations in 164 countries, organized as 28 independent, self-governing, national or regional churches known as Provinces. The member churches of the Anglican Communion represent the world in miniature, a wide variety of races, languages, cultures and political conditions. They are nevertheless one worldwide family, held together by affection for one another, loyalty to common traditions and the continuing practice of consultation and mutual support.

The churches of the Anglican Communion:

- trace their origins to the form and expression of the Christian faith which

developed in the Church of England and through its missionary expansion throughout the British Isles and to other lands after the Reformation and in association with other Episcopal or Anglican churches until the present day.

- are in communion with the See of Canterbury (and with one another) freely recognizing the Archbishop of Canterbury as the principal Archbishop and the focus of unity within the Communion.

- uphold and propagate catholic and apostolic faith and order, based on the scriptures and interpreted in the light of Christian tradition, scholarship and reason. This process has found expression in the prayer books and ordinals of the 16th and 17th centuries and in their modern successors.

reprinted from *Anglican Advance*
The Diocese of Chicago

RACISM

The Committee on Racism and the Coalition of Black Episcopalians welcome contact from those in the diocese concerned about racism. The committee hopes to provide information, support and (later) an invitation to a workshop. Please contact either Ms. Barbara Berkeley, Committee on Racism, 613 South Clairborne, Goldsboro, N.C. 27530 or Ms. Ruby Siler, secretary, Coalition of Black Episcopalians, 505 Hamilton Avenue, Goldsboro, N.C. 27530.

HELP!

Tri-County Community Health Center which serves Migrant Farm Workers is recruiting volunteers and funds to refurbish a mobile unit to provide medical services within the camps. Some of the needs are: funds, mechanic, carpenter, architect with medical background, and youth groups.

Contact Michael Baker, administrator, (919) 567-6440 or write P.O. Box 237, Newton Grove, N.C. 28366.

Skills for Change: Youth Leadership for Peace and Justice August 5-12, 1989 Chicago, Illinois

A national organizing and leadership development program for young people ages 15-20.

Participants will:

- gain organizing skills,
- explore peace and justice issues,
- meet with experienced activists,
- learn to become more effective leaders.

For more information, contact:

FOR

Fellowship of Reconciliation
Box 271, Nyack, NY 10960
(914)358-4601

Plan to come to camp this summer

1989 camp brochures and applications are now available at Trinity Center and Episcopal parishes in the Diocese of East Carolina. There are camps available for children rising 4-12 grades, a camp for the handicapped for campers of all ages who are mentally and/or physically handicapped, and a Guest Session for families and individuals (all ages) over the 4th of July weekend. Plan ahead and register for a camp this summer at the beach!

Volunteers are needed for the Camp for the Handicapped, June 25-30 at Trinity. We are seeking mature rising 11th and 12th graders, college age individuals and adults to be companions/counselors. A training session will be held on June 24. If you are interested in being considered to serve as a volunteer, please request a volunteer staff application from Carol Taylor, P.O. Box 1336, Kinston, N.C. 28503, or call 919-522-0885. This camp offers a rewarding experience to all who are involved in this special camping ministry in the diocese.

Camp Trinity is also seeking scholarship donations for campers who need financial assistance. If you are

interested in contributing to this fund, please send donations to Trinity Center, P.O. Box 1336, Kinston, N.C. 28503.

Young people from the Diocese of East Carolina are invited to participate in the Province IV Youth Event this summer from July 24-28 at Winthrop College in Rock Hill, South Carolina. If you have completed grades 8, 9, 10, 11, or 12 (by June, 1989) consider joining more than 400 others from the southeastern United States as we "Sound the Trumpet, Tell the Message!" On the campus of a beautiful small, southern school in the rolling Piedmont of the Carolinas, our theme will be explored through music, small and large group discussion, recreational activities, worship, and fellowship.

The cost of this event is \$145. For more information, contact Carol Taylor, P.O. Box 1336, Kinston, N.C. 28503, or call 919-522-0885. Registration packets have been sent to each parish. Be a part of this great conference with other Episcopal youth in the Southeast. It will be a blast!

C.T.



NEW BEGINNINGS, INDEED for Jimmy Taylor seen here with Julie Miller at the recent New Beginnings at Trinity Center. Jimmy, who has served as coordinator for the program since its inception, will be leaving his leadership role in the diocese's youth ministry program this autumn to attend Virginia Theological Seminary (photo by Carol Taylor).

Special section planned for Christian education

by Linda Chamberlain

The Diocesan Christian Education Commission would like to have a section in each issue of *CrossCurrent* devoted specifically to Christian Education. The Commission itself has always been expected to interpret the term "Christian Education" broadly. We would welcome submissions to this section.... Anything from a particularly appropriate poem by a student in a class bearing upon their identity as a child of God to a program focus on recycling or prayer. Anything that you found meaningful might well be of help to another Christian Education program or

simply brighten another person's day.

If one of your classes made a seasonal word puzzle some other young people might enjoy working it. You also might consider submitting questions you have on specific problems. It would enable the Commission to serve you better. If the Commission itself can't answer them, perhaps someone else can. We will include what we receive on a space available basis.

If you want your material returned, please include a stamped, self-addressed envelope. Send submissions to: Linda Chamberlain; 2307 East Third Street, Greenville, N.C. 27858.

1989 SUMMER CAMP SCHEDULE

Date	Camp	Days	Grades
June 5-8	Staff Training		
June 10-16	Explorers I	(6 nights/7 days)	6-8 Grades
June 18-23	Senior High Camp	(4 nights/5 days)	9-12 Grades
June 25-30	Handicapped Camp	(5 nights/6 days)	All ages
July 1-4	Guest Session	(3 nights/4 days)	All ages
July 5-11	Discoverers I	(6 nights/7 days)	4-6 Grades
July 13-19	Explorers II	(6 nights/7 days)	7-8 Grades
July 21-27	Discoverers II	(6 nights/7 days)	4-6 Grades
July 29-August 4	Explorers III	(6 nights/7 days)	7-9 Grades
August 7-13	Discoverers III	(6 nights/7 days)	4-6 Grades
August 15-19	Discoverers IV	(4 nights/5 days)	4-5 Grades



A COMBINED EFFORT of the congregations of the new Washington-Tyrell Episcopal Ministry (Roper, Creswell, Lake Phelps and Columbia) resulted in a warmly received Epiphany pageant held in Christ Church. The Rev. Webster Simons, Jr. is seen here with some of the stars of the show. (editor's note- Due to *CrossCurrent's* marriage to *The Episcopalian* news items, deadlines and publishing dates have been out of sync but we feel this photograph's message is not limited by the calendar).

On finding God's will

How to find God's will? The following eight actions are often helpful:

1. Pray.
2. Think.
3. Talk to wise people for their advice and counsel, but don't let them tell you exactly what you should do.
4. Beware of the bias of your own will, but don't be too afraid of it. God doesn't necessarily thwart a person's desire. Don't make the mistake of thinking that God's will and what you would like to do are always at odds.

5. Meanwhile, do the next logical thing that must be done, since doing God's will in small things is the best preparation for doing it in great things.

6. When the time of decision comes, act on the knowledge you have.

7. Never reconsider a decision, once you have acted.

8. Be patient. You may not find out until afterwards, that God was leading every step of the way.

Henry Drummond - *St. John's Review*
Diocese of Hong Kong and Macao

DEADLINE

Deadline for material submitted to *CrossCurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

WANTED

Correspondent wanted from northern East Carolina to write features for *CrossCurrent*. Please call editor (reverse the charges) at 762-0814 or 251-0704.

church. The cow was just chewing away on the plans for the church and it had to be done all over again."

"It's one of my favorite churches," he said. "I always love to go over there."

The church building was completed, the Bishop was coming but they had no organ. Miss Adelaide says, "My mother, who will be 99 in May, tells me the Gaylords decided to hold a corn shuckin's in the big new barn to raise money for the organ. They had little booths where people sold items - handwork - and people performed. They found the red ear and all that and my brother who was two years older, and I were dressed as Mr. and Mrs. Tom Thumb." they bought the little pump organ in Wilmington and took it over to All Souls. "Mother remembers it cost \$35."

The Reverend Mr. Jordan also mentions 'resourceful' in his description of the congregation.

Not an easy time

All souls has not had an easy time of it through the years and Mrs. Yvonne Hamilton, one of the parishioners, tells why. "Just being a little mission church, we didn't have a regular priest all the time, but always had to share with someone else, some other churches -sometimes with St. Philip's in Southport or St. Andrew's in Wilmington. One of the priests had five different churches so we only had communion once a month with lay readers and morning prayers on other Sundays."

At one time, All Souls was just really a family church "Everyone there was kin to each other in some way or another," Mrs. Hamilton said. "My mother had ten children and she kept the congregation supplied for a while." Now the congregation has members from Ohio, from Connecticut, from New Hampshire, but it remains "a very loving and open church."

In recent years, St. John's in

Wilmington has supplied lay readers to All Souls and a close association has grown between the two, according to Bishop Hunley Elebash, former rector of St. John's.

"It's meant a great deal to St. John's and I hope to All Souls," he said. Bishop Elebash remembers a dove hunt with a group at All Souls. "I'm really not a hunter, but I bought a box of shells and went over with my shotgun. It was a bitterly cold, windy day and we got down in what they called a cut. You'd see the doves flying over and pow, pow, pow! I didn't hit a one. If a box has 48 shells, I shot 48 times and didn't hit one dove, but young Chip Carroll, who was about 12 or 13, shot 3 times and had three doves. I've had great admiration for Chip Carroll ever since." Chip Carroll is Senior Warden at All Souls.

The Gaylords were devoted to the church, Mrs. Hamilton recalls. "George O. Gaylord married Hazel Jackson. She had the Sunday School, played the organ, saw the children went to church, just did everything that had to be done. She was the one talking to the Bishop and getting us a priest. I don't remember us having a vestry then, but you could say she was the vestry all rolled up into one is the way I remember it as a child. When I look back at my childhood, she really stands out in my memory."

Preserving and recording facts

While the original records were lost in a fire, Mrs. Hamilton is preserving and recording what facts she can get from older members. Some facts are close to home. Her father, Sylvester James West, helped build the church by laying the brick. Her aunt, just a youngster, helped by carrying bricks, a few at a time. A black man, Dave Hilton, did most of the work. Bishop Darst preached the first service on May 5, 1917 and consecrated All Souls in June the following year. The bell that calls the faithful to worship once called the hands from the fields. It belonged to a Gaylord who had stored it in his

barn where it stayed until Sylvester James West suggested a better use. An organ given by St. Philips of Southport replaced the original one some years ago. Ground breaking for the Parish Hall was November 14, 1982. Father Al Durrance of St. John's officiated. It was consecrated by Bishop Elebash in January the following year.

Gaylord, Medlin, West, Williams and others are the reasons All Souls has survived.

"We've always sort of had to bend with the blow", Mrs. Hamilton reflects, "because we never had regular priests, we just felt like we took whatever came along. When the changes came along in the church, we didn't mind. That was fine though they fought it a lot in other churches, we were just happy to have somebody come."

We've trained a lot of priests, young men just beginning, getting their first church. I went to a convention in February and I was represented by 6 priests. One had been my priest in Virginia when my husband was in service, the other five were from All Souls."

Bishop Elebash says, "It has a long history of being one of the happiest congregations you could find anywhere. And I'd have to say I've never heard a single clergyman complain about that congregation. Just a happy great group - not a big group, but there's a lot of faithfulness and quality over there. That congregation has stuck together and gone about their business."

And as Clem Jordon, the full time priest at All Souls, says, "They are the salt of the earth."



ALL SOULS' PARISH HOUSE



PARISH HOUSE INTERIOR

Video helps clarify identity crisis questions

Some believe the Episcopal Church is suffering an identity crisis. To help clarify questions of identity, authority, tradition and beliefs, The Episcopal Radio-TV Foundation has produced a six part video series entitled, "What It Means To Be An Episcopalian". Featured in the video study course is the Rev. Dr. Charles Winters, professor of Christian Ministry at Seabury-Western Theological Seminary and a founder of the Education for Ministry Program (EFM).

The six 15-minute video segments include a range of topics: Our Ethos, The History of the Episcopal Church, Our English Roots, the Roots of Episcopal Worship, Liturgy and the Laity, Our Present, and Our Future Calling.

The six part series is \$79.95 and can be ordered by calling Morehouse-Barlow at 1-800-272-5484.

For more information contact: The Episcopal Radio-TV Foundation, Inc., 3379 Peachtree Road, NE, Atlanta, GA 30326, or call (404) 233-5419.



ALL SOULS' CHURCH INTERIOR (photos by Bobbie Marcroft)

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

FC 283
M67

A holy alliance

Ecumenism enriches congregations

by Bobbie Marcroft

The April issue of the *Episcopalian* carried a brief news item noting that talks between the Evangelical Lutheran Church in America and the Episcopal Church had recently passed a milestone with the appointment of a team to outline final steps for full communion between the two churches.

All well and good news, certainly, but there was another milestone reached between the Episcopalians and the Lutherans earlier and that happened in August of 1984 when the congregation of Christ the King formed a covenant relationship with Grace Episcopal in Whiteville. It was an agreement which permitted them to worship in Grace Episcopal without losing their identity as Lutherans.

A unique experiment? Bishop Michael McDaniel of the North Carolina Lutheran Synod pronounced it "a colossal piece of nerve on our part."

Father Robert Shriber of Grace Episcopal finds it interesting and "I think it's worked out pretty well." As a result of the experimental alliance, he wears two hats. He remains a priest in the Episcopal Church as well as ecumenical officer of the Diocese of East Carolina while serving as pastor of Christ the King with status in the Lutheran ministerium of North Carolina. Dr. Richard B. Graf, pastor of St. Paul's Lutheran in Wilmington, serves as vice-pastor for the Lutherans in Whiteville.

Determined to survive

The reason for all this began when the hoped-for status of a self-supporting church failed to develop for Christ the King Lutheran. When the mission was established in the early 1970's, the area's economic future looked secure and promising. However, the 1980's found manufacturing plants shutting down in



the area and businesses generally slowing down. Attempts to find a pastor for the small congregation were unsuccessful and the synod decided to dissolve the mission. St. Mark's in Lumberton and other Whiteville churches were suggested as new church homes for the members, but, Father Shriber said, "A lot had come from other congregations and didn't want to change again."

The small congregation of less than 25 was determined to survive and Bishop McDaniel was just as determined it should. He approached Bishop Sanders with an unusual request — could the congregation of Christ the King worship in Grace Episcopal parish and still remain Lutheran?

An agreement was worked out between the two bishops. It provided pastoral services of the Episcopal rector of Grace Episcopal Church to the members of Christ the King Lutheran

Church. The agreement describes a unique experiment in ecumenism in which members of the Lutheran congregation share in all aspects of parish life with the members of the Episcopal congregation — including worship, fellowship, support, education, leadership, evangelism, social ministry and heritage — while at the same time the members of each congregation maintain their denominational identity.

"There is one budget. We operate as one parish community," Father Shriber pointed out. "Our treasurer is Lutheran, and we have an eight-member advisory council with four from each group. The Lutherans have representation on the vestry but no vote which would be contrary to canonical law. The Lutherans are active in the life of the church through activities in the Altar Guild, Sunday School and Church Women.

Not unheard of

An arrangement of this sort is not unheard of. There are joint congregations in the western part of North Carolina and Father Shriber said he knew of one some place in Colorado.

It has been a worthwhile alliance, an enriching experience for both congregations, a renewal of life in the parish as these two churches have come together in worship and purpose, yet remained apart and separate. Perhaps an excerpt from the statement of understanding written by Bishop McDaniel on behalf of the Lutheran Church in America and the North Carolina Synod best describes the intent of the relationship.

"With gratitude to Almighty God, thanksgiving, for the manifestation of

con't on page D



PRIEST AND PARISHONERS gather to process at the outdoor cross on the Sunday of the Passion. The cross, built and erected each year by Lutheran parishioners, stands in the church yard every year during Holy Week and Easter Week. (photos by William Sessoms, Jr.)

The Bishop's letter

Good Shepherd House is a day shelter for the homeless in Wilmington, N.C. It exists as a place where the street people can get a meal, a shower, and some clean clothes. When we talk about the people Good Shepherd House serves, we are talking about the derelict, street corner people, the people we label as no good bums. IN THE TWELVE WEEKS THAT GOOD SHEPHERD HOUSE HAS BEEN OPEN, FORTY PEOPLE HAVE BEEN PLACED BY GOOD SHEPHERD HOUSE INTO FULL TIME JOBS. AS OF TODAY ALL FORTY PEOPLE ARE STILL IN THE JOBS IN WHICH THEY WERE PLACED. It makes you rethink your prejudices, doesn't it?

These are the people that we think are lazy, that want to live off welfare, couldn't hold a job if they tried. Of course the track record will not remain that good. Some of the folks have been so damaged by malnutrition and drug or alcohol abuse that it will be impossible for them to hold jobs. But in twelve weeks forty people are no longer among Wilmington's unemployed and homeless. Think about it. Think about the difference the people of God can make, and because forty of their number have been employed, all the people of Good Shepherd House are experiencing an emotion they haven't felt in years. For the first time in a long time, they feel hope.

Hope is what we saw in the faces and heard in the voices when Chip, Jane and I visited the Shepherd's Staff in Belhaven along with Rt. Rev. Furman Stough who is head of the Presiding Bishop's Fund for World Relief. The morning of our visit the Rev. Jud Mayfield and Mrs. Janice Ellegor had invited three or four people to talk about the Shepherd's Staff. Word spread through the small community like wildfire and thirty-five to forty people showed up, all eager to talk about how the Shepherd's Staff has changed their lives.

We heard of crisis counseling, the provision of food, arranging for the sick, to have medical care, but most importantly of all we heard about neighbor helping neighbor. We heard about people sharing gifts and talents. We heard of groups of neighbors patching roofs and cleaning yards and

repairing steps and making a neighborhood more livable for everyone. And we saw what Shepherd's House has done to bring hope and change the morale of an entire community.

The next day our traveling caravan met with community leaders first in Hyde County and then in Tyrell County to talk about the stark poverty in those rural areas. And we shared and we listened, and Bishop Stough helped and once again we felt the first faint stirrings of enthusiasm and hope. Soon, we'll be working in those counties to bring hope and to reclaim and recycle lives in the name of Christ.

Where Christ is, there lies hope. Where Christ is, there lies healing. Where Christ is, there lies joy. Christ has claimed each of us so that we can bring to others the hope and healing and joy in His name. "And now, Father, send us out to do the work You have given us to do...."

EFM program develops knowledgeable laity

By Pat Howe

Theology is "the kind of thinking that seeks to plumb the mystery of God and of God's will for us and for the people of God, and on those great acts of history by which God's presence has been made known."

The study of theology is made available to lay people through Education for Ministry, an extension program of the School of Theology of the University of the South at Sewanee, Tenn. EFM enrollment in the United States is more than 5,000 students during the 1988-89 academic cycle. At present there are 660 groups and 689 mentors. The Diocese of East Carolina has four groups of 33 students in Wilmington, Kinston and Greenville. There are EFM groups in New Zealand, Australia, Canada, the Bahamas, Nicaragua and Mexico as well as the U.S.

EFM has been an important part of the growth of lay ministry in the church by providing a program that develops an informed and knowledgeable laity. Over 16,000 students have participated in the program.

The seminar group consists of six to eleven students and a trained mentor meeting weekly for over a nine-month academic year. The meetings are usually

two and a half to three hours in length. Students are given weekly lesson assignments. First year studies cover the Hebrew Scriptures; the second year, the Old and New Testament; the third year, church history; and the fourth year, theology. Tuition in the Diocese of East Carolina is \$275 a year. Scholarship aid is available.

Mentors work as group facilitators rather than teachers. They may be lay or ordained persons but should have experience with serious religious study. They should be familiar with methods of biblical scholarship and possess a mature faith. Group process skills are important. Mentors are certified by the University of the South following an eighteen hour training session.

Mentor training for East Carolina will be held September 18-20 at Trinity Center. The group is limited to ten persons. Contact Pat Howe, EFM coordinator, at 919-270-4172 as soon as possible if you are interested.

The EPISCOPALIAN: Cross Current is published monthly by The Episcopalian, Inc. (ISSN 0012-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.



CELEBRATING THE DEDICATION of Trinity Center's new chapel were (left to right) Ann Garrett, Buddy Garrett, Doris Bartels, the Rt. Rev. B. Sidney Sanders, Sue Painter, Jess King and the Rev. Joseph Cooper.

Trinity Center chapel dedicated

by Sue Painter

Braving snow, sleet, high winds and rain, the guests and staff of Trinity Center heard the Gospel of Matthew read, "Everyone who hears these words of mine and does them well be like a wise man who built his house upon a rock....and the rains fell and the floods came and the wind blew, but it did not fall...." while they witnessed the Rt. Rev. B. Sidney Sanders, Bishop of the Diocese of East Carolina, bless and consecrate a new chapel for the center.

The chapel occupies the space once

used for a bookstore. Liturgical designer Doris Bartels of Beaufort, N.C. designed and expedited the contemporary interiors. The project was sponsored by Dr. and Mrs. Charles Garrett of Jacksonville.

The Eucharist, planned by the Rev. Joseph Cooper, with music by Jim Sims, both of The Church of the Servant in Wilmington, was followed by a special luncheon prepared by the Trinity Center food manager and staff.

Sue Painter is the executive director of Trinity Center

DEADLINE

Deadline for material submitted to *CrossCurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

WANTED

Correspondent wanted from northern East Carolina to write features for *CrossCurrent*. Please call editor (reverse the charges) at 762-0814 or 251-0704.

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary Purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include old address label, with the zip code. Send to: *CrossCurrent*, 25 South 3rd St., Wilmington, N.C. 28401.



Archbishop and Ethnarch of Cyprus Chrysostomos, second from left, leads Anglican primates to Good Friday worship in Cyprus. With him are Anglican bishops Samir Kafity, left; Robert Runcie, third from left; and John Brown.

Women bishops, social justice highlight primates' Cyprus meet

by Barbara Braver

The city of Larnaca, on the south coast of the island of Cyprus, was the setting for the April 27-May 2 meeting of the leaders of the 27 autonomous churches that make up the worldwide Anglican Communion.

What might have been one of the most contentious issues for the primates came early in the five-day meeting and was dealt with in a spirit of unanimity, a report from the Commission on the Communion and Women in the Episcopate.

The commission, appointed by the Archbishop of Canterbury, is chaired by the Archbishop of Armagh and Primate of All Ireland, Robin Eames. Mark Dyer, Bishop of Bethlehem in Pennsylvania, is a member of the seven-person group.

The commission had studied how the autonomous provinces of the Anglican Communion can live in the highest possible degree of communion, given their varying views and practices concerning the ordination of women.

Although its members hold a variety of convictions on the issues before them, Archbishop Eames was able to present a report that had the unanimous support of the commission.

The 31-page document is grounded in the theological understanding of "Koinonia," that is, the

communion God wills for all people. "Where there is restriction in the elements of communion... all are impoverished and the richness of diversity and unity which mirrors the inner life of God the Holy Trinity is subverted," the report says.

The report also explores the places of "reception," noting that though decisions by church bodies must be respected, they can be in error. Decisions have to be "received and owned by the whole people of God as consonant with the faith of the church throughout the ages professed and lived today."

During this "continuing and dynamic" period of reception of deci-

sions, the commission said, "freedom and space must be available until a consensus of opinion one way or the other has been achieved."

The primates endorsed the commission's report with one change in the pastoral guidelines: The commission had suggested that during the process of reception, a male bishop might participate along with a female bishop in ordinations. They noted that this practice would not "question the validity of a woman bishop's consecration nor her capacity to confer orders, but rather protects the interest of the ordinand and the communities in which he or she may

Please turn to page 24 (back page)

ECM synod to act on more than women bishops

by Steve Weston

On the heels of the Eames Commission report on women bishops and the less than positive response of the 27 Anglican primates in Larnaca, Cyprus, to establishing non-geographical provinces, the Evangelical and Catholic Mission (ECM) has distanced itself from such a plan.

The proposal for a "parallel jurisdiction" had been widely discussed in the Episcopal Church by Bishop A. Donald Davies, ECM executive secretary and retired Bishop of Dallas. But the Bishop of Fort Worth, Clarence C. Pope, Jr., said through a spokesman that the ECM would instead attempt to form "a free association of dioceses" at the Fort Worth Synod that would require no change in relationships with the Episcopal Church or the Anglican Communion.

The synodical meeting, scheduled to begin at noon June 1 at the Worthington Hotel in downtown Fort Worth, will move to the Travis Avenue Baptist Church for a 4 p.m. opening eucharist and a business meeting at 5:30 p.m. No schedule of the official agenda will be available in advance.

The administrative office of the ECM in Fort Worth expects to seat observers as well as all registered delegates who have signed the "Declaration of Common Faith and Purpose." Members of the press will be registered at a special press table at the Worthington prior to the opening service.

The number of participants at the ECM synodical meeting is smaller than the 5,000-10,000 previously expected. Travis Avenue Baptist Church has a capacity of 3,600 seats, and Pope has assured that there will be "room for all."

Moving away from the single-issue insistence that the consecration of Bishop Barbara Harris in the Diocese

Please turn to page 5

Oil spill: New ministries for Alaskan parishes

by Sally Fairfield

Valdez. It's become almost a household word since the massive oil spill there March 24. Valdez and the neighboring Alaskan towns of Cordova and Kodiak face different problems resulting from the oil spill. Parishes in all three communities are responding.

Epiphany Church, Valdez, once exclusively Episcopal, is now largely Lutheran with a Lutheran pastor. Such ecumenical cooperation is common in Alaska's small communities.

"There is no place to stay, and people are greedy for the high-paying jobs," says Susan Frey, pastor of Epiphany Church for the past three years. She says living in

Valdez now reminds her of the pipeline years she's heard about.

"My baby sitter quit to hire on with a cleanup operation. There's a lot of exploiting of the whole situation. In some ways it's as though summer has come two months early, only these folks are not tourists."

Epiphany has opened its basement to job seekers with no place to stay. Up to 40 people a night sleep on the church floor, using the kitchen and shower—and hanging out near the phone, hoping to be called for work.

Frey does minimal supervision and has established an honor system among residents. There is no charge for staying at the church, but people are asked to make a

Please turn to page 24 (back page)

Continuing **Forth** and **The Spirit of Missions** in our 153rd year of publishing. An independently edited, officially sponsored monthly published by the Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

Directors

Bishop **Gerald N. McAllister**, Oklahoma City, OK, President; **Anne Campbell**, Prairie View, TX, Vice-president; **Harry C. Rubicam**, Old Greenwich, CT, Secretary/Treasurer; Bishop **Mellick Belshaw**, Trenton, NJ; **J. Curtis Brown, Sr.**, Akron, OH; Bishop **Anselmo Carral**, Austin, TX; **Alan Conner**, Sausalito, CA; the Rev. **Leonard W. Freeman**, Washington, DC; **Sonia Francis**, New York, NY; **R. Page Henley, Jr.**, Radnor, PA; **Robert T. King**, Winnsboro, SC; the Rev. **Kermit L. Lloyd**, York, PA; **Henry L. McCorkle**, Brunswick, ME; **W. Robert Mill**, Belmont, MA; the Rev. **Alfonso A. Narvaez**, Montclair, NJ; **Ruth Nicastro**, Los Angeles, CA; **Thomas J. O'Connor**, Sewell, NJ; **Frederick L. Redpath**, Upper Montclair, NJ; **Joyce C. Smith**, Largo, FL; the Rev. **Stephen R. Weston**, Dallas, TX; the Most Rev. **Edmond L. Browning**, New York, NY, ex officio

Administration

Richard L. Crawford, Publisher; **Harriette M. Padgett**, Executive for Administration; **Janice M. Duncan**, Executive for Growth and Development; **Vera Shematovets**, Business Manager; **Emma Richardson**, Bookkeeper

Editorial

Richard H. Schmidt, Managing Editor; **A. Margaret Landis**, Assistant Managing Editor; **Harry G. Toland**, Associate Editor; **Elizabeth Eisenstadt**, News Editor; **Karen Foster**, Production Manager; **Renee Stokes**, Typesetting Manager

Advertising

William M. Griffiths, Director of Advertising; **Dorothy M. Kelso**, Advertising Manager

Circulation

Anita Spence, Director of Circulation; **Paulette Roberson**, Manager, Data Services; **Stephanie Kitchen**, Assistant

Professional Edition Staff

A. Margaret Landis, Managing Editor; **John D. Lane**, Editor

Diocesan Editors

Central Pennsylvania Churchman, Kenneth H. Quigley, Editor; **Delaware Communion**, Irene Prince, Editor; **East Carolina's CrossCurrent**, Ede Baldrige, Editor; **Eastern Oregon's Oregon Trail**, Tish Croom, Editor; **Easton's Eastern Shore Churchman**, William P. Chilton, Editor; **Iowa Episcopalian**, Nancy Morton, Editor; **The Milwaukee Churchman**, Louise Allen, Editor; **The Nevada Desert Church**, Rick Sorensen, Editor; **New Jersey's Via Media**, Sarah G. Antin, Editor; **The Episcopal New Yorker**, James Elliott Lindsey, Editor; **Northwestern Pennsylvania's Forward**, Ruth S. Walker, Editor; **Northern Michigan's Church in Hiawathaland**, Thomas Lippart, Editor; **Oklahoma's Mission**, Charles Woltz, Editor; **Pennsylvania's Diocesan News**, Harry G. Toland, Editor; **Southwest Florida's Southern Cross**, Jeanette Crane, Editor; **The Springfield Current**, Betsy Rogers, Editor; **Utah's Diocesan Dialogue**, Marjorie B. Black, Editor; **West Virginia's Mountain Dayspring**, Robert A. Goodrich, Jr., Editor; **Western North Carolina's Highland Episcopalian**, C. A. Zabriskie, Editor

Published monthly by The Episcopalian, Inc. (ISSN 0013-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75¢ a copy; one year, \$6; two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. **Advertising and Editorial Office:** 1201 Chestnut Street, Philadelphia, Pa. 19107. Phone (215) 564-2010; FAX (215) 564-6336. Copyright 1989 © The Episcopalian, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for return of unsolicited material. The Episcopalian belongs to Episcopal Communicators and Associated Church Press. **Subscription Orders, Change of Address**, all other circulation correspondence should include old address label and zip code number. **Postal returns** should be sent to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379. All advertising orders are subject to publisher's acceptance.

the PRESIDING BISHOP

Living with ambiguity and clean plates

by Edmond L. Browning

I thought of titling this column "Why I like to do dishes." I know the answer to that question, and I will get back to that in a minute.

I am asked many questions in the course of a day. Some are put to me face to face by members of the staff, people who come to me at the Church Center here in New York or those I meet out and around the church. Some questions come in the floods of letters that greet me each morning in a stack on my desk.

I have answers for many of the questions. Often people want to know the position of the church on an issue. If General Convention has taken a position, I let the person know what it is, perhaps referring them also to the staff member here most knowledgeable about it.

Sometimes the questions have to do with a matter of faith or church teaching. In my response, I give an answer, and I usually suggest that the inquirers contact their local Episcopal parish so the dialogue can continue.

Some of the questions, not too many, I am happy to say, come from people who are hurt or confused or angry. They can be difficult questions to answer in any way that will satisfy the writer. The questions, which might appear to be simply searching for information, can mask deep feeling.

Then there are the questions that have no answer. Often they are the "why does it have to be like this" questions.

As Christians we are certain of some things. For one, that God loves us. This certainty is overlaid by many questions. Years ago I read that our task is not so much to find answers to life's questions as to keep re-forming them, perfecting them, changing them as our lives change and our wisdom (we hope) increases. "Why does it have to be like this?" with God's grace can move to "Where is God in all of this?" That is one question we don't re-form. We just keep asking it, over and over.

I ask this question often as we in the Episcopal Church wrestle to understand and respect one another's differing views. Where is God in all of this? Where is God in the controversy about the ordination of women? We know that though women have been priests in this church for 12 years, enriching us by their ministries, some still do not accept the ordination of women. Now that a woman has been ordained to the episcopate, it is even more problematic for them.

Those who hold this position are a small minority. That does not mean they should be ignored. Some of them are very vocal, and among the most vocal are those who are not, to say the least, speaking in a good spirit. Let me be clear that not everyone opposed to the ordination of women does so in a poor spirit. At the same time some are using this issue and other changes they see or

think they see in the church as a rallying cry for the spreading of gloom and doom.

I am distressed that the mailboxes of Episcopalians are being filled with misinformation and untruths about our beloved church, that we are on our last legs, millions are disaffected, etc. They are not talking about the church you and I know and love. Where is the talk of a 25 percent increase in actual church attendance over the last 15 years? Where is the talk of our greatly increased giving? Where are the reports of people who are on mission, carrying out the work their Lord has given them?

The Evangelical and Catholic Mission is planning a gathering in Fort Worth, Texas, at the beginning of June. That group opposes the ordination of women, and their meeting will give them an opportunity to discuss how they shall "be" in the church that recognizes women's ordination. I am glad that the people who feel called to attend the Texas meeting are going to do so. I hope they have their conversations in a good spirit and within an understanding that it is difficult but mature and healthy to say, "We differ deeply, but we must stay together." I also hope those discussions are influenced by the spirit and substance of the report of the Archbishop of Canterbury's Commission on the Communion and Women in the Episcopate. That report has just received the warm endorsement of the 27 primates of the Anglican Communion. It provides a theological understanding of living in community with disagreement and also with anomaly and those unanswerable questions.

To quote from the report: "Acceptance of anomaly is not the compromise of truth. It is to take seriously the imperative to maintain the unity of the church."

Now back to the dishes. As you have read this, you may know why I like to do the dishes. First of all, dishes offer certainty. No ambiguities. No anomalies. No re-forming of questions. Second, making dishes clean is a measurable accomplishment. I start with a pile of dirty dishes and, after a small and proscribed effort on my part, end with ones that are ready for the next meal. Little of the rest of life falls in tracks like that!

In my life, and the ministry to which I have been called as your Presiding Bishop, I am not only willing to live with some ambiguity and anomaly, I know that is how I have been called to live. I am not only willing to plant seeds, not knowing what the harvest may be, I can even rejoice in the uncertainty because of my certain knowledge of God.

So in the everyday of life I also rejoice in the pile of dirty plates with the quick potential for cleansing and the glasses with milk stains that will be undeniably sparkling when I am done. Life is not like that, and we would not really want it to be. Ah, but for those glimpses of heaven! God blesses us in ways we would not imagine. Happy scrubbing!



inside this month

nation

Newspaper: Proposal sparks lively debate p. 5

Colleges: New Episcopal school offers courses for Hispanics p. 6

Monks and nuns: Religious orders look to the future p. 7

Submarines: Naval base brings new life to Georgia church p. 8

WORLD

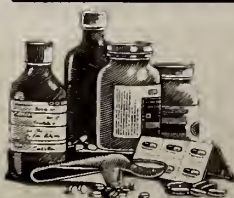
England: Churches respond to football tragedy p. 9

Barbados: Historic seminary seeks expanded ministry p. 10

people & places

Naomi Tutu: Archbishop's daughter discusses the Tutu household p. 16

centerspread



REFLECTIONS

Marking time: Worldly time and Christian time aren't the same p. 20

Editorial: Subdue the earth or nurture the earth? p. 22

Conflict: History teaches us to be careful and patient p. 23

QUOTE

"The Old Testament was wrought in the midst of an urban crisis."
—Walter Brueggemann, p. 4

"I'd like to hear a leader of the west say that apartheid is wrong—period."
—Naomi Tutu, p. 16

"For the Christian, thank God, time can be our friend. But not unless we learn to tell time differently."
—D. Gordon Rohman, p. 20

Big parishes meet to discover similarities and differences

by David M. Lovett

One hundred gallons a minute. North Carolina's Kanuga Conference Center, after two years of dangerously low water levels and dry holes, struck water in April at the beginning of the Conference for the Growing Multi-Staff Congregation. A torrent of new ideas, connections, models and paradigms also began to flow among over 100 staff members from 18 of the Episcopal Church's largest parishes. Dennis R. Maynard, rector of Christ Church, Greenville, S.C., and Jon C. Shuler, rector of Church of the Ascension, Knoxville, Tenn., designed the three-day event.



Arlin Rothauge

Arlin J. Rothauge, church growth expert on the Presiding Bishop's staff, spoke of "a new destiny for the Episcopal Church." Rothauge sees large, established churches standing together with new congregations which possess "frailty but great vision, in a partnership that will turn our denomination's decline around." Rothauge went on to describe leadership models for the large church. "The health of the leadership directly influences the health of the congregations," he said. Large churches must facilitate specialized leadership and integrate three circles of leaders: the staff, the natural leaders (vestry and those who emerge naturally) and the appointed leaders called into ministry on the basis of their gifts. Despite common situations and challenges of large churches, a wide variety emerged. At St. Michael and St. George's in St. Louis, rector Edward Salmon took the parish \$600,000 into debt to hire more staff "in order to touch the congregation." The parish has tripled in size, to 2,600 members, in 10 years. Christ Church, Ridgewood, N.J., set a goal of giving away 50 percent of its pledge income to outreach. By contrast, St. Michael and St. George's is working toward giving away none

of its budget and raising all outreach giving outside its triennial canvasses. Christ Church, Greenville, S.C., employs 120 people, including a school faculty and two professionals dedicated to enabling lay ministries. On the other end of the spectrum, Christ Church, Waukegan, Ill., a large, growing parish, has a paid staff of three. (By the end of the conference, its new three-year plan to expand the staff was well under way.) Salmon preaches only once a month but gives six or more Bible classes weekly. Maynard, by contrast, preaches every week: "The pulpit in our parish has tremendous

power." He sees himself "as a rancher and not a shepherd," emphasizing the need to delegate. "Give it away lock, stock and barrel," said Maynard. Peer groups within the conference held separate meetings to explore their differences as well as their common challenges. Rectors with rectors, secretaries with secretaries, educators with educators, all met in an atmosphere free of the awkwardness that can occur when churches of all sizes gather. David M. Lovett is director of communications for Church of the Ascension, Knoxville, Tenn.

Move beyond charity to justice, United Episcopal Charities told

by Michael Barwell

"You vote against [social justice programs] that would solve these problems, then when the problem gets bad enough, you run to the homeless shelter with your cupcakes and feel you have done something." Jonathan Kozol, best-selling author and lecturer, told the participants at the fourth annual United Episcopal Charities (UEC) conference to continue to be caring people. But he said that churches need to become catalysts for change in a society which has abandoned its poor. Meeting in Del Ray Beach, Fla., March 30-April 1, the three-day conference, "In Defense of Children," offered several workshops about ministries to children at risk. Roughly 500,000 are now homeless, Kozol, author of the recent best-seller *Rachel and Her Children*, said. "What we see is more than a peculiar problem. It is a substantial wish to make the poor and homeless pay for their poverty. And that offends us because it shows that our economic system doesn't work for everybody." The message this society presents, Kozol said, "is that this is a land of massive opportunity. So if you don't make it, you are a failure." "When we delegate feeding the hungry and housing the homeless to volunteers and churches, we substitute charity for justice. And only the government can provide justice." In response to Kozol's address, the UEC members adopted a resolution calling on all Episcopalians to "work

to facilitate school programs in their communities for the children of homeless families, [to] organize and to urge that the federal government appropriate adequate funds to make decent and affordable housing available to the poor of our nation." Attending the conference were representatives from the 57 diocesan Episcopal Charities groups in the United States. Although the organizations' structures vary—from large, multi-member boards and multiple affiliated agencies to simpler structures supporting single-ministry operations—all have the same goal: to minister to those in need who are not being helped by governmental or community agencies. The challenge, Bishop David L. Bowman of Western New York said, is to recognize that within the past decade the gap between the very rich and the very poor has widened to the point that the upper 20 percent of the income bracket now controls more than 45 percent of the material wealth of the nation. At the same time, the size of the poor population has grown significantly while the middle class continues to shrink. Now in its fourth year of operation, United Episcopal Charities is a non-profit affiliation of Episcopal Charities and Episcopal-based social service agencies which meets annually to share information and ideas about fund-raising, programs and common concerns. Michael Barwell is communications officer of the Diocese of Southern Ohio.

PENTECOST means



the coming of the Advocate, the Paraklete.

"And I will pray to the Father and He will give you another Advocate to be with you forever..."
A promise given. A promise kept:
"We have an Advocate with the Father, Jesus Christ the righteous..."

The Advocate counsels, comforts, speaks up on our behalf. Many are comforted but many weep with sorrow, hunger and despair. Where is *their* advocate? Jesus answers: *"You are my witnesses."*

The Presiding Bishop's Fund for World Relief, as a witness for Jesus and his church, speaks up for this woman dressed in rags, dust and sorrow. And for her child.

It can do this only through *your* support. Through your prayers and regular contributions, the Fund witnesses to those who are bereft of comforters and advocates.



GIVING THE HOPE OF THE COMFORTER

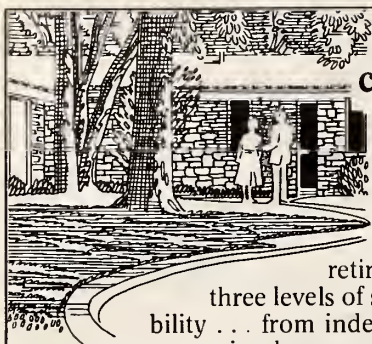
Enclosed is my contribution of \$ _____ to support the witness of the Presiding Bishop's Fund for World Relief.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF
815 Second Avenue, New York, NY 10017
The Most Rev. Edmond L. Browning, Presiding Bishop;
The Rt. Rev. Furman C. Stough, Deputy for the Fund.
The fund provides assistance on a non-sectarian basis, with legitimate need the only criterion. Contributions are tax deductible to the extent permitted by law.



Not many retirement centers welcome people age 75 and above. Here's one that does.

St. Simeon's is unique among retirement centers because it offers three levels of service to assure comfort and stability . . . from independent living through full-time nursing home care. Each is provided in a warm, pleasing atmosphere you have to see to believe.

Since it is a non-profit operation of the Episcopal Church, St. Simeon's rates are low. And, unlike many centers, there are no endowment fees, and no long-term commitments.

We're so sure you'll like living at St. Simeon's, we offer this guarantee: *If, within 60 days, you are not fully satisfied, we'll refund your money.*

Call today to arrange for a visit. A warm welcome awaits you.

SAINT SIMEON'S

3701 N. Cincinnati, Tulsa, OK 74106 • (918) 425-3583



Picture Your Church on Handmade Rockdale Pottery
And raise money for your building fund or missionary project, too . . .

The talented potters at Rockdale Union Stoneware make unique and beautiful church commemoratives. And this handsome hand-decorated traditional American salt-glaze pottery is an effective fund-raising tool.

For complete details, call:
1-800-222-0699

In Wisconsin 608-423-3116
Write: Rockdale Union Stoneware
P.O. Box 370, Dept. E
Cambridge, WI 53523

British Teak Classic Garden Seats

Enduring Gifts
to Celebrate
or Dedicate
Life's Milestones



Immediate Shipment
Country Casual pays the freight
Colour catalogue \$2.00
COUNTRY CASUAL - EP
17317 Germantown Road
Germantown, MD 20874-2999
(301) 540-0040

JESUS PRAYER ROSARY

One hundred Beads with Beautiful Icon Crucifix. Handmade Eastern Orthodox Prayer Rope. \$6.95 (U.S.). Send all orders with payment to: Holy Rosary Apostolate, 27 John Street North, P.O. Box 263 (Dept. EP), Zurich, Ontario, Canada NOM 2T0.

"INDUSTRIAL SALES"

Career Opportunity with one of the fastest growing companies in our industry. First year earnings in excess of \$25,000 to \$30,000. Our products are of advanced design with energy saving features in a repeat type business. Extensive training program. Company benefits. No evenings. No weekends. For a confidential interview call:
Jim Guldry
Mon. thru Fri., 1-800-257-8353 or 1-800-624-0110 (NJ)



NATIONAL CONFERENCE

*Celebrating and sharing
educational and
pastoral ministries
in the Episcopal Church*

October 26 - 28, 1989
Cincinnati, Ohio

THE NATIONAL EPISCOPAL AIDS COALITION

Information and registration:
Registrar
P.O. Box 550275
Dallas, TX 75355-0275
(214) 343-6936

Cloisonne Church Emblem NECKLACE

16" Sterling	\$6-9.95	\$8.95
18" Sterling	\$10-9.95	\$9.95
18" Silverplated	\$6-6.95	\$4.95
Lapel Pin	\$4-4.95	\$2.95
Charm	\$3-4.95	\$2.95
Key Holder	\$3-3.00	\$2.00
Purse	\$4-4.00	\$2.00

(folded size 7 1/2" x 3")
**All Plus Postage and Handling
\$.95**

Order: PAN ASIA PRODUCT CO.
P.O. Box 49182
Atlanta, GA 30359

FUND RAISING OPPORTUNITY

Water—the way it used to be. Remove the chlorine, sediments, and odors. Prevent discoloration. Allow minerals and fluorides to pass through. Bottled water quality—3¢ per gallon. Profit for your organization and a service to the residents of your community.
C.I.D. Ent., 1359 Great View Lane, Fairbanks, Alaska 99712. (907) 479-3441.

BISHOP WHITE PARISH LIBRARY ASSOC.

Provides money for book grants to parish libraries & clergy. Send requests stating whether personal or parish grant, reason for request and endorsement from your Bishop to: BISHOP WHITE PARISH LIBRARY ASSOCIATION, c/o The Rev. Bernard L. Maguire, 224 Flourtown Road, Plymouth Meeting, PA 19462.

National Workshop on Christian Unity

Too much talk and no action will kill cause of unity

Historic theological agreements are not enough. If a divided Christian church is to be reunited, it is time to move beyond talk to action, said Michael Kinnamon, dean of Lexington Theological Seminary, a Christian Church (Disciples of Christ) school in Lexington, Ky.

Kinnamon addressed the National Workshop on Christian Unity, meeting in Indianapolis April 17-20. Roughly 100 Episcopalians were among the 470 ecumenical officers and other unity leaders attending the conference.

Failure to press beyond theological agreements will lead pastors, lay persons, seminary students and theologians to grow cynical and frustrated and abandon ecumenism, Kinnamon said.

The Episcopal Diocesan Ecumenical Officers (EDEO) met simultaneously with the unity workshop. The Episcopal group is studying and preparing a response to recent breakthroughs in Lutheran-Episcopal relations.

Bishop Arthur Vogel of West Missouri spoke to EDEO about authority in the church. "Would it be too much

to say that Anglican worship, as the result of liturgical revision, may now be more generally Christian than peculiarly Anglican?" Vogel asked. "That would not be to say that the former worship of Anglicans was un-Christian; it would rather mean that such worship is now more easily identifiable with the wider Christian community.

"The anguish within the Anglican Communion arising from liturgical revision poses some penetrating questions. What did a common Prayer Book formerly mean to the Anglican Communion? Was the book a means which enabled Anglicans to realize their Christian vocation, or was it a possession which kept them from their full Christian calling?

"If *The Book of Common Prayer* was little more than a possession owned by an institution, and if liturgical revision is calling Anglicans into the wider Christian experience, then it may be that the challenge of liturgical renewal in the Anglican Communion is actually a call to Anglicans to move from what they had in history to become more what they are in Christ," Vogel said.

Church and City Conference

Modern and ancient cities: more alike than different

by Louise Mason Allen

The problems our cities face today are not new; they have clear parallels to biblical cities and their crises, Walter Brueggemann told the Church and City Conference.

"The Old Testament was wrought in the midst of an urban crisis," Brueggemann told 100 participants at the conference held at St. Paul's Episcopal Church, Milwaukee, late in April. Brueggemann, professor of Old Testament at Columbia Theological Seminary, Decatur, Ga., and an ordained minister of the United Church of Christ, was the featured speaker.

Brueggemann used Jerusalem and the Book of Isaiah to show relationships to modern cities. Then, as now, he noted, cities were the concentration or monopoly of technology, ideology (or theology) and imagination. All these areas, he said, require a certain socialization that supports power and privilege yet is "exploitive of working people" and "generates marginality."

Brueggemann noted that while the city originally was a place of "faithfulness, justice and righteousness," its economics and politics deteriorated "through the politics of self-interest." The challenge, he said, for those now seeking justice in the cities is to learn that "alternative city arrangements are possible. . . . The hard work is constructing alternative social structures."

This new social structure would

mean "living in relationships where none is autonomous and none is self-sufficient and each receives life from the impingement of one another, including the strong from the weak, and all are vulnerable and at risk."

The biblical city of Jerusalem and the modern city were and are places of fear, Brueggemann noted. "In the city, it's not just the 'have nots' who feel like worms. We are all frightened. . . . I believe the most profound yearning any one of us has is to have someone touch our pain and know it.

"Institutional life can't bear the acknowledgment of vulnerability," Brueggemann concluded, yet the lesson of Jesus on the cross is that "vulnerability is the secret to our redemption."

Lydia Lopez, a community leader from Los Angeles, led the meditations, calling participants to reverse the phrase, "Where the church is, there is Christ," to: "Where Christ is, there is the church."

Joseph Harmon, rector of St. Cyprian's Episcopal Church, Detroit, preached during the closing service. He argued that economic justice will not be achieved until "those who are unaffected [by injustice] become as outraged as those affected." He cautioned that if we don't learn to share the pain of those who have become "marginalized," our efforts for economic justice become nothing more than economic "just us."

Louise Mason Allen is head of communications for the Diocese of Milwaukee.

New periodical moves forward, sparks debate

by Richard H. Schmidt

A mock-up of the Episcopal Church's proposed new national newspaper will be presented to Executive Council in Pittsburgh June 12-16. It will incorporate a new design and contain sample articles and features. *Episcopal Life* is its provisional name.

Executive Council will review the proposal and determine whether, how and when to proceed. Council authorized the creation of the mock-up at its February meeting in Fort Worth, Texas.

Four committees have been meeting to refine the proposal: An editorial design committee determined the design and content of the mock-up; a finance committee has examined costs and sources of funding for the new publication; a transition committee is considering the legal and personal ramifications of phasing out *The Episcopalian* and beginning the new publication; and a periodicals task force is drawing up guidelines for determining the future of Episcopal Church Center publications which may be incorporated into the new periodical.

The mock-up will be a tabloid

newspaper and will continue to offer a combination plan to diocesan papers. It will not include a "Professional Pages" section for the clergy, but will include a pull-out supplement on a single topic. If approved, the new periodical would include such a supplement on a different topic each month.

Reaction to the proposal for a new publication has been strong. "I've received a lot of mail," said Bishop John MacNaughton of West Texas, chairman of Executive Council's communications subcommittee. "Two subjects seem to generate the most heat: the proposed moratorium on smaller periodicals coming out of the Church Center and opposition to an 'in house' organ coming out of 815 Second Avenue."

Episcopal Communicators, an as-

sociation of diocesan editors and other Episcopal communications workers, met April 17-20 in Williamsburg, Va., and discussed the proposal for three hours. The 100 communicators at the conference passed unanimously a resolution asking Executive Council to reconsider the decision to create a new periodical.

The resolution also asked "that no action on a moratorium [on smaller periodicals published by the Episcopal Church Center] be taken until there has been sufficient time to examine the issues before the church, that is: the need for a unified publication strategy and the need for a comprehensive communications strategy...thereby allowing more time for all who will be affected, especially staff, to contribute to the development of this strategy, and that *The Episcopalian* be continued in this time of study."

Supplemental liturgies due in Advent

The Standing Liturgical Commission has approved the Supplemental Liturgical Texts called for by last summer's General Convention.

The materials will be available for use shortly after their presentation to the House of Bishops in September. An evaluation period will conclude in time for results to be tabulated and revisions made by Advent, 1990.

The texts offer inclusive language liturgies. They are the result of a consultation between a subcommittee of the House of Bishops' theology committee, chaired by Bishop Arthur Vogel of West Missouri, and members of the commission's committee on supplemental liturgical texts, chaired by Canon Lloyd Casson of New York.

Fort Worth

Continued from page 1

of Massachusetts last February was illegal, the ECM is instead presenting speakers and preachers at its conference who hold conservative views on a range of issues. Evangelical, Anglo-Catholic, charismatic and Prayer Book Society representatives will share visibility in Fort Worth.

Roger Beckwith, an English priest, will serve as synod chaplain. William Ralston, rector of St. John's Church, Savannah, Ga., will preach on "Anglican beauty." Other speakers include Andrew Mead, rector of Church of the Advent, Boston, and Christopher Colven, superior of the Society of the Holy Cross. Bishop David Schofield of San Joaquin will discuss pastoral ministry.

Bishop Graham Leonard of London, who has publicly announced he is no longer in communion with the 55 bishops who participated in the Harris consecration, will attend the Fort Worth meeting. While the tone surrounding the synod seems less strident than before, its response to the Eames Commission report is unknown.

The report cautioned against suggesting that one group is "out of communion" with another holding a different position on ordaining women to the episcopate. "Should Anglican groups come to define themselves over against one another, it would entrench division and make reconciliation between Anglicans as difficult to achieve as reconciliation between now separated churches," the Eames Commission report said.

Steve Weston is editor of *Crossroads*, the monthly publication of the Diocese of Dallas.

The Income Replacement Plan:



You owe it to your staff ...and to yourself.

Of course, you want to continue paying your clergy and lay employees when illness or accident keeps them from their duties. That's only right.

But in cases of prolonged illness, you also have to pay the salaries of temporary replacements. Budget constraints often make the double burden difficult, if not impossible.

Help In Helping Your Employees

So what do you do? What hundreds of other Episcopal Church employers have done in recent years: sign up for Church Life's low-cost Income Replacement Plan. It protects your clergy and lay employees—and your finances.

The Income Replacement Plan relieves a lot of payroll pressure. It helps you afford to pay your absent employees and a substitute as well. The Plan pays the employee as much as \$1,750 a month for as long as 52 weeks. Payments start on the 31st day your employee is unable to work.

This low-cost program is available not only for parish clergy and lay-employees, but also for all active Episcopal Church clergy and full-time employees of dioceses and Church organizations and agencies.

For details, just fill out, clip and mail this coupon. We'll get back to you by mail without delay.



CHURCH

**Church Life
Insurance Corporation**

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

An Affiliate of
The Church Pension Fund

Church Life Insurance Corporation

800 Second Avenue, New York, N.Y. 10017

Please send more information about the
Income Replacement Plan for clergy and lay employees.

Plan administered for The Church Pension Fund | Underwritten by Liberty Mutual Insurance
by Church Life Insurance Corporation, New York | Company, Boston, MA 02117

Name

Title

Church or Organization

Address

City State Zip

Policy #GD1-821-018296-13

You are cordially invited to preview the most
Complete and effective Stewardship Program ever.
Created by Episcopalians for Episcopalians,
This 9-segment video series blends
Annual Budget needs with the
Theology of Giving.
It thoroughly trains the Visitors,
Organizes the campaign,
And draws the Parish Family together.

RSVP
813-923-2800

The Stewardship Program
7140 Beneva Road, Sarasota, FL 33583

SAY IT AGAIN?



Never utter that phrase again thanks to the revolutionary LISTENAIDER. A boon to anyone wanting to hear low or distant sounds, just attach compact (2" x 4" x 1") ListenAider to pocket or belt...put on the mini earphones...and now those hard to hear sounds come in CLEAR AS A BELL! Secret to incredible sound pickup is sensitive microphone combined with scientifically designed mini-parabolic dish. Like those big dishes on the sidelines at football games (the security industry has used similar devices for years), now ListenAider brings that technology to a mini unit! Use in crowded room to hear conversation * take to church, theater * Wear while watching TV or listening to radio * OR use attachment accessory and mount directly on TV/radio, then run 20-foot earphone extension cord to wherever you're sitting. Versatility, and no more arguments over volume levels! Operates on 9v battery; warranty in box. Earphones are compact & comfortable. Discreet and unobtrusive (looks like transistor radio)...wear ListenAider and pick up sounds you previously couldn't! Just \$49.00 postpaid. Order by mail from: **DUTCHGUARD**
Dept. X2, P.O. Box 411687
Kansas City, MO 64141
MC/Visa and COD order TOLL FREE 1 (800) 821-5157

SAVE YOUR FURNITURE!



CATclaws Scratching Pad
Inexpensive, furniture-saving scratching pad is designed with corrugated honeycomb material combined with Certified Organic Farm Fresh Catnip. It's a combination felines love! Not only will it keep your cat's claws honed and healthy, most cats will roll on it, rub it, sleep on it—they just won't leave it alone! Send \$5.95 + \$2.00 shipping and handling.
Grand Ideas, Box 14211-T, St. Paul, MN 55114-0211

EPISCOPAL CHURCH TIES

Superbly woven in England. Neckties with Episcopal shield in full colors on Navy or Burgundy. Finest silk blend. An ideal gift \$19.75 including gift box and shipping. Write today for brochure with other designs.

CHURCH TIES

P.O. Box 1445 • Tryon, NC 28782 • 803-457-4613

ENGLAND YOUR WAY



Self-catering flats and cottages in England and Scotland. Rent by the week or longer. Hundreds of choices, London and throughout the country. All arrangements made—plane, car, train. Personalized service.

Pilgrim's Way

Box 1307 Havertown, PA 19083. (215) 649-1868.



Complete Software For Episcopal Churches

- Recommended by the National Church Finance Department and the Church Pension Fund
- Fully Supported. Regular updates and enhancements.
- Includes Member Records, Contributions, Accounting, Checkwriting, and Word Processing.
- Annual Parochial Report
- Used by over 30 dioceses and 150 parishes

Call or Write Today
For a Free Demo Diskette

Toll-Free: 800-527-9919, ext. 0805
Texas: 800-442-7950, ext. 0805
Membership Services, Inc.
P.O. Box 152130
Irving, TX 75015

Money For Your Treasury



OVER 2 MILLION
Sunflower Dishcloths
WERE SOLD LAST YEAR BY MEMBERS
OF GROUPS, SOCIETIES, CLUBS, ETC.
THEY ENABLE YOU TO EARN MONEY
FOR YOUR TREASURY AND MAKE
FRIENDS FOR YOUR ORGANIZATION
SAMPLE FREE TO OFFICIAL
SANGAMON MILLS, INC., Cohoes, N.Y. 12047
Established 1915



OUT-OF-PRINT BOOKS

relating to the Anglican/Episcopal Church bought and sold. Send list of wants or offerings; or \$1 for catalog or selections from extensive stock.
The Anglican Bibliophile
858 Church Street
Saratoga Springs, NY 12866
(518) 587-7470

QUALITY "CUSTOM" CLOISONNE ENAMEL PINS



Produced To Your Own Design
Lapel Pins + Medallions + Charms
Call For Brochure And Prices - 515-573-8265
THE PIN PLACE
1508 11th Ave. No. Fort Dodge, IA 50501



STAINED GLASS "SUNCATCHERS"

Episcopal Church Emblem
Handcrafted - 5"x5 1/2" - \$14.00 pp.
ECW—The Nativity and St. Stephen's
159 S. 2nd St., Newport, PA 17074
Proceeds to support ECW mission work
Bulk prices available

Pews Repaired/Refinished
Fredrick Woodcraft's only business for the past twelve years. Free estimates.
Call Collect. 717-898-7250.

VOYAGE INTO ENGLAND

Explore historical and literary England on a comfortable canal-boat. Ancient towns, lovely country and famous sites are uniquely accessible from 2,000 miles of peaceful waterways. Four guests enjoy the personal attention of skipper-historian. (Ph.D. Harvard.) \$495 weekly, all meals included. England Afloat, Box 2083E, Springfield, Mass. 01101. Tele. 413-562-9296.



St. Augustine College library

New Episcopal college offers curriculum for Hispanics

by Linda Dixon

When the Association of Episcopal Colleges (AEC) recently accepted as its 10th member St. Augustine College, Chicago, it set aside its tradition that members be four-year institutions. St. Augustine's is a two-year school, designed to make higher education accessible to Hispanic adults without lowering standards, to integrate Hispanics into the mainstream of American life without belittling their ethnic identity and to bridge the culture gap which often prevents Hispanics from becoming contributing members and leaders of society.

"As an association, we are committed to helping open the doors of educational opportunity," Prezell Robinson, co-chairman of the AEC's board of directors, said at welcoming ceremonies. "We want to support the work of this important sister institution—one, unfortunately, almost unique in U.S. higher education. And, conversely, we know that St. Augustine will further enrich the association as an intercultural, international consortium."

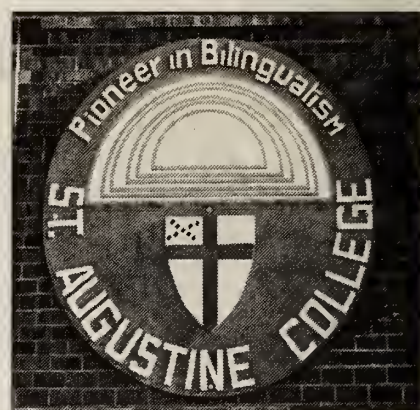
Most of the nine other AEC member colleges—Bard, Cuttington, Hobart, Kenyon, St. Augustine's (N.C.), St. Paul's, Trinity of Quezon City, the University of the South and Voorhees—were represented at the occasion.

The only U.S. Episcopal college to be founded in the 20th century and the first bilingual college in Illinois, St. Augustine was established in 1980 by Carlos A. Plazas, an Episcopal priest from Bogota, Colombia. "St. Augustine came out of research and vision to make the American system of higher education accessible to Hispanic Americans," Plazas said. It provides students with "unique opportunities to bridge cultural, environmental and language barriers."

The young college uses an intensive program of English as a second language in which English language increases with curriculum progression. Students are expected to complete degree requirements while mastering English at the college level. St. Augustine provides computer, science and language labs, 70 instructors, well-known writers and authors and a staff of 50. It offers nine associate degree programs, geared both toward high technology

and equipping students ethically and intellectually. As students progress through the curriculum, English replaces Spanish.

When students have completed the program, the college staff works to place them in good jobs or helps them transfer to a four-year college where they can continue their education. (Future plans call for St. Augustine to expand to a four-year bachelor of arts program.) Enjoying full ac-



creditation, the institution also participates in state and federal scholarships and grants as well as student guaranteed loans.

Since 1980, St. Augustine has served over 5,000 students. All students commute to the campus; most are working adults. Two-thirds are women, and many of these are single mothers. St. Augustine not only provides full-time day-care for their children, but also plans a bilingual program at the day-care center so the next generation will meet educational opportunities already equipped with English language skills.

"Few [Hispanics] presently have the college-level language skills which the American economy of the future will need from its workers," Plazas said. "But at St. Augustine, we use one language to teach the second." He cited projections indicating that by the year 2000, one-third of all Americans will be minority people—mostly Hispanics. "The strength and well-being of the U.S. will depend," he said, "on its ability to transform this large segment of its population, called Hispanic Americans, from undereducated to fully educated citizens."

Linda Dixon is a free-lance author living in Delmar, N.Y.

CALENDAR

June 1-3

National Episcopal Coalition on Alcohol and Drugs Annual Gathering, Sheraton Hotel, Pittsburgh, Pa. Contact: NECAD, 1511 "K" St. NW, Suite 715, Washington, D.C. 20005, or (202) 737-0920.

June 1-3

Evangelical Catholic Mission Synod, Worthington Hotel, Fort Worth, Texas. Contact: (800) 225-3661.

June 9-11

19th Annual Faith Alive National Conference, Kanuga Conference Center, Hendersonville, N.C. Contact: Faith Alive, Box 1987, York, Pa. 17405.

June 11

St. Barnabas the Apostle

June 12-16

Executive Council, Westin-William Penn Hotel, Pittsburgh, Pa.

June 12-16

Association of Anglican Musicians Annual Conference, Loyola University, Chicago, Ill. Contact: William A. Bottom, 9228 Oak Park Ave., Morton Grove, Ill. 60053.

June 15-17

Anglican Fellowship of Prayer International Conference, Chatham College, Pittsburgh, Pa. Contact: Marie Woods, Holy Cross Church, 7507 Kelly St., Pittsburgh, Pa. 15208, or (412) 242-3209.

June 18-23

Ron DelBene Conference: Praying with the Sick and Dying, Kanuga Conference Center, Hendersonville, N.C. Contact: Kanuga Reservations, P.O. Drawer 250, Hendersonville, N.C. 28793, or (704) 692-9136.

June 18-30

Summer Institute on Aging for Religious Workers, Baylor University, Waco, Texas. Contact: Ben E. Dickerson, Institute of Gerontological Studies, B.U. Box 7292, Waco, Texas 76798-7292, or (817) 755-1164.

June 19-23

Deadly Memories I, Summer Workshop in Theology, Xavier University, Cincinnati, Ohio. Contact: Center for Adult and Part-time Studies, 3800 Victory Pkwy., Cincinnati, Ohio 45207, or (513) 745-3355.

June 23

Festival of Healing, Order of St. Luke Annual Conference, Cathedral of Sts. Peter and Paul, Washington, D.C. Contact: Rusty Rae, Sharing Magazine, P.O. Box 1974, Snoqualmie, Wash. 98056, or (206) 888-1307.

June 23-25

Called to the Academic Life, Kenyon College, Gambier, Ohio. Contact: Sam Portaro, Jr., Brent House, 5540 S. Woodlawn Ave., Chicago, Ill. 60637, or (312) 947-8744.

June 24

Nativity of St. John the Baptist

June 25-30

Christianity and Literature: "C. S. Lewis: His Journey and Ours," Kanuga Conference Center, Hendersonville, N.C. (See above.)

June 26-30

Deadly Memories II. (See above.)

June 29

St. Peter and St. Paul, Apostles

June 30

15th Annual Integrity Conference, San Francisco, Calif. Contact: (415) 553-5270.

July 2-7

National Stewardship Conference, Kanuga Conference Center, Hendersonville, N.C. (See above.)

July 9-15

Contemplation and the Modern Self: The Monastic Experience, Bishop's Ranch, Healdsburg, Calif. Contact: Canterbury Cathedral Trust, 2300 Cathedral Ave. NW, Washington, D.C. 20008.

July 9-15

1989 Evergreen Music Conference I, Evergreen, Colo. Contact: Evergreen Conference Center, Evergreen, Colo. 80439.

July 16-23

1989 Evergreen Music Conference II. (See above.)

July 22

St. Mary Magdalene

July 25

St. James the Apostle

What next for Episcopal religious orders?

"The religious life in the Episcopal Church is at a critical stage right now, and unless we face some hard issues, some of our communities will not be viable in 20 years. Some of them are in fact not viable right now, having fewer than six life professed members, and yet they continue."

Thomas Shaw, superior of the Order of St. John the Evangelist, spoke to the Conference on the Religious Life, a gathering of monks and nuns from 19 Episcopal religious orders, in Chicago, April 10-12.

"Some of the Episcopal Church's religious communities, especially those for women, have been involved in a single type of work for many years, such as education or nursing homes or work with the mentally handicapped. Today they

seek new ministries and are uncertain about their future. Many of the sisters are older, and there are few new vocations. This conference is to help us all look at ourselves and our make-up and decide about our future," Shaw said.

Participants in the conference discovered significant differences among their orders. "Each order is autonomous and has its own unique charism," says Sister Mary Winifred of the Community of the Holy Spirit. "Some groups voiced a need for leadership training while others felt they had a wealth of developed skills that have not yet been utilized."

The Community of St. John Baptist in Mendham, N.J., with eight professed members, is among those exploring new ministries for the future.

"We've worked to send one of our members to seminary now that women can be ordained," says Mother Suzanne Elizabeth.

"We're also developing a program for oblates where people can be associated with us and maintain a stricter rule without actually living in the convent," she adds. "Our oblates make an annual retreat, say the daily office, maintain an appointed prayer time, exercise a spiritual ministry in their parish church and enter spiritual direction with one of our sisters. We also have a summer program where people can spend two weeks with us to try their vocation."

Most other Episcopal religious orders have similar programs and associate members, varying according to the nature and purpose of the order.

DO BUDGET LIMITATIONS SHORTCHANGE YOUR CHURCH?



These days, "little change" is a bad prognosis for church budgets. When annual giving increases only a few percentage points each year, programs may lose ground to rising inflation and cost of living.

Quick-fix remedies usually rely on gimmicks — but gimmicks don't touch the heart of the solution. Your church needs an immediate boost for the short term and growing financial support in the years ahead. That's where we can help.

RSI is the most successful church fund-raising company in the United States. From 16 years of experience, we know how to develop growing stewards who will substantially increase giving to your immediate budget program, and expand their roles in subsequent years. More than 1,300 churches have formed partnerships with RSI to remodel, build, relocate, clear existing debt — and to subscribe annual budgets that put flexibility in your finances.

If you need to substantially increase your church budget, call RSI. These days, churches need more than a little change.

RSI RESOURCE SERVICES, INC.
America's Premier Church Fund-Raising Company

12770 Merit Drive, Suite 900
Dallas, Texas 75251
800-527-6824
Calgary, 403-236-1554
Toronto, 416-492-3218

Submarines wake up Georgia congregation

by Richard H. Schmidt

St. Marys, Georgia was a quiet—some would say sleepy—little town in 1978. Most of its 3,000 inhabitants had never lived anywhere else and the town seemed hardly to change from one decade to the next.

Then came the submarines. On January 26, 1978 the Secretary of the Navy announced that Kings Bay, the estuary on which St. Marys sits, would be the site of a new naval submarine support base.

Construction workers and naval personnel arrived by the hundreds. With them came shopping malls, office complexes and new apartment buildings. The town's population has tripled in 10 years.

More is yet to come. Earlier this year the first of 10 Trident II submarines to be stationed at Kings Bay arrived. Each Trident submarine will bring 300 crew members into St. Marys, many with spouses and children in tow. The area's population is projected to be 20,000 by the turn of the century.

If the town seemed sleepy in 1978, its Episcopal congregation seemed sleeper still.

"I remember one Sunday I came as the lay reader—we had a priest only twice a month," says Thomas Stafford, senior warden of Christ Episcopal Church in St. Marys. "I brought my daughter as the acolyte. The organist came—and that was it. So I started reading the service for the three of us. About half way through,



William B. Daniels

Christ Church, St. Marys, Ga.

a visitor from out of town who had come to see the historic sites walked in. That made four. I went ahead and read the lay reader's sermon, looking mostly at the visitor."

Now Christ Church has two services each Sunday because the church only seats 95 people, including choir stalls and chairs in the aisles, and that isn't enough. It also has four new classrooms, an enlarged parish hall, a four acre tract of land for a new church bought with Venture in Mission funds, and for the first time, a resident rector.

William Mac Flowers was installed as rector February 12.

Flowers, 39 and a former Marine,

says the explosive growth of the congregation is greeted with unmixed joy by the older members. "You might think the historically rooted people would resent the sense of losing control, but it's really the exact opposite," Flowers says. "They are enthusiastic about the numbers and grateful that this has allowed them to become a self-sustaining parish."

"The congregation is composed of people from all over the United States," says Stafford. "There's constant turnover, and that's been good for us. It's kept us aware of how diverse the Kingdom of God is and of what's going on in the broader church, more than would be possible if we were just a small congregation in a stable little town."

Although some long-time residents expressed reservations about the naval base when it was first announced, the town today seems to have accepted its newcomers with open arms.

"These are active people who help establish the Red Cross, social services, homes for battered women, care for the needy, and such things," says Stafford. "Nearly everyone is glad the Navy has come. We've all made new friends."

Not quite everyone is glad. Anti-nuclear protesters occasionally demonstrate at Kings Bay. "They seem to be mostly people from elsewhere, professionals, who come in here. We look at them like hippies, very sincere in their beliefs, and we respect their constitutional right to demon-

strate. They're peaceful. I doubt they'd be too comfortable in our congregation, though, with all the naval officers present," says Stafford.

"When I was interviewed I was asked what I'd do if an anti-nuclear group asked to use the parish hall," Flowers says. "I said my first responsibility was to be pastor to the people I try to shepherd and be keenly aware of their feelings. If I thought it would be divisive in our parish, I'd have to deny the outside group's request to use the parish hall. But that hasn't happened yet."

Christ Church has placed a large advertisement in the newcomer's guide published by a local newspaper and distributed to everyone moving into the area. "But word of mouth from one Navy family to another is our best advertising," Flowers says. "They're like the lady at the well in John 4—they say to their friends, 'Come and see.' Many of these people are not Episcopalians to begin with, but they come here, meet people, feel the friendly air, and go and tell their Navy friends."

"We'll be leaving St. Marys next year when I retire," says Navy Captain Gerald Nelson, former senior warden. "We'll regret leaving this area because of all the people we've learned to know and love here. But we believe this church has a fantastic future and we hope to stop back here some day to see it."

William B. Daniels, editor of *The Church in Georgia*, contributed to this story.

THE SOCIETY OF MARY
An Anglican Devotional Society
For Information Write:
Mr. Wallace H. Spaulding
1206 Buchanan Street
McLean, Virginia 22101

CARTER KERNS
INVESTMENT ADVISOR
Tel: 1-503-276-6564
203 South Main Street
Pendleton, Oregon 97801

Wall Plaque

Episcopal Shield Collection

All items gift boxed

Write or call
toll-free for
complete catalog.

Custom design
a specialty.



For the desk

Bookmark

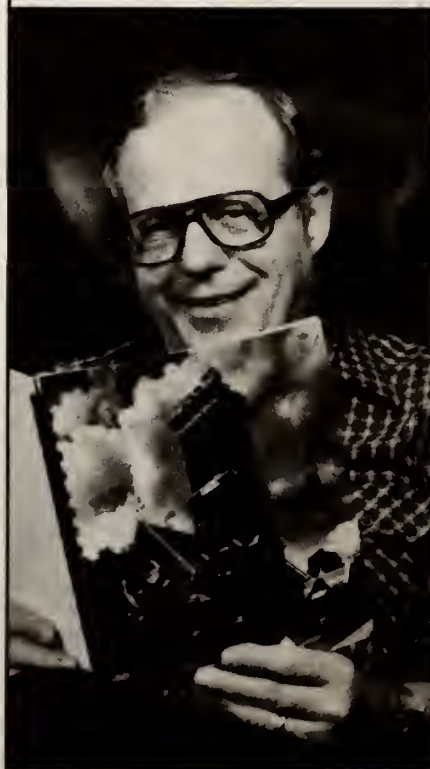
1-800-523-5155



TERRA SANCTA GUILD®

858 Sussex Blvd., Box 300, Broomall, PA 19008

We'd like to help tell your story...



And we're proud to offer your parish the opportunity to obtain pictorial directories that will be treasured for generations to come. Now, even a parish with as few as 50 participating families can have a parish directory at no cost! It's the perfect tool to help bring your parish family closer together.

Your pictorial directory will include a custom color cover, color pastor's page, color activity page, black/white activity page, black/white history page, and complete roster of all members. And your parish's participation in the Directory Service means you can take advantage of our list of bonuses! In addition, each participating family will receive a beautiful 10 x 13 color portrait!

As a further benefit, we've established The Performance Guarantee, which insures prompt delivery of your directory. So call the toll-free number below, and get all the latest Directory Service information and material from your Episcopal Parish Directory Service.



Directories are produced by Coppinger & Affiliates, Cleveland, Tennessee.

The EPISCOPALIAN
PARISH DIRECTORY SERVICE

CALL TOLL FREE... 1-800-826-2325



Liverpool Football Club manager Kenny Dalglish arrives at memorial service April 29.

Liverpool's churches respond as one to soccer tragedy

by Rob Marshall

Church leaders in the city of Liverpool have emerged stronger and more ecumenically motivated as a result of Britain's worst sporting disaster. Ninety-six people died, all of them Liverpool football fans, after a soccer match in Sheffield on April 15. The community continues to grieve.

Liverpool, situated in the north-west of England in a generally depressed and struggling industrial region, is deeply religious. Roman Catholic, Anglican and other Protestant churches have always tried to work closely together. But this disaster has forged new relationships and deep understanding.

Liverpool boasts two top-class football teams, Liverpool and Everton. In the semi-final clash between Liverpool and Nottingham Forest at a neutral venue in Sheffield, the 96 victims perished as crowds were crushed against barriers erected to prevent acts of soccer hooliganism.

Clergy throughout Liverpool have taken a never-ending series of emotionally charged funerals. Counselors and social workers have joined many clergy in ongoing psychological support for those affected by the tragedy. Financial aid is being sought in the form of emergency appeals.

Many of those who died were under 30. The youngest child was a 10-year-old schoolboy. Some families lost two children.

Clergy have respected the privacy of each individual family. There have been no emotional funeral scenes or bereaved families interviewed as part of the media response to the enormity of the disaster.

Two major ecumenical services will remain in the minds of the families and footballers, probably for the rest of their lives. The first was 24 hours after the disaster when Roman Catholic Archbishop Derek Worlock conducted a requiem mass which attracted thousands of people.

Anglican Bishop David Sheppard was brought by helicopter from a remote Scottish island, where he was on vacation, to take part in the mass. All denominations were present—Baptists, Quakers, Anglicans, Pentecostals. This requiem was about the hope of God, and denomination did not matter.

Two weeks later, on April 29, the Anglican cathedral was the venue for the official memorial service. Situated only half a mile from the Roman Catholic cathedral, the two are linked by appropriately named Hope Street. Once again the occasion was ecumenical, with all denominations taking part.

The Duke and Duchess of Kent represented the Royal Family, and Prime Minister Margaret Thatcher attended the service along with many other members of the House of Commons. The bereaved families were obviously overcome by the sense of support and occasion.

Sheppard told the congregation that Liverpool was in the hearts and minds of many in the country. The Queen had sent the bishop a personal message of sympathy.

At the end of an emotional hour of music, prayers and remembrance, Basil Cardinal Hume, Archbishop of Westminster, joined Archbishop John Habgood of York in a forceful act of unity when they dismissed the congregation with prayers and a blessing.

Liverpool has been devastated by this tragedy. But no one can doubt the obvious sense of unity which is represented not only by the churches working together, but throughout the whole community.

Seeds sown in the past, as churches have slowly planted ecumenical projects around Liverpool, should see a sudden spurt of hopeful and fruitful growth.

Rob Marshall is communications officer for the Diocese of Bradford, England.



FANTASTIC GRADUATION GIFT IDEA FROM ST. MARK'S PRESS

Spiral-bound **Lectionary and Lector's Guide** priced at \$19.95 plus postage & handling.
Perfect-Bound **A Lector's Guide** only \$12.00.
Perfect-bound **Lectionary** only \$12.00
Spiral-bound **Lectionary** only \$14.00.
Quantity Discounts Available

For information, or to place your order call

TOLL FREE 1-800-365-0439
VISA/MASTERCARD accepted

ST. MARK'S PRESS
2040 WESTRIDGE DRIVE
WICHITA, KS 67203

Stewardship Conference

July 2-7, 1989

co-sponsored by Episcopal Church Center Stewardship Department

learn how to develop better congregational

stewardship

\$195 per participant, special family rates

Kanuga
AN EPISCOPAL CENTER

Postal Drawer 250
Hendersonville, NC 28793
704/692-9136

INTEGRITY

XV YEARS

AFFIRMING

lesbians and gay men in
Christian witness & wholeness

CALLING

the church to justice, equality
and inclusion in attitude
and action

CELEBRATING

"The Fullness of Time"
National Convention
at Grace Cathedral

San Francisco June 30-July 3, 1989
for information call
415-553-5270

Help the church grow in understanding. Join Integrity.



Integrity, Inc.
P.O. Box 19561
Washington, DC 20036-0561

MEMBERSHIP

I'm proud to be a part of Integrity and enclose the following membership fee

<input type="checkbox"/> USA Annual Membership	\$ 20	<input type="checkbox"/> Student/Senior Citizen	\$ 10
<input type="checkbox"/> Couple Membership	\$ 35	<input type="checkbox"/> Low Income	\$ 10

Name _____

Address _____

Phone (____) _____ Other information: _____

SEND FORM & FEE TO Integrity P.O. Box 19561 Washington, DC 20036-0561

Money crunch hampers historic Caribbean seminary

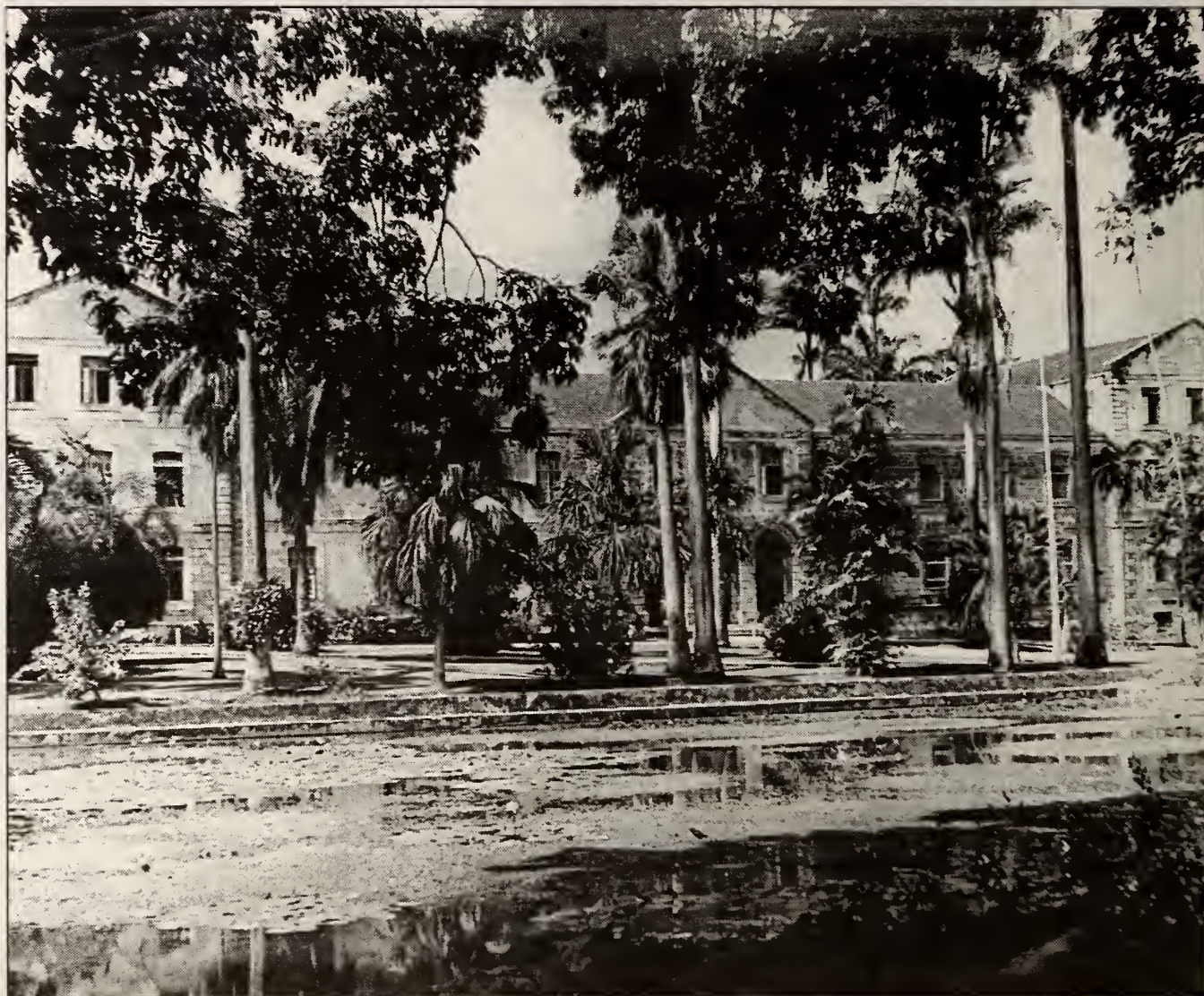
by Joseph Britton

Nearly 800,000 Anglicans inhabit the eight dioceses of the Province of the West Indies. Codrington College on the island of Barbados is the province's seminary.

Despite the province's size, Codrington College is a small school—25 students and a maximum capacity of 35. Economic and logistical problems make increasing the enrollment a major challenge.

Funds are often not available to pay for a man's seminary education (the province does not ordain women). Frequent currency devaluations create an additional drain on the financial resources.

The yearly fees at Codrington are \$5,200—a substantial amount for poor students and dioceses—yet the actual cost per student to the college is nearly \$9,000. The difference must be made up from Codrington's small endowment of approximately \$2.5 million. The financial picture is further clouded by fluctuating sugar prices, which largely determine the economic fortunes of the region.



Where else can we get clergy?"

The college has undertaken several new projects. It has established fundraising committees in England, Canada, the United States and the Caribbean, hoping to raise \$1 million by the end of 1989 to restore its aging buildings. The main building dates from 1745 when the college was

founded.

The Episcopal Church has already made possible the upgrading and expanding of the library. Venture in Mission grants from five American dioceses and a grant from the United Thank Offering supported these projects. For the first time the college has adequate study and storage

space.

Codrington hopes to expand to include theological education for lay teachers of religion. "As I see it," says Titus, "the college has the potential to become more than a place for training clergy. It can become a missionary center for the province."

The college is also exploring opening a counseling center, especially for alcohol and drug abuse, to recover its earlier role as a medical training facility. The original bequest made by Christopher Codrington in the early 18th century specified that the college should provide for both spiritual and physical needs. Up to the end of the 19th century a medical teacher was always on the staff.

Joseph Britton graduates from General Theological Seminary this spring.

Province of the West Indies

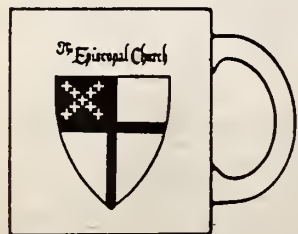
Area: Most Caribbean islands and some adjacent regions, 1,800 miles from east to west, 1,200 miles from north to south, including 14 independent nations.

Church: Eight dioceses, 892 parishes, 368 clergy, 770,000 members.

Church history: The Church of England established mission stations in territories which became British colonies. The independent Province of the West Indies was established in 1883. Orland U. Lindsay, archbishop of the West Indies, has his offices in St. John's, Antigua.

HIGH TEA

11 oz. White Ceramic Mug with
3 color Episcopal Shield



send 6.95 to: (includes shipping)

Shield Products

350 Burnside Rd.

Monticello, IL 61856

allow 4 weeks for delivery - custom orders available

"BURIAL in THE CHURCH not from THE CHURCH"

After careful research and planning, we installed a 64 unit Armento Columbarium. We were pleased that within four months, 29 niches had been claimed. Much of this positive response was due to the education and preparation of the congregation.

The expert craftsmanship and the rich beauty of the bronze combine to enhance the north entrance into our nave. This is especially important since the installation is part of the fabric of our baptismal area. We truly act out what we believe - that we are baptized into the death and resurrection of Jesus Christ.

We have the capacity to expand to 240 niches and intend to proceed as soon as the need indicates.

Joseph DiRaddo

The Reverend Joseph DiRaddo, Rector



Modified arrangement of Niches by architect
1st Phase, 64 niches, Grapevine Design

Special thanks are due for the success of this columbarium ministry to the untiring efforts of Joyce M. Griffin and for the fine architectural designs by Kenneth Martin Graves Architect Chairman, Columbarium Committee.



The Reverend
Joseph DiRaddo
Rector
St. Luke's Episcopal
San Antonio, Texas

ARMENTO
Liturgical
Arts

1011 Military Rd.
P. O. Box 39
Buffalo, NY 14217
Phone: 716/875-2423
FAX: 1-716/875-8011

Write or FAX for FREE Kit of Information

Judge in Fiji settles Methodist dispute
Suva, Fiji—An attempt by disgruntled conference members to dismiss the president of the Methodist Church in Fiji (MCF) has been foiled by the island's chief justice. Alleging that conference President Josateki Koroi was too lax on Sunday restrictions, conference members like Nemani Cakacaka asked: "How can we have a shepherd who picks tomatoes and delivers dalo on Sundays?" Conference members attending a special meeting unanimously voted to support acting president Isireli Caucau. But Chief Justice Timoci Tui-vaga has ruled the "purported displacement" of Koroi null and void; Koroi will complete his third and final one-year term at the end of the year. MCF is the largest denomination in Fiji, which has a population of about 750,000, about half of whom are counted as Christians.

Malay Muslims face stiff penalties for conversion
Singapore—Legislators in Malaysia's Pahang state assembly have approved a new law which raises the fines for Muslims who apostasize or preach other religions and authorizes mandatory whippings, according to a report in Singapore's daily *New Straits Times*. The lawmakers also approved a law which prohibits non-Muslims from using expressions of Islamic "origin" to describe anything pertaining to non-Muslim religions. The Malay-language Bible, known as the *al-Kitab*, was banned in 1981 because it uses words like *Allah* (God) and *rasul* (God's messenger). The ban was partially lifted in 1984 to allow its use exclusively among Christians. It is obtainable in only five outlets. Islam is the state religion of Malaysia and is adhered to by virtually all ethnic Malays, who make up 50 percent of the population. The rest are ethnic Chinese or Indians who practice Buddhism, Hinduism or Christianity (an estimated 861,800 Malaysians are Christians). The new laws have caused great concern among the country's Christians, says an anonymous source who sees the country moving toward a "police state."

Chinese Protestant leaders consult U.S. theological education experts
Beijing, China—Three Chinese Protestants spent a month and a half visiting various theological institutions in the

U.S. to gain insights into how to rebuild their church in the wake of this country's cultural revolution and government persecution. They hoped to gather information on student recruitment and continuing education. Bishops Shen Yifan and Sun Yanli and the Rev. Wu Gauzi traveled to institutions as diverse as Yale Divinity School and the Denver Conservative Baptist Seminary. Although the "post-denominational" church began to emerge in the late 1950's, repression resulted in diminished clergy ranks. Since 1979, however, over 5,000 churches have

BRIEFS

either reopened or been built. In addition, Christians in the countryside gather at some 18,000 "house churches." Although Protestants number over 4 million, the country has only 12 Protestant seminaries with fewer than 700 students in all, according to Shen. Shen, a former Anglican priest, and Sun, a former Methodist minister, were consecrated in June, 1988, the first Protestant bishops to be consecrated in China since 1955.

Middle East church council urges dialogue on Lebanon
Limassol, Cyprus—The Middle East Council of Churches has appealed to the worldwide ecumenical community to "undertake sacrifices that would initiate between them a constructive process of dialogue leading to solution" in Lebanon. Since mid-March, the devastated country has been wracked by fighting which erupted when Christian Prime Minister Michael Aoun attempted to drive the Syrians out of Lebanon. In his appeal, the council's general secretary, Gabriel Habib, charged that the international community "has tended to ignore or neglect Lebanon on the ground that it is too difficult to understand or too dangerous to approach." He asked for donations of medical supplies, blankets and mattresses for those whose homes have been destroyed and assistance in establishing an emergency preparedness fund for food and other necessities. In the first meeting held since the outbreak of war in 1975, leaders of Lebanon's six principal religious communities agreed on fundamental guidelines for bringing peace. These include an

end to Israeli occupation in southern Lebanon. Following Israel's withdrawal, a national unity government, which does not yet exist, would discuss the Syrian presence.

Hong Kong evangelicals urge Christians to remain
Hong Kong—Evangelical Christians are calling on their "brothers in Christ" to remain in Hong Kong after 1997 when the British colony will revert to the People's Republic of China. In an appeal late in March the Hong Kong Church Renewal Movement asked Christians to sign the "Mission Hong Kong—2000" statement, which calls for a continued commitment to the island after the takeover. The organizers hope the signers will form the basis for a Christian network before the expected upheavals of 1997, said spokesman W. G. Yu. Meanwhile, a group of Hong Kong human rights activists have sent a petition bearing some 24,000 signatures to the People's Republic demanding the release of political prisoners. A group of seven activists headed by a Roman Catholic priest attempted to deliver the petition to the National People's Congress standing committee secretariat. Customs officials at Tianjin airport seized it. Chinese law prohibits short-term visitors from carrying large volumes of "printed matters," local newspapers reported the officials as saying.

Church of Scotland urged to establish school network
Stirling, Scotland—New British government legislation makes possible the Church of Scotland's establishing its own network of schools, says Edinburgh University chaplain Robert Anderson. By doing so, the Presbyterian denomination, the largest church in this country, can counteract the loss of Christian influence in non-sectarian schools and have "the same educational privileges as the Roman Catholic Church," Anderson said in his denomination's magazine, *Life and Work*. Calling religious education in public schools "a joke," Anderson blamed crime, divorce, alcohol abuse and drug addiction on the "dismissal of Christian influence to the periphery of school life." The government has funded separate schools for Roman Catholics since 1918, and Muslim community leaders are using the new legislation to establish their own schools.

SILK SCREENED APRONS

Have you hugged an Episcopalian today?

- Yellow apron with navy imprint (AE501)
- White apron with royal imprint (AE502)
- Medium blue apron with white imprint (AE503)
- Durable easy-care fabric
- Handy waist pocket & adjustable neck strap
- 36" long and 24" wide

Apron (AE501, AE502, AE503) \$9, two aprons-\$16, six aprons-\$42. Specify color(s) desired. Add sales tax for delivery in N.Y. Money back guarantee. Also available for other denominations.

MARKETING TANGIBLES
Rawson Rd. E., Cuba, N.Y. 14727
(716) 437-2923

One clip of the scissors can cut you in on guaranteed income for life... and strengthen your church at the same time

It is easy when you purchase a Charitable Gift Annuity from the Episcopal Church.

An annuity is a contract between a donor and the Episcopal Church that guarantees regular fixed payments for the life of the donor and one or two additional beneficiaries.

Though you purchase the annuity through the national office, the gift it creates can be used at the parish, diocesan or national level, as you designate. All the while you enjoy tax and other benefits, not least of which is the satisfaction of knowing for sure you have provided a gift for your Church. For more information use coupon below or call 1-800-334-7626 Ext. 410

TO: STEWARDSHIP OFFICE
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017

Please send me—at no obligation—additional information about CHARITABLE GIFT ANNUITIES E 689

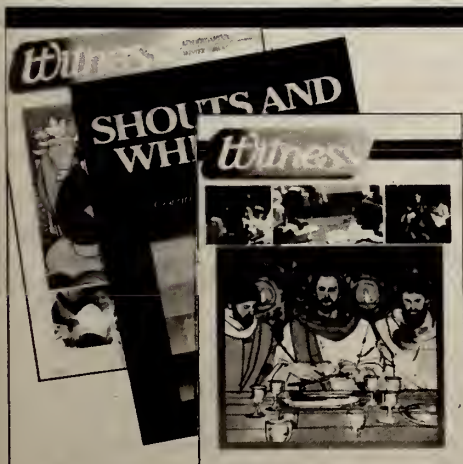
Name _____

Address _____

City _____ State _____ Zip _____

Phone _____ Birth Date _____

Parish _____ Diocese _____



Witness

SUNDAY SCHOOL CURRICULUM

The Sunday school curriculum now being enjoyed by thousands of students and teachers!

- Bible centered ■ New every year, every quarter
- Up-to-date and relevant ■ Uniform themes ■ Colorful
- Creative teaching resources ■ Group graded

Available at your local Christian bookstore or:

Augsburg Fortress

Atlanta, GA ■ Austin, TX ■ Chicago—Niles, IL
Chicago, IL ■ Columbia, SC ■ Columbus, OH
Garden Grove, CA ■ Harrisburg, PA ■ Hicksville, L.I., NY
Los Angeles, CA ■ Minneapolis, MN ■ Mountlake Terrace (Seattle), WA ■ Omaha, NE ■ Philadelphia, PA

Request
Your FREE Samples!

Saving lives: Church enlists in the

New York City

Coalition removes crack house

The drug problem across the street from St. David's Church in the South Bronx came to a head the day of a parish funeral a couple of years ago.

Across 160th Street was a notorious crack house. Normally the church notified the house's motorcycle gang security unit when a funeral was coming up so parking spaces could be cleared.

But the rector, Bertram G. Bennett, Jr., had been away on a trip and returned the day of the funeral. Arrangements had not been made. Drug traffic cars were so thick that mourners at the funeral could find no places to park.

That did it. St. David's became a member of South Bronx Churches, an organization of 45 churches of various denominations, Bennett says, and they began making the rounds of police precincts in the community.

"We asked for a visible presence—for a Yankee Zones program," said

Bennett, referring to the big police turnout for games at Yankee Stadium six blocks from St. David's.

The result, says Bennett, was police protection, at least on Sundays. And even more tangibly, city demolition of the six-story, 24-apartment crack house.

"The day they demolished the building," says Bennett with a rueful chuckle, "they had 20 police there to protect the construction workers and none to protect our parishioners. We brought that to their attention."

Drugs, however, "are still very evident," he says. In a building adjacent to the church, drugs are sold, and two blocks away is a big trafficking center. The dark trade takes its toll.

"We used to have a food pantry and gave away bags of food to poor people," he says. "But people were breaking in just to get the food. It was costing us a lot to fix doors and windows so we had to close the pantry."

Preventive work to keep young people out of the drug culture is the emphasis of Bronx Youth Ministry (BYM), an agency of the Diocese of New York, says Peter Saros, its executive director.

BYM's four-front approach, involving about 4,000 kids, includes: an after-school program at churches

where children 6 to 13 get a snack and a hot dinner and can do their homework until their parents pick them up; an 8 a.m.-6 p.m. summer day camp program, also at churches, for the same group; and recreation and employment programs for youngsters 14 and up.

Los Angeles

Breaking up the street gangs

A new kind of gang is preying on Los Angeles, according to Oliver Garver. Suffragan bishop of Los Angeles, Garver also sits on the county youth gang services board. "A lot of people think in terms of the traditional gangs," Garver says. In the case of the new "entrepreneurial gangs," the bonding is economic rather than cultural, he says. But the result is the same. "When you are talking big bucks... increasing numbers of people get killed."

The Neighbor Youth Association (NYA) sits in the middle of the battle zone.

Founded by the diocese in 1906, it is one of the oldest social service agencies in the city. Since 1972, it has

Episcopal parishes
many programs to fight
reports from six locations

received federal, state and county monies to offer drug treatment programs on two sites in the ghetto community, according to NYA executive director Adele Martinez. Most the children and teenagers it serves either have a family member in a gang or are gang members themselves, she says.

Initially the two dozen or so NYA counselors spent their time doing group and individual counseling. In recent years, however, the organization has taken a more comprehensive approach to addiction. It now offers employment preparation. The agency is one of the few in the county to send case workers to the client's home. The staff also maintains contact with the police, the courts, and the schools.

As the age of its clients plummets, NYA staff have taken rap sessions and peer counseling into the high schools. The agency also oversees programs

Philadelphia

Neighbors drive dealers out

Floyd J. Naters Gamarra—"Father Butch" in this neighborhood—is driving his rented red compact Nissan up Third Street in Philadelphia's Kensington section.

On almost every corner is a knot of two, three, four men standing or lounging on a stoop. This is Philadelphia's narcotics "supermarket," says Naters. Sixty percent of the illegal drugs sold in the city—cocaine, heroin, crack, amphetamines—are sold in this square mile. Every night, he says, you hear gunfire in the streets.

As we drive past one of these groups on the trash-strewn street, a man shouts, "Whadaya want?"

"He can't see my collar," says Naters, 46, who is wearing an electric-blue New York Mets jacket over his clerical shirt. "He thinks I'm a customer."

Naters is the farthest thing from a customer; he is one of Philadelphia's field marshals in the war against drugs.

This sunny morning he is taking a reporter on a tour of his part of Kensington. Right in the middle of it is St. Barnabas' Church, of which he has been vicar for more than five years.

Just up a cross street on our left we see the action itself—a drug deal being consummated.

We are seconds too late to see the man in the tight maroon shirt and

black trousers pocket his purchase, but we do see the man in the blue jacket and gray pants folding a wad of greenbacks in his hand. Both are smiling as they walk away.

"It's our community," says Naters. "We have to take it back for the children. If we don't, a lot of them won't live to be teenagers. You see 7- and 8-year-olds working as runners and lookouts—even users."

Three years ago, St. Barnabas'—under Naters' leadership—Advent Lutheran Church and St. Boniface Roman Catholic Church got together with three Kensington civic organizations and formed United Neighbors Against Drugs (UNAD).

Their first project was to reclaim for the community Norris Square Park, half a dozen blocks east of St. Barnabas'. Norris, a notorious drug hub, was then known in the neighborhood as "Needle Park."

"We invited members of the community, the police, the political leaders to join us in cleaning up the park," says Naters. "We held a vigil. We got the drug dealers out of there. We got it cleaned up."

Butch Naters has been beaten up three times by drug traffickers, once with rubber hoses, with warnings to forget his crusade. "I'm still here, thank God," he says with a rueful grin. "God takes care of his own."

On our tour, we stop at Norris Park, a square block in area. In its center is a concrete play area, and on this warm spring mid-morning a couple of dozen small kids accompanied by adults, mothers pushing baby carriages and elderly men on park benches are enjoying the place.

"See these kids and ladies in the park," says Naters. "That was not possible before we cleaned it up. It's



Butch Naters Gamarra in Philadelphia's Norris Square Park

so nice to see the park used by a lot of decent people in the neighborhood and good kids."

On the night of April 12, UNAD organized an even bolder vigil—on eight drug "supermarket" corners along Dauphin Street.

It began with a rally in Norris Square Park "to pray and invoke God's presence and hear speakers," says the vicar. Then they marched to the corners and spent the whole night there.

On each corner was a steel barrel with a wood fire in it and a group of 12 to 20 UNAD members huddled around it to keep warm. "We sang hymns and chanted things like, 'Drugs are no good, keep them out of the neighborhood,'" says Naters. "Ladies brought us coffee from their homes."

He quotes Police Lt. John Gallo as

estimating that the vigil cost the traffickers about \$250,000 that one night. "That's where it hurts them," he says. "We're going to do this as often as possible."

The neighbors that night also swept trash off the street, not so much out of neatness, but "because that's where [drug dealers] hide the drugs—not on themselves, but in old tires and trash on the street."

UNAD also runs a kind of Town-watch operation—but with a difference. It hands out "drug report" forms to neighbors who are asked to observe closely, from their homes, drug trafficking on the street.

The reports have been a significant factor in police confiscation of more than \$500,000 worth of drugs in a six-week period this spring, plus cars and weapons, \$250,000 in cash and the making of 59 drug arrests.

e war against drugs

dioceses carry out
rug abuse. Here are
across the country.

geting elementary schools and pre-
nools. "We think that there should
a full frontal attack on the prob-
n," says Martinez.

Washington, D.C.

Halting addiction before it starts

If we only touch 10 people who
would otherwise have gotten in-
volved in drugs, prostitution or
ealing, it will have been worth it!"

The speaker is Rick Stanford, an
investigator for the District of Columbia
Police Department and a member of
the vestry at St. Alban's Episcopal
church. He was describing a project
designed by the church to help pre-
vent crime and drug abuse among
youth in the upper northwest and the
Macostia area of southeast Washing-
ton.

Called "Open Your Eyes," the pro-
gram will seek to attract vulnerable
youths to community centers in the
Macostia neighborhoods where they can
develop positive skills and avoid the
drug culture now running rampant in
the District of Columbia.

Whether they live in the affluent
northwest or the poverty-ridden
southeast, youth too often have no
one at home who knows or cares what
they are up to or who knows how to
be a parent.

In the northwest, children of afflu-
ent parents may be pressured to
achieve and rebel against doing so. In
Macostia, hopelessness and despair
plague youth who see no future for
themselves.

The two youth centers will be lo-
cated in houses and led by part-time
professional directors. They will be
staffed by seminarians and other gradu-
ated students who will relate to youths
on a low-key way.

Salt Lake City

Parish 'holds up a mirror'

In this state of mountains,
deserts and wilderness, two-
thirds of its 1½ million resi-
dents live on the Wasatch front, from
Bogden in the north to Provo in the
south. Utah is home to the Church of
the Latter Day Saints, otherwise
known as the Mormons.

Utah also has some of the highest
rates of child abuse, alcohol abuse,
and parent abuse and spouse abuse
in the nation, according to Salt Lake
City priest Peter Van Hook. Instead of

isolating the problems caused by ad-
diction, Van Hook's parish, All Saints',
reaches out to anybody who comes
from a dysfunctional family.

Often parishioners who give the
priest the hardest time have the most
horrible stories to tell, says Van Hook.
"Those who suffered at the hands of
alcoholics, of substance abusers, of
child abusers are all telling the same
story, that their childhood was pil-
laged and taken from them." Three
A.A. and one N.A. (Narcotics Anony-
mous) groups which meet at the
church have become community re-
sources since the Mormons will not
allow such gatherings in their ward
houses, says Van Hook. All Saints' has
a staff and congregation who "hold up
a mirror" to the addict and "break the
denial." In most cases, however, those
in need of long-term treatment are re-
ferred to programs in the Salt Lake
City area. "One thing we don't allow
is for a person to sit in pain by them-

selves."

As its reputation as a place for
those in need of healing has grown,
All Saints' members have also felt free
to share their own stories. But Van
Hook does not see the parish as excep-
tional. "We have perceived a need and
responded to it," he says. "We didn't
stand around organizing it—it just
happened."

Thirty minutes outside of Salt Lake
City, St. Peter's, Clearfield, has started
a support group for recovering sub-
stance abusers and their families. Group
members take a "moral inven-
tory" of their week and seek signs of
the Holy Spirit in terms of their own
growth, says rector Gail Edward
Howlett. Eventually the diocese hopes
to see similar groups in every parish.

St. Peter's also has a new parochial
school with about 100 children in
grades kindergarten through seven.

"One reason I am particularly excited
about our program is that so many
children come from dysfunctional
homes," says Howlett. Children who
break away from drugs don't realize
that they may bring the same behavior
patterns into adulthood, raising ad-
dicted children themselves.

Chicago

Parish teams for education

The parish can be a wonderful
link between a need and a re-
source," says diocesan parish
care administrator Chilton Knudsen of
Chicago. Parishioners in a loving rela-
tionship with the addict can help that
person take the first steps towards
healing, she explains.

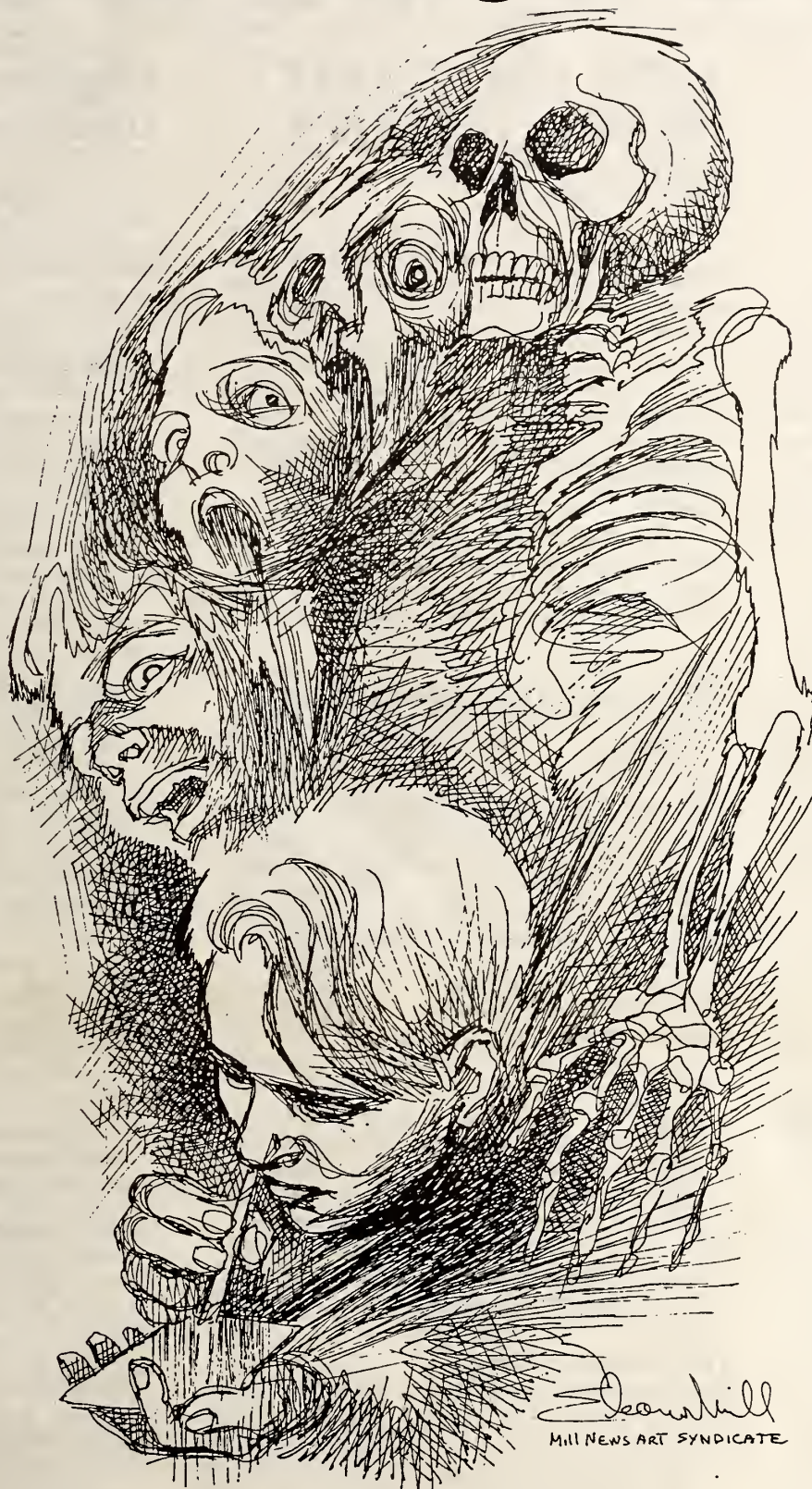
Over the past three years Knudsen
has organized parish teams for "edu-
cation, advocacy, and consciousness-
raising" about addiction. Volunteers
receive 22 hours of training, with a
refresher course twice a year; they do
not counsel or participate in interven-
tions. Eight teams, from urban and
suburban parishes, are already in
place, with six more in the pipeline.

In the area of Chicago called the
Near North, the Church of the Ascen-
sion sits among the "yuppie high-
rises" but draws its congregation from
all over the city, says retired school-
teacher Vinnie Orpen. Orpen says her
team tries to educate the parish about
addiction by including short pieces in
the Sunday bulletin, coordinating
adult education efforts and making
sure petitions on the subject are in-
cluded in the prayers of the people. "If
drugs can just be spoken of matter-
of-factly, it is easier for people in treat-
ment to feel accepted in the parish."

For those not yet in treatment, the
team serves as a referral service, often
making use of intervention counselors
available through the diocese. In her
middle-class parish alcohol is a bigger
problem than hard drugs because it is
socially acceptable to drink, Orpen
says. Since the team was formed al-
most two years ago, many parishion-
ers have come to team members to
ask for help in confronting their own
addiction or that of a family member.

Amidst the low income housing
projects of Chicago's Near West area,
Cathedral Shelter feeds, counsels and
houses substance abusers, both on a
short-term and long-term basis. When
Cathedral Shelter opened Higgins
House, a halfway house for recovering
alcoholics, in 1957, it was one of the
first such ventures in the country. A
residential treatment center for men,
Higgins House now permits substance
abusers of all kinds to spend a year in
a structured setting. If they still do not
feel ready to go back into the commu-
nity, they may rent a studio apartment
in Recovery House, a residential apart-
ment facility with a less structured pro-
gram, according to Elizabeth Clyde
Propst, a member of the Cathedral
Shelter staff.

Stephen Clapp, a free-lance writer from
Washington, D.C., reported on the "Open
Your Eyes" program. His article is con-
densed and reprinted from *Washington Di-
ocese*. Other stories on these pages were
researched and written by staff writers.



MISSION MEMO '89

TO:
The People of the Episcopal Church
FROM:
The Presiding Bishop
SUBJECT:
The 1989 Program Development Budget

There are many things that bind us together as Episcopalians. Chief among them is our common mission. This mission is reflected in part in the Program Development Budget of the Episcopal Church as approved by the General Convention in Detroit in July 1988. The total is \$38.2 million. That budget represents our response as the Church to the gospel mandate to preach the good news of salvation, and to serve a poor, suffering, and broken humanity.

I want all of you as Episcopalians to be familiar with the mission programs of the Church for several reasons. First, the dollar figures in the budget represent ministry that is carried out in the name of our Lord on behalf of all of us. Some of this is direct service to meet immediate needs. Some of it is to prepare individuals, parishes, and dioceses for ministry and to assist in that ministry.

Second, approximately three-quarters of the income for the Program Development Budget comes from the dioceses. This, therefore, is your money and the result of your faithful and sacrificial giving. You need a faithful accounting of it.

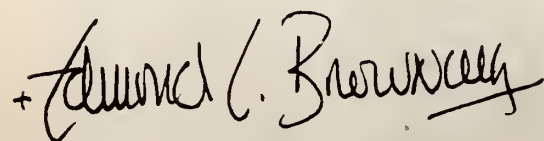
Third, I hope that learning more about the mission and ministry carried out through your Episcopal Church Center will help all Episcopalians to feel a part of that ministry. We together have one ministry and that is the ministry given us by Jesus Christ.

My first three years have been a time of listening. I have traveled extensively, visiting you in the dioceses of our Church and seeing the results of some of our joint mission efforts around the world as well. I traveled because I wanted to meet you and to hear from you what you felt we were called to do together. What I heard gave me a clear sense of how God is calling us in the *now*. At different times in our lives together we will have different priorities. Our financial commitments reflect how the Executive Council, the General Convention, and your Presiding Bishop believe we are being called *now* as a Church.

So, together we are carrying out our mission in the *now* as we believe we have been called. At the same time, we must continue to listen to one another, and to God, so we may faithfully, prayerfully discern God's vision for us in the future.

A word about the Mission Imperatives affirmed by the 1988 General Convention. I have referred to them as guideposts along the way as we make our journey. I ask that you keep them in mind so they may help you to reflect on how you are carrying out your part of our common mission.

As we go forward on our journey as God's people may we be strengthened in the knowledge of the faithful ministries of one another. May we know ourselves to be together in our prayers, and in our work.



1989 PROGRAM DEVELOPMENT BUDGET

The staff at the Episcopal Church Center serve the whole Church and support the Presiding Bishop as he fulfills his role as chief pastor and primate. The organization of Church Center staff reflects the way their work helps Bishop Browning and Executive Council in addressing the mission and ministry of our Church—that is, through mission programs (Mission Operations), administrative and support services (Mission Support), and funding and planning for mission (Mission Planning).

The Office of the General Convention is separate from the organizational structure which serves the Presiding Bishop, but is housed in offices at the Episcopal Church Center and is thus indirectly supported by the Program Development Budget.

Office of the Presiding Bishop \$1.2 million

The Presiding Bishop's personal staff help him to manage an immense workload as he ministers among the jurisdictions of our Church and other Anglican bodies globally. They coordinate his complicated schedule, facilitate his response to administrative demands, and assist him in providing appropriate oversight.

The Presiding Bishop's Suffragan for Chaplaincies

The Presiding Bishop's Suffragan for Chaplaincies serves directly under the authority of the Presiding Bishop. The suffragan is responsible for the pastoral care of military personnel and their families; those in Veterans' Administration hospitals; and those in federal penitentiaries. In 1989, this office will provide 125 full-time and 350 part-time chaplains with support, training, and materials to aid them in the sacramental and pastoral ministries so crucial to hundreds of thousands of people globally.

The Presiding Bishop's Suffragan for the Convocation of American Churches in Europe

Serving directly under the authority of the Presiding Bishop, the suffragan supports the Presiding Bishop's ministry to the American congregations of the Episcopal Church in Europe.

The Office of Pastoral Development

Under the leadership of the executive director, the Office of Pastoral Development provides a wide range of services, including help for dioceses in the search process for a new bishop; consultative and pastoral support to newly elected and ordained bishops and their families; and organizational support systems for bishops and diocesan staffs.

Deputy for Administration

The Deputy for Administration supports the ministry of the Presiding Bishop by helping to coordinate his schedule, attend to administrative demands, and provide appropriate oversight.

Deputy for Anglican Relations

The Deputy for Anglican Relations supports the Presiding Bishop in his ministry to the other provinces of the Anglican Communion.

Mission

Operations \$23.8 million

Mission Operations embraces the various mission programs of the Episcopal Church. Under the leadership of the senior executive, who reports directly to the Presiding Bishop, the executives of the mission program units work together as a team to share expertise and to coordinate their work.

World Mission in Church and Society

The largest single portion of the 1989 Program Development Budget is used to strengthen and support the mission of the Episcopal Church outside the United States through the programs of World Mission in Church and Society. These funds will provide:

- support for the Episcopal Church's 25 overseas dioceses and jurisdictions, including the dioceses of Province IX in Latin America, and the autonomous dioceses of Costa Rica, Puerto Rico, and Venezuela;
- partnership with 27 regional provinces and councils of the Anglican Communion, including support for Episcopal missionaries in Africa, Asia, Latin America, the Middle East, the South Pacific, Europe, and the Caribbean;
- recruitment and training of the Episcopal Church's appointed missionaries and volunteers serving throughout the world;
- programs of training and long-range planning with local leadership in dioceses and provinces of developing countries;
- partnership programs with several ecumenical agencies, including base support for the World Council of Churches and the National Council of Churches;
- publication of *World Mission News* and other materials to keep church members informed about the work of the Church overseas;
- staff support for the United Thank Offering.

Communication

Communication programs and services have become more and more important to the whole Church. Developing a comprehensive strategy for meeting the communication needs of the Church is thus a high priority in 1989 for both Bishop Browning and the members of Executive Council. The Office of Communication is coordinating the formulation of this strategy.

Communication staff work with the staff from other Church Center units to develop and assemble publications, electronic media productions, and other materials that meet their communication needs. They also provide creative counsel to other church agencies and to interim bodies of the General Convention. The 1989 budget provides support for:

- developing and producing publications (including pamphlets, brochures, posters, newsletters and other resources) for use in furthering the ministry and mission of the Episcopal Church;
- the Diocesan Press Service (DPS), which regularly provides news and information about the Church to an expanding list of users (including 95 diocesan publications and the major religious and secular newspapers and magazines);
- developing, producing and distributing educational videotapes, slide shows, and other audio-visual materials for use throughout the Church;
- producing television and radio programs and spot announcements about the mission and ministry of the Church for local and national broadcast.

MISSION MEMO '89

Education for Mission and Ministry

Providing Christian education that effectively equips the members and leaders of our Church for ministry is another priority for the Presiding Bishop and Executive Council in 1989. Meeting the need for such education in the Church at large is the direct responsibility of the Education for Mission and Ministry unit (EFMM). In 1989, EFMM will equip Episcopalians for ministry by:

- providing leadership training, education workshops, study materials, and other educational resources designed for adults, youth and children;
- publishing special resources for ministry and education such as *Into the World and Ministry Development Journal*;
- developing evangelism and church growth programs;
- promoting congregational development ministries in higher education through a coordinated support network of students, faculty and chaplains;
- providing support for three Episcopal colleges with predominantly black student enrollments in Virginia, South Carolina and North Carolina;
- providing staff and program assistance for the Council for the Development of Ministry, the Board for Theological Education, the Church Deployment Office, the Office of Pastoral Development, and the Standing Liturgical Commission.

National Mission in Church and Society

The programs of the National Mission in Church and Society unit focus on the mission and ministry of our Church in our own country. The 1989 budget will provide:

- programs serving blacks, Hispanics, American Indians, Alaskan Natives, and Asiamerican and Pacific Island peoples in the areas of congregational development, leadership training, and clergy recruitment;
- staff assistance and financial aid for the Navajoland Area Mission and 15 dioceses (Coalition-14) that are currently unable to be self-supporting because of difficulties posed by their location in isolated and sparsely populated areas;
- support for Episcopal agencies ministering to those with special needs, including AIDS patients and people who are deaf, aging, and/or blind;
- assistance for dioceses and congregations attempting to secure government funding to develop decent housing for handicapped and elderly persons and for low-income families;
- administrative support for the Appalachian Peoples Service Organization (APSO) as it confronts the unique problems of depressed areas of Appalachia;
- community leadership training, seed-money grants and education through the Coalition for Human Needs, the Jubilee Ministry program, and *Jubilee Journal*;
- support for the Washington Office of the Episcopal Church, which monitors legislation on issues of concern to the Church and helps the Executive Council and the Presiding Bishop represent the official policies of the Church to the federal government;
- programs which focus on public policy issues by stimulating discussion and action on questions of social justice and by drawing attention to public policies which either cause or relieve human suffering.

Women in Mission and Ministry

The Office of Women in Mission and Ministry (WIMM) provides coordination and support for a great variety of Episcopal and ecumenical organizations interested in ministry by and for women. The staff of WIMM also provide informative counsel to Executive Council and Church Center units as these become involved in women's issues and work to integrate women into all the ministries of the Church. The 1989 budget provides for:

- support and staff services for the meetings of the Council for Women's Ministries;
- publication of *The Journal of Women's Ministries*;
- support and development of a rapidly increasing number of educational programs and leadership training opportunities to enhance the status of women both in this country and in our partner churches of the Anglican Communion;
- Episcopal Church involvement with the World Council of Churches' Ecumenical Decade for Churches in Solidarity with Women.

Episcopal Migration Ministries (Refugees and Migration)

Formerly a unit within the Presiding Bishop's Fund for World Relief, Episcopal Migration Ministries (EMM) continues to enjoy broad international recognition for its effective and caring ministry of service. The \$1.1 million provided for EMM in the 1989 budget is coupled with \$1.2 million from the federal government and \$200,000 in "matching dollars." This provides a total fund of \$2.5 million (estimated) for relief and development assistance to refugees and displaced persons.

EMM's political, legal and social-service work relies on careful coordination with both ecumenical and Anglican partners in countries spanning the globe. In the United States, EMM works with Episcopal congregations that are willing to take responsibility for the care and resettlement of refugees, undocumented aliens and those seeking asylum. EMM facilitates the resettlement process and provides immigration counseling and legalization assistance.

Mission

Planning

\$5.6 million

Bishop Browning has set up Mission Planning to be that part of the Church Center that provides immediate assistance in the face of unexpected calamity or extraordinary needs, works to enhance our Church's ability to fund mission, and anticipates future mission concerns by investigating and researching mission opportunities within the Episcopal Church and Anglican Communion. The senior executive for Mission Planning reports to the Presiding Bishop.

The Presiding Bishop's Fund for World Relief

Since its founding in 1940, the Presiding Bishop's Fund for World Relief has become an essential part of the mission of the Episcopal Church. As the Fund's ministry continues to evolve, more and more people throughout the world will receive immediate assistance in the wake of disaster and special ministry and service in the face of extraordinary needs. The 1989 Program Development Budget will provide staffing and administrative support for this special ministry of the Church.

Office of Stewardship

The General Convention has called stewardship "the main work of the Church." Mission is what God calls us to do; stewardship is living our

lives in response to that call. Our sharing of time, talent and treasure makes realizing mission possible—it is our ministry.

In 1989, the Office of Stewardship will support diocesan and congregational efforts to provide support for mission through:

- publishing theological, educational and practical planning materials that encourage tithing and a year-round approach to stewardship;
- providing workshops and special stewardship training for lay leaders, priests and bishops;
- supporting and serving a strong network of diocesan stewardship commissions;
- developing congregations that can serve as stewardship models and coordinating this effort through the diocesan stewardship commissions network;
- providing workshops and developing materials on planned giving for a growing number of diocesan planned giving officers who are providing pastoral assistance and financial counseling to Episcopalians interested in donating assets to the Church.

Mission

Support

\$7.6 million

Mission Support embraces the Church Center units that enable work to proceed efficiently and effectively. This involves providing a wide spectrum of services (ranging from equipping units with telephones and computers to supervising property maintenance) as well as managing our Church's financial and legal affairs and providing services for Church Center personnel. The senior executive for Mission Support is also the treasurer of the Domestic and Foreign Missionary Society, the corporate entity of the Episcopal Church.

Finance and Administration

Sound financial policies and careful management are crucial if the Church is to use its human and monetary resources to best advantage. The Finance and Administration staffs work to ensure that these principles are upheld as they manage the Church's legal and financial affairs. The Finance staff also provides special training for staff in overseas dioceses and sponsors workshops for diocesan treasurers and administrators in the United States. The Administration staff is responsible for the day-to-day running of the Episcopal Church Center.

Management Information Systems

Management Information Systems (MIS) provides for all information services within the Episcopal Church Center, including data processing, computer services, and staff training. MIS also processes orders for Church Center materials received from individuals, parishes, dioceses and other entities. MIS is a Church Center unit whose role is growing in importance as the Church expands and improves its communication systems and services. In particular, MIS staff are administering and managing the expanding electronic information network called EPINET.

Reserves and Contingencies

Good fiscal management includes the setting aside of money for unforeseen needs and opportunities. Accordingly, the Program Development Budget for 1989 also sets aside money for new mission work, provides for meeting other budget contingencies, and reserves an amount to be used in meeting the expenses of the 1991 General Convention.

Copies of Mission Memo '89, in brochure format, can be ordered from Episcopal Parish Supplies, 815 Second Avenue, NY NY 10017. Specify Order # 52-8919-1

Naomi Tutu: 'Daddy became famous and things changed'

by Richard H. Schmidt

"My grandmother was a domestic worker. Sometimes we would go to visit her in Krugersdorp where she worked. In our culture we treat everyone who is older than we are respectfully—I would not even call my older sister by her first name without putting *ausi* in front of it—that means elder sister and is a term of respect. But in Krugersdorp I would hear my grandmother called by her first name and ordered around as if no respect was due to her: 'Joanna, do this. Joanna, do that.' As a child, I found that unsettling, dehumanizing."

Naomi Tutu, 29-year-old daughter of Nobel laureate Desmond Tutu, carries many such memories with her. "Once my fiancé and I were beaten up by the police while we were standing outside a church waiting for my father to finish greeting the worshipers. It was physically painful, but there was an inner pain also, the sense that somebody has power over you for no inherent reason, but simply because he has a whip and you do not."

"Many things like that, big things and little things, work together to tell you that if you're black in South

Africa, you're more of an animal than a human being. As children our parents worked hard to teach us that we were human beings whom God loves, no matter what others might say or do to us."

Naomi Tutu has gone a long way from her childhood home in South Africa. She enrolled in Berea College in Kentucky in 1978, graduated and then took a master's degree at the University of Kentucky. She worked for a time in Hartford, Conn., and now is pursuing a Ph.D. at the London School of Economics. Her thesis topic: the economics of woman-headed households in black South Africa.

"My father was of course a great influence on me as a child. I remember so many times when he would be silly and playful, play the clown with my little niece and nephew. Some people think of my father as a man who is always thinking about weighty matters. They do not know him well," Naomi Tutu says.

When Desmond Tutu became a world figure, the Tutus' family life changed. "Daddy had been a parish priest, and we had learned to share him with the people of the parish—he was always in a sense their daddy, too. But that gave us lots of brothers



Naomi Tutu

and sisters, aunts and uncles. When Daddy became famous, that all changed. We continued to share him but with people we didn't know.

"But my mother was an important influence, too—people don't often ask about her. My mother taught me that your place in life and the things you should do are different as times change. When we were very young, she saw herself as a wife and mother primarily, but later she entered the political world. My mother helped set up the first domestic workers'

union in South Africa. She is more politically oriented than my father, who always thinks of things in religious terms. My mother sometimes advises my father on political things—but of course she advises him about most things!"

Naomi Tutu's engaging smile readily puts strangers at ease. She shows no bitterness. "But I have learned to be cynical of statements that things are going to get better if we just take the heat off," she says. "We've heard that before, and when we took the heat off, the clamps were tightened."

"I have learned to be cynical about western governments' pronouncements, too. I favor sanctions. . . . But the first thing I'd like from a western leader is far easier to bring to pass than economic sanctions. I'd like to hear a leader of the west say that apartheid is wrong—period. Many western leaders are willing to say, 'Apartheid is wrong, but. . . .' The 'but' means 'but we're willing to let your suffering continue while we talk about what to do.'"

Naomi Tutu has just published an anthology of her father's comments and sayings. *The Words of Desmond Tutu* is published by Newmarket Press.

WHAT KIND OF A WORLD DO YOU WANT?



Environmentally Sound? Peaceful?
With Equal Opportunity?
Concerned About World Development?
Then Consider

PAX WORLD FUND*

A mutual fund that invests in companies:

- _____ exercising pollution control
- _____ producing life-supporting goods and services
- _____ not involved in weapons production
- _____ with fair employment practices
- _____ promoting some international development

Pax World is a no-load, diversified mutual fund designed for those who wish to develop income and to invest in life-supportive products and services. IRA and Keogh plans available. Minimum investment \$250.

* Pax World Fund is the only mutual fund in the nation affiliated with a Foundation that, for six years, has supported tree planting in areas of the deforested Third World. This is not a solicitation in those states where the securities have not been qualified.

A prospectus containing more complete information about PAX WORLD FUND, including all charges and expenses, will be sent upon receipt of this coupon. Read it carefully before you invest. Send no money.

To: PAX WORLD FUND, INC.
224 State Street
Portsmouth, N.H. 03801

- ☐ Send IRA Packet
- ☐ Simplified Employer Pension Plan

Please send me a free prospectus and information on Pax World Fund.

EP1

Name _____
Address _____
City, Zip _____
Occupation _____
Telephone No. (☐ day ☐ evening) _____

QUALITY!

One can sense a fine swatch of fabric by its texture, color and durability.

At Fairhaven we associate "quality" with "our way of life," an active retirement community with a weave all its own.

Life care at Fairhaven has a weave all its own, a careful blend of services sensitive to its residents. Spacious living accommodations range from efficiency apartments to cottages with two bedrooms and den. Programs are designed to offer residents cultural opportunities on and off campus, or the serenity of Fairhaven's 300 acre campus.

The real fabric of Fairhaven is its ability to provide "long term" nursing care for its residents in a modern, fully-staffed Health Center.

Fairhaven is centrally located between Baltimore and Washington in historic Carroll County, Maryland.

If you are interested in learning more about a "total" life care retirement program, please write or call.

Ms. Judy Bernstein, Admissions Director, Fairhaven
7200 Third Avenue, Sykesville, MD 21784

FAIRHAVEN
A Non-Profit Corporation
(301) 795-8800

Sponsored by Episcopal Ministries To The Aging, Inc.

Yes, I am interested in more information.

A/89

Name _____

Address _____

City _____ State _____ Zip _____

Phone () _____

William Luceno, CEO of the New York advertising firm of Ally and Gargano, Inc., was honored by the Religious Public Relations Council for his work in developing the National Interfaith Advertising Campaign, a multimedia attempt to highlight the plight of the homeless □ On May 1 **Beverly Ann Moore Tasy** became the first black woman ordained priest in the Diocese of Central New York □ Soviet President **Mikhail Gorbachev** had several opportunities to chat with Archbishop of Canterbury **Robert Runcie** on his state visit to England early in April.

M. Richard Hatfield was installed March 29 as the 13th dean of Christ Cathedral, Salina, Kan. □ Bishop **Christopher Epting** has recently appointed **William Murdoch, Jr.**, archdeacon for the Diocese of Iowa □ Evangelist **Billy Graham** has accepted an invitation to preach in Hungary's largest outdoor sports stadium in July—the first time permission has been granted for such an event in an outdoor stadium anywhere in Eastern Europe.

episcopate



Sergio Carranza-Gomez, 47, was elected March 18 to be bishop of the Diocese of Mexico. Elected on the ninth ballot, he had led with a simple majority from the first ballot.

The Diocese of Mexico is one of the three jurisdictions formed when General Convention gave the Diocese of Central and South Mexico permission to divide. The continuing diocese of the church in Mexico, it voted to resume the name Diocese of Mexico; Carranza will thus become its sixth bishop. **Jose Saucedo**, who spent 31 years as bishop first of the Diocese of Mexico and then of the continuing Diocese of Central and South Mexico, chose to become the first bishop of the new Diocese of Cuernavaca.

Carranza, a cradle Episcopalian, attended Virginia Theological Seminary. Ordained in 1967, he has served churches in Monterrey and Mexico City and been dean and professor at Mexico City's St. Andrew's Seminary.

Rogers S. Harris, 59, suffragan bishop of Upper South Carolina, was elected April 29 to be bishop of Southwest Florida. The election was on the fourth ballot.



Jack Iker, rector of Church of the Redeemer in Sarasota, Fla., and immediate past president of the standing committee, was the closest contender in the field of six candidates.

A native of Anderson, S.C., Harris was educated at the University of the South and Virginia Theological Seminary. He has held numerous leadership roles in the Diocese of Upper South Carolina, including presidency of the standing committee. He is a member of the Theology Committee of the House of Bishops and a trustee of the University of the South.

Presiding Bishop **Edmond Browning** has appointed Long Island's Bishop **Robert Witcher** to be interim bishop for the Armed Forces until a new bishop is elected at the House of Bishops meeting in September □ St. Gregory's Abbey, the Anglican Benedictine

BRIEFLY NOTED

house in Three Rivers, Mich., has elected **Andrew Marr** its new abbot; **Benedict Reid**, the former abbot, resigned in February □ **Edwin B. Nettleton**, currently rector of St. James' Church, Taos, N. Mex., and Northwestern Pennsylvania's bishop coadjutor-elect, **Robert Rowley**, will be awarded honorary doctoral degrees by the Episcopal Theological Seminary of the Southwest at commencement ceremonies late in May.

Sister **Frances Mlocek**, a Roman Catholic nun and director of finance of the National Conference of Catholic Bishops, has been elected president of the 3,000-member District of Columbia Institute of Certified Public Accountants □ **James Solheim**, currently director of communications of the Diocese of Massachusetts, will soon become news director in the communications unit of the Episcopal Church Center in New York City □ **Ruth Libbey** is retiring after a fruitful and dedicated career as de-

ployment officer in the Diocese of Washington.

The Diocese of Newark has named **Elaine Kebba**, rector of St. Mary's Memorial Church in Haledon, N.J., its 1989 Canterbury Scholar □ **Florence Bustamante**, **William Porcher Dubose**, **Charles and Elizabeth Eades** and **Christina Gruning Hembree** have been honored with Newark's Bishop's Certificate of Merit □ **Phil Dietz** and **Ray West** have been named vice-presidents of Kanuga Conferences in Hendersonville, N.C. □ **Jerry Hames**, editor of *The Canadian Churchman* (now the *Anglican Journal Episcopal*) for the past 14 years, has resigned effective the end of June. □ **Peter Megargee Brown**, a New York attorney associated with the Episcopal Church Foundation since the days of Presiding Bishop **Henry Knox Shirrill**, has been elected president of the foundation, succeeding **David Emery Gile**.

Welcome, happy morning!

Jane S. Gould, assistant rector at Church of the Epiphany, Winchester, Mass., celebrated Easter this year with a Christmas-like observance.

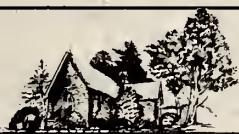
She went into labor before the 9:00 a.m. eucharist on Easter Day, at which she was celebrant. The labor became heavy during the 11:00 eucharist, at which she assisted.

Jane left the church for the hospital with her husband John at 12:30 and gave birth to a healthy boy, Samuel Jennings Gould, eight pounds, 14 ounces, at 2:55 p.m.

education

The Episcopalian reserves this section for listing qualified institutions of learning. To list your school contact Advertising Manager, 1201 Chestnut St., Suite 1200, Philadelphia, PA 19107, or phone (215)564-2010.

Boys' School



Christ School

Since 1900

- An Episcopal boarding school for 150 boys, grades 8-12
- 7:1 student-teacher ratio
- College preparatory curriculum
- Advanced placement and accelerated courses
- Strong religious life
- Emphasis on outdoor and athletic programs
- Daily work program
- 500-acre campus in the mountains of North Carolina



CHRIST SCHOOL
Box E
Arden, N.C. 28704
(704) 684-6232

Boys' School

DEDICATED TO THE INDIVIDUAL BOY WHO NEEDS SUCCESS

Est. 1946. Accredited boys' boarding • grades 7-12 • Structured for boys with basic subject deficiencies or not achieving potential • Remedial/Developmental Reading • International student body • ESL • 7 Interscholastic sports • Computers • Art and ceramics • Photography • Woodworking • Equestrian program • Farming • 5-week summer session.



The Phelps School
Malvern, PA 19355
(215) 644-1754

Women's Schools

"...the friends she's made will be her friends for life."

SAINT MARY'S

The Episcopal High School and College for Women



900 Hillsborough Street
Raleigh, North Carolina 27603
919-839-4100

Coeducational School

THE STONY BROOK SCHOOL



"Stony Brook combines first-rate education with a most excellent presentation of the biblical faith. It teaches young people not only how to think, but how to shape their vision and values according to Christian ideals. It's a happy and wholesome place."

— Right Rev. Alden M. Hathaway
Bishop, Diocese of Pittsburgh on daughter Melissa's experience

Founded in 1922

Independent college preparatory • Boarding and day, grades 7-12

for more information, write or call

THE STONY BROOK SCHOOL
Stony Brook, New York 11790
(516) 751-1800



"The Circle"

The Circle *"The Dakota/Lakota (Sioux) believe that life is an unending circle without a beginning or an end . . . Within the circle are all living creatures, all that is in the heavens and all that is in the earth. A respect for all within the circle is a part of living in the circle, so that religious life cannot be separated from daily life."*

In the Spirit of the Circle

The Resource

- 32 posters, each illustrating a traditional event, belief, or bible story

- story texts printed on the back

- notes for leading discussion and introducing questions

- suggestions for art or dramatic activities for younger and older people

The resource can be used for:

- local teacher training

- curriculum development

- storytelling

- remembering community history

- celebrating Episcopal traditions

Poster Front



"Tribe and Body of Christ"

Poster Back

SEASON AFTER PENTECOST, EPIPHANY OR ANY SEASON/THE CHURCH

Tribe and Body of Christ

Before the story
current for Holy Eucharist, major focus of (C)hurch, to

After the story
current for Holy Eucharist, major focus of (C)hurch, to

Notes for leading discussion and introducing questions

Notes for art or dramatic activities for younger and older people

Notes for local teacher training

Notes for curriculum development

Notes for storytelling

Notes for remembering community history

Notes for celebrating Episcopal traditions

Glossary

In Conclusion

A Christian education resource created by Native American Episcopalians . . .

...b rings together Christianity and Native American culture through the storytelling tradition that is a part of both.

According to Seneca tradition, story-telling originated when the people learned the stories of what had happened long ago from a special stone. They were told: "You must tell these stories to your children and grandchildren, generation after generation. Keep them as long as the world lasts. Tell them whenever you visit one another. Bring whatever food you have in payment when you ask for a

story. Remember them always. And so it has been."

But not only for Native Peoples. Down through the generations Christians have also shared the stories contained in the Bible with one another and with their children and grandchildren. Telling the stories of who we are, of who we have been, and of who we are becoming in Christ is at the heart of Christian education.

The seed for "In the Spirit of the Circle" was planted by the Native American community of the Dakotas. Native Peoples of North America participated by contributing stories and illustra-

tions. Nearly a decade in the making, this exceptional set of 32 posters was patiently assembled by the Dakota Alliance for Curriculum Development, in cooperation with the Education for Mission and Ministry Unit and the office of Native American Ministries of the Episcopal Church.

Many of the posters link Native American stories to biblical stories. Others deal with rites and sacraments, the lives and ministries of saints and outstanding Native American leaders, significant Episcopal missions, and theological reflections.

To Order:

Please send me _____ set(s) of "In the Spirit of the Circle" (order #56-8901-1) @ \$60 each. This resource will be available in summer.

Name _____

Address _____

City _____

State _____

Telephone Number _____

Send this order to: Episcopal Parish Supplies, The Episcopal Church Center, 815 Second Avenue, New York, NY 10017. Telephone 1-800-334-7626 x438 or 439; in New York State, 1-800-321-2231. **Make check payable to:** Domestic and Foreign Missionary Society.

Having a baby: Are the workshops books, and therapists necessary?



by Christine Dubois

Everything my husband Steve and I do is a major production. It's the curse of being creative people. Whether we're rehearsing for a sing-

ing engagement, designing church school curriculum or planning the week's menus, everything takes endless discussion and generates wonderful creative energy.

So it's only natural that a major

decision like having kids would take some time.

Saying you're thinking about having a baby is like saying you're contemplating suicide—everyone tries to talk you out of it.

Doing 60

Time will tell—but *what*?

by D. Gordon Rohman

We learned as children to tell time, and the first thing was that we didn't "tell" it anything—like everything else adult, it told us. "When the little hand is on the eight and the big hand is on the one, it's five minutes past eight."

But that was the least of what time told us. Learning to tell time really meant learning to string the days of our lives like beads on the thread of our culture's story of time. Then we were to "tell our beads," that is, live our life according to the story we had been told. We learned lessons such as time flies, time marches on—and time will tell. For example, when the little hand was on the eight and the big hand was on the one, time was telling us, "You're late for school. Run!" Time, we quickly learned, was our enemy.

Learning to tell time this way can be fatal. We start running a race with the clock we will eventually lose. For among the other things our cultural time story tells us is this: Time finally runs out.

Time as enemy is the dominant time story of our time and of any time whose master myth is naturalism, the ideology that this world is the whole show.

The naturalist's story goes like this: Everything under the sun runs like a clock—including the sun itself. Everything from the solar system down to every last one of us is running down. In such a story, life is a terminal disease. We are born, we grow up, we run down, we die.

Like a play, our single-curve clock life is divided into three acts: childhood, adulthood and old age. Although nowadays we may break the acts at different decades, and although the whole play runs longer on average than it did 50 years ago, the plot's the same. We are assigned a part in each act so we will know how to "act our age."

In childhood we learn how to make a living. In adulthood we make it. In old age, arbitrarily defined by some birthday such as 65, we are told we've had it. We must get off stage because we can no longer cut it.

And that's what really bothers me about our culture's play for "doing 60." It isn't the shortness of breath, but the shortness of the story my culture wants me to tell on the beads of my life. "At 60 you're over the hill," my cultural Walkman dins into my ears. "Get out of the fast lane. Make way for the real producers. Get ready for the shelf and the script for shelf life, leisuring." In age we are not to do or to become anything productive. For the rest of our time, we are to rest.

Not only does life run down on this script, it also narrows down. "Old age" in this play is life without future, without productivity or potentiality or dimensions, without other or larger lives to live. If we allow ourselves to tell time this way, we will suffer heart failure long before we die of it. It is a self-unfulfilling prophecy.

But although this is how our "clock-eyed" culture, as Sam Levenson called it, wants us to "tell," or rather "be told by," time, I don't believe it's how Christianity teaches us to tell time. For the Christian, thank God, time can be our friend. But not unless we learn to tell time differently.

D. Gordon Rohman is professor of English and lifelong education at Michigan State University and a parishioner of All Saints', East Lansing, Mich. This meditation is the second of three. The concluding installment will appear next month.

A neighbor lent us a book with page after page of checklists where "baby/maybe" couples could score the pros and cons of carrying on life on this planet. Our apartment was declared woefully inadequate, and our income was a joke.

But, for us, the practical considerations paled beside the moral/spiritual questions. Would God entrust a helpless, innocent life to two people like us? Were we called to be parents? Shouldn't we wait until we got ourselves together first—and if so, when would that be?

Older friends were mystified at our uncertainty. "In our day, you just got married and had kids," they said. "It worked for us." Younger friends recommended books and workshops and therapists who specialized in "life planning."

We talked, we prayed, we vacillated. Finally we committed our future to the Lord and tossed out the contraceptives.

It was different. Not physically—it's always good—but emotionally. Nothing anyone had said prepared me for the overwhelming sense of intimacy and love we felt. Opening ourselves to God and one another in this new way was like taking a step deeper into love. It felt like getting married all over again. I knew better than any checklist could tell me that we'd made the right decision.

Mountain climbers say there's a special bonding that takes place when you risk your life with someone. I've felt it on a smaller scale whenever Steve and I sing in public. Whether we're a hit or a bomb, we're in it together, and that's a joy nothing can match.

We're well aware of the risks of having children. But we also know that risk is part of any creative production. And by God's grace, most of our productions come together pretty well.

Christine Dubois, a Seattle-based free-lance writer, contributes regularly to *The Episcopalian*.

? CELEBRATING ? SPECIAL EVENTS ? AT YOUR CHURCH

Anniversaries • New Buildings
Fairs and Bazaars



Commemorate with
Christmas ornaments, plates,
tiles, glassware, mugs or many
other items.

Custom Imprinted

with a sketch of your church
and appropriate phrases.

Great as mementoes, souvenirs or gifts for
present and past members, friends and
relatives.

FOR FREE INFORMATION CALL TOLL-FREE
1-800-THE EASY

In MA, call collect (413) 533-4655
Hampshire Promotional Services
P.O. Box 566, So. Hadley, MA 01075-0566

Never mind "Whither Anglicanism?" Now it's "Whether Anglicanism!"

Never before has the Church known such turmoil. All around the world, the question is whether Anglicanism can survive in anything like the form which has endeared it to millions for over 400 years.

If you don't want to be run over by the rush of events, you've got to stay informed. You need to know **what's** happening, **why** it's happening, and **who's** behind it. And the **only** worldwide publication which takes an incisive look at Anglican and related Christian developments from the traditionalist viewpoint—fearlessly and without cover-ups—is **The Christian Challenge**.

If you want to be prepared for decisions ahead, you need the **whole** story to make up your mind.

To subscribe, send your name and address with \$20 US, \$25 Canadian, \$30 elsewhere (Visa, MasterCard, British and Canadian checks accepted) to:

The Christian Challenge

Dept. E
1215 Independence Ave., S.E.
Washington, DC 20003 U.S.A.

Episcopal
Accounting
System—
(made)
Easy

EASE

Accounting, Church Management
& Member Listing

Used by more Episcopal
Churches than any
other software.

- A full function church management computer program for only \$695!
- Written just for Episcopal parishes!
- Calculates financial and member statistics for the annual report!
- Integrates fund accounting with member information and pledges!
- Incredibly easy to use!
- Comes with an instructional videotape to show you how to use it!
- Recommended by the Episcopal Church Pension Fund!
- Over 400 installations in Episcopal parishes!
- FREE 60 day evaluation — **SEND NO MONEY!**



Call or write for more information:

Gosnell Computer Services

1331 Third Street • New Orleans, Louisiana 70130 • (504) 899-2355





When through the deep waters I call thee to go,
the rivers of woe shall not thee overflow;
for I will be with thee, thy troubles to bless,
and sanctify to thee thy deepest distress.

—Hymn 636

How to banish fear and anger

by Richard H. Schmidt,
Managing Editor

Fear—and then anger.

When heavy winds beat against fortresses we'd long thought secure, we grow frightened—and often angry at the wind. Familiar church traditions represent such a fortress for many of us. When they are challenged and then altered, fear and anger are natural responses.

Similar threats arise in our personal lives. Our jobs are eliminated. Our marriages break up. We become ill. Loved ones die. We are mistreated or misunderstood—or we think we are. Any of these can open the door of our souls to fear and anger, throwing us off the pilgrim's way.

"Just before us lie a couple of lions in the way, whether sleeping or waking we know not," say Mistrust and Timorous in *The Pilgrim's Progress*. Terrified, they turn back. But Christian, equally afraid, dares to approach the lions—and finds them chained. They roar but cannot harm him. Christian claps his hands and journeys on.

Later Christian enters a solitary wilderness of deserts and pits called the "Valley of the Shadow of Death." He hears doleful voices, rushings to and fro, but cannot make out what the voices say or who the speakers are. But the way to the Celestial City passes through this place, and there is no alternate way. Christian keeps walking.

External events often suggest danger where there is none. The real dangers are usually inner ones—the fear and anger that gnaw at our souls when we let go of trust in Christ. They paralyze, immobilize us. Frozen pilgrims, we can no longer walk forward.

Christ gives us peace, serenity, security, courage to march on. Three times following his resurrection he says to the disciples, "Peace be with you." I expect he repeats it again and again because we do not hear; and when we hear, we do not remember.

We forget that peace comes from Christ, not from outward circumstances or institutions, not even from the church if its orders and liturgies (whether old or new) replace Christ as the object of our adoration and loyalty.

Some day we will look back upon today's fears and uncertainties. In retrospect, trials often become blessings. Millions of recovering alcoholics will testify to this. Loneliness, confusion, fear—these often draw or drive us to Christ. Looking back, we can see Christ standing with us all along though we did not see him then.



ASK
DR. CHURCH

Dear Dr. Church:

An editorial in another Episcopal journal lists the clergy surplus as a crisis. I have been an Episcopalian for almost 40 years, and I can hardly remember when we did not have a supposed clergy glut. Yet I have heard we may soon face a clergy shortage. Which is more threatening: a clergy

glut or a clergy dearth?

A Nashville Inquirer

Dear Nashville Inquirer:

In reading the history of one mid-western diocese I was struck by the ups and downs of a certain small congregation. Without a resident priest the members worked to increase the membership and budget until they could afford a vicar. Then they would coast along happily for a few years. A decline would set in until they could no longer afford a priest. The process would start all over again. This waxing and waning continued for nearly a century until the mission finally went under for good.

Clergy leadership does not necessarily stimulate the "total ministry" of a congregation. Given the training of

most clergy, it may have the reverse effect. We have a glut today of seminary trained clergy competing for decreasing numbers of full-time and full-salaried jobs. We have a dearth of clergy who know how to provide voluntary ministries to increasing numbers of small congregations. A priestly, sacramental ministry is necessary to any congregation, but some forms of it may be neither appropriate nor affordable. To paraphrase an old saying about bishops, priests may be essential to the being of a church, but not all priests are essential to its well-being.

Your friend,
Dr. Church

Dr. Church is a bishop of the Episcopal Church who prefers to remain anonymous.



from
ST. MARK'S PRESS
A LECTOR'S GUIDE
TO THE EPISCOPAL
EUCCHARISTIC LECTIONARY

Recognizing that the performances of the Liturgy of the Word is an area of our public worship in need of attention, and that no Lector or Lay Reader can be effective without preparation, *A Lector's Guide* is designed to assist in understanding the Propers, containing an outline of the general sense of the passages of Cycles A, B and C for the Sunday Readings along with suggestions for presenting the text. While designed by author Frank Mulligan from long experience in helping people deliver the Word with maximum effectiveness, *A Lector's Guide* is also indispensable for Bible Study and adult education programs.

It makes a perfect companion to the *Episcopal Eucharistic Lectionary*, now in its 7th printing and found in more than 1000 parishes across the U.S. Available in both RSV and NEW ENGLISH editions, the *Lectionary* contains the words of the Gospel, Epistle, Lessons and Collects for years A, B and C in ONE compact and easy to use volume.

ORDER BOTH TODAY.
Perfect-bound *A Lector's Guide* only \$12.00
Perfect-bound *Lectionary* only \$12.00
Spiral-bound *Lectionary* only \$14.00
(A shipping/handling charge will be added to your order.)

Quantity Discounts Available
For information, or to place your order call
TOLL FREE 1-800-365-0439
VISA/MASTERCARD accepted

ST. MARK'S PRESS
2040 Westridge Drive
Wichita, KS 67203

CATHEDRAL RESIDENCIES
An Independent Living
Retirement Community



AFFORDABLE 1 BEDROOM & EFFICIENCY APARTMENTS

- Close to churches, banks & shopping
 - Full range of social activities and outings
 - Small pets welcome • 24 hour security
 - Rental assistance available for qualified tenants
- For Information Call (904) 356-5507 Ext. 458
601 Newnan St., Jacksonville, FL 32202
Sponsored by St. John's Episcopal Cathedral

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

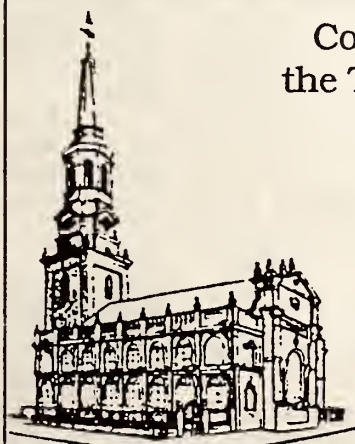
Embroideries
and Hangings

J. WIPPELL and COMPANY LTD.

1 Mill St. • PO Box 468, Branchville, NJ 07826
Phone: (201) 948-2134/2144

Two Hundred Years and Beyond

Conference on the Occasion of
the Two Hundredth Anniversary
of the Episcopal Church in
the United States and
the Ratification of
the American Book
of Common Prayer



CHRIST CHURCH,
WHERE THE EPISCOPAL
CHURCH WAS FOUNDED,
PHILADELPHIA,

OCTOBER 18, 19, 20, 1989

Subject: The past, present and future of the Episcopal Church in regard to its identity and purpose

Speakers: **The Most Reverend and Right Honorable Robert A. K. Runcie**, Archbishop of Canterbury
The Right Reverend James Hamilton Ottley, Bishop of Panama
The Reverend James A. Trimble, Rector of Christ Church
The Reverend John E. Booty, Ph.D., Professor of Church History, School of Theology, University of the South
Fredrica Harris Thompson, Ph.D., Academic Dean and Professor of Church History, Episcopal Divinity School

Registration Fee: \$30.00 for the Series. Tickets may be obtained by writing to Conference, Christ Church, 2nd above Market Streets, Philadelphia, PA 19106

Conserving the earth: Christians' business

For the good earth which God has given us, and for the wisdom and will to conserve it, let us pray to the Lord. Prayers of the People, Book of Common Prayer.

The sight—on TV—of sea otters and sea birds foundering and dying in the oily mess of the Exxon Valdez accident brought a sense of ecological horror that few such events have conveyed. Maybe it was because the disaster happened on an American shoreline and was lavishly covered by the media. But it hit us right between the eyes.

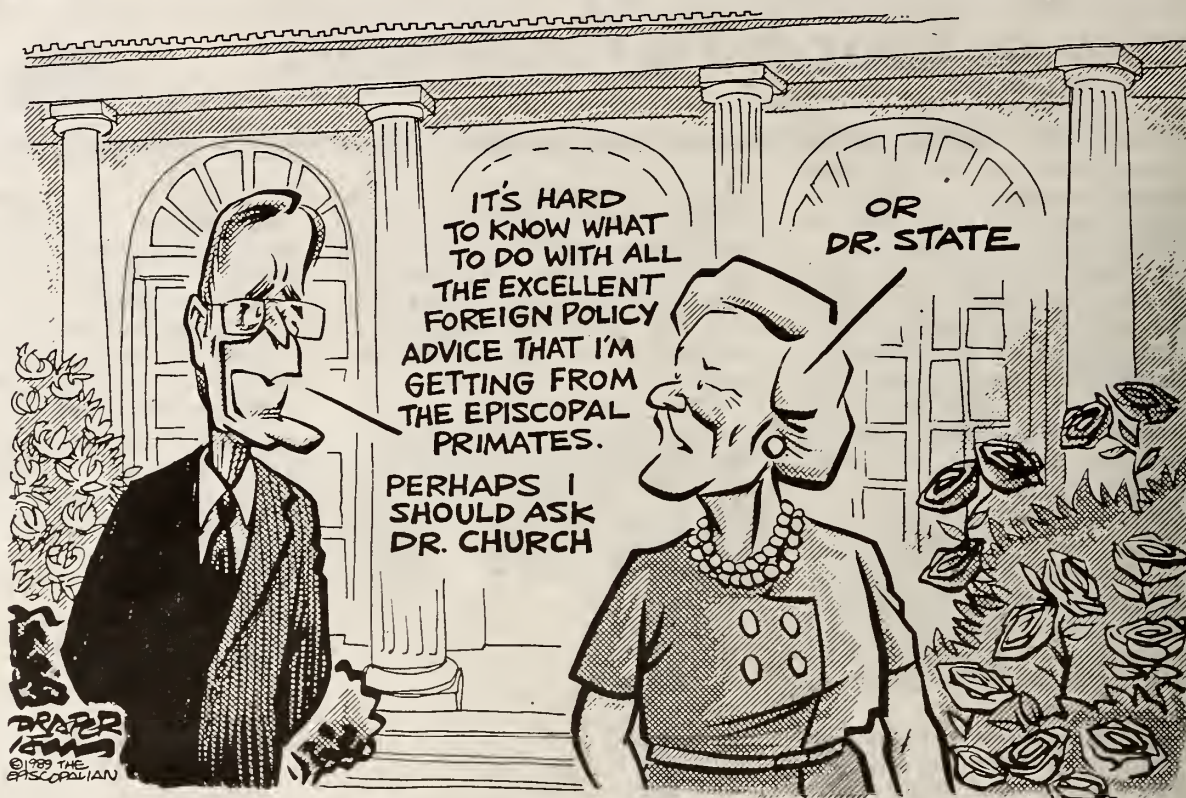
We should keep it in perspective, though. How much of our attention, for example, was riveted last August when 1,200 Bangladeshis died in floods, brought on in good part by another violation of the environment—deforestation and over-grazing in Himalayan highlands of India and Nepal?

Belatedly, the world is waking up to the realization that when God told Adam and Eve to "subdue" the earth, he didn't mean pollute it, poison it or turn it into a wasteland. And Christians are waking up to the idea that conserving "this fragile earth, our island home," is an essential part of good stewardship.

We should also be aware by now that the global family is in this together. Yes, we can be alarmed by the cutting and burning of the Amazon rain forest and its impact on the world's climate. But save some of that concern for the leveling of forests in our own Pacific Northwest.

We need to realize, too, that the way of life in industrial nations is a major source of environmental injury, in particular, global warming and ozone layer depletion.

The five hottest years in a century occurred in the 1980's; the seas are warming and rising; glaciers are shrinking and deserts are expanding. The cause seems to be the increasing release of heat-



trapping gases, carbon dioxide (up 0.4 percent a year) and fluorocarbons (5 percent a year).

In addition, 2 billion pounds of chlorofluorocarbons (CFC's), used in refrigerants and air conditioners, foam insulation and styrofoam cups and cleaning fluids, are produced every year. Measures are in the works to ban their production.

In the face of so massive a problem, what can an individual do? Conserve energy, for one. Energy efficiency rose by 24 percent between 1976 and 1986. Now we're regressing. Don't buy gas guzzler cars. Make no unnecessary trips in your

car. Keep your home cooler in winter and warmer in summer. Use china cups at your church's coffee hour.

We need to make demands on government leaders, too, to take action to curb acid rain, to support research into fuels and systems that produce electric power and transportation with less dangerous pollution.

And, as the Prayer of the People would have us do, let us pray to the Lord for the wisdom and the will to conserve the good earth.

YOUR VIEWS

So we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

She says we didn't clear record on Harris

Your attempt (April) to "clear up some misunderstandings" about Ms. Barbara Harris was misleading. With regard to Ms. Harris' lack of a college degree, you stated that "she passed the CLEP exam (College Level Examination Program), demonstrating the equivalent of a college education." No CLEP exam demonstrates the equivalent of a college degree; there are only a series of such exams in various basic introductory-level college courses. A student may generally be awarded no more than three college credits for each exam passed. No student, even one as brilliant as Ms. Harris, can earn the 120 credits needed for a bachelor's degree by this route.

As for "course work in Bible and theology at Villanova University," I think it only fair that you tell your readers how many credits you are talking about. My understanding is Ms. Harris earned a total of six credits in these areas. As a point of comparison, I am only a housewife with a liberal arts degree from a [Roman]

Catholic university, and I was required to earn 12 credits in theology, comparative religion and New and Old Testament exegesis, as were all my classmates.

Young men studying for the priesthood or ministry (two of my classmates became Episcopal priests) earned 36 credits in theology in preparation for three years of additional study in seminary.

As for your characterization of Ms. Harris' theological and moral positions as "prophetic utterances," I can only say that I have been reading her publications for a long time, and I would consider them something less than prophetic.

Patricia A. Chisholm
Huntingdon Valley, PA

Thanks for clearing the record on Harris

After many months you finally cleared the record regarding Bishop Harris. Thank you.

This reader believes that Bishop Harris, whose life has touched many human beings,

will be the instrument to make pronoun problems passe.

Let's not dismiss the opportunity to benefit from the faith of Bishop Harris.

Beatrice M. Kerner
Hollywood, FL

His objection to Harris was not her resume

Dorothy M. Parker's letter (April) was incorrect. My objection, delivered in the Prayer Book Society's behalf at Boston on February 11, made no mention of Ms. Harris' resume or politics, however regrettable these may be.

The objection referred only to an act of apostasy, to the breaking of communion and to a violation both of the universal tradition and of a particular church's constitution, all committed on that day by Edmond Browning.

T. John Jamieson
Chicago Chapter Chairman,
Prayer Book Society

Should all bishops have been Jews, too?

I have been bemused by

the argument that bishops must be male because Jesus chose males for his apostles. A cogent argument indeed. Let us carry it to its logical conclusion.

Besides being male, a candidate for bishop must have been born and raised a Jew and converted to Christianity as an adult. Further, the number of bishops shall be limited to 12, presumably to be allocated equitably among the Roman Catholic, Orthodox and Anglican Churches.

C. A. Philippe von Hemert
Philadelphia, PA

Attack was brought on by Spong's positions

One can sympathize, as I do, with the horror Bishop John S. Spong felt (April) when accosted by an angry woman at his wife's funeral; and one can concede that the bishop is a kind and decent human being without feeling obligated to share his vision of the church. Indeed, I feel compelled by conscience to disagree with his theological and social views which he is at pains to assert at every

available opportunity.

Self-styled liberals, when confronted with bad manners, or worse, on the part of groups whom they consider to be oppressed, are wont to excuse such behavior on the grounds that "root causes" need first to be resolved. I suggest that the root cause of the ugly attack on Bishop Spong was the fact that he has in the course of his ministry denigrated everything from the unique divine sonship of Jesus Christ to traditional sexual morality.

The woman who visited her rage on John Spong needs our prayers. So, too, does he.

The Rev. David Apker
Oconomowoc, WI

Evangelism includes service and justice, too

David Sumner's definition (March) of "a personal relationship with Jesus" as "one in which we share our most intimate feelings and thoughts" should go far in enabling communication among Episcopalians. He goes on to define service to those in need as essential to personal relationship as well.

Difficult conflict? Long resolution

by John M. Krumm

The Episcopal Church is in conflict within itself. We ought not to exaggerate how much this is true, but the fact that two protests were made to the consecration of Bishop Barbara Harris in February—so far as I know, an unprecedented demonstration of disagreement—indicates that the conflict is here and does not seem likely to disappear.

What can we learn from the 2,000-year-old history of the church that may help us respond creatively and faithfully to our present situation?

That long history teaches us, first, that some conflicts take a long time to resolve. The controversy that arose about the nature of Christ, for example, and led to the formulation of the Nicene Creed was still a burning question in western Europe some 400 years after the Council of Nicea had met and presumably settled the matter. The conflict of the Reformation of the 16th century is still not resolved although important steps of agreement have been made.

It is premature to use words like "heretic" and "schismatic" in a debate that is going to continue for a long time. The late Chinese communist

leader, Cho En Lai, when asked to assess impact of the French Revolution of 1789 on the world, said, "It's too soon to tell."

Some conflicts, of course, have to do with the fundamentals of the Christian faith, and there can be no compromise on such matters.

I once heard a quotation from an unidentified Christian philosopher, and it expresses this point neatly: "When you take away from anything that which makes it something, what you have left is nothing." An important phrase emerged from Vatican II: "a hierarchy of truths." Some truths are essential if the integrity and identity of the Christian church are to be maintained. Is an exclusively male priesthood and episcopacy a truth of that importance?

This question leads to other questions which may be higher in the hierarchy—the truth and relevance of the Bible and tradition in the church's teaching and practice.

Fully aware of the conflicts that threatened its community and fellowship, the early church treasured these words, ascribed traditionally to the controversial St. Paul: "I plead with you then to live a life worthy of the calling you have received, with perfect humility, meekness and patience, putting up with one another lovingly. Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force."

Perhaps we can learn like St. Paul to speak of

those with whom we differ at least as "weaker brothers" (today we would add "and sisters"). That is not the most flattering way to think of those with whom we differ, but at least it preserves a sense of family identity and suggests that growth is possible. Will that help the church avoid separation and division in a world which needs the witness of a unity which can transcend deeply felt conflicts?

John M. Krumm is retired Bishop of Southern Ohio.

Why we are going to Fort Worth

by David W. Rawson

For over 20 years the Episcopal Church has watched the ascendancy of a theologically reconstructionist and politically liberal agenda.

The escalating conflict of these views diverts us all from our higher endeavors. Unfortunately, for historical reasons the structure of the Episcopal Church contains no such institution as a Supreme Court to oversee the equitable exercise of power by General Convention or church administrators in order to assure fairness toward minority rights derived under our historical documents and our guiding Anglican principles of scripture, tradition and reason.

Conservatives in our church are thus now perceiving many signs of discrimination and treatment as second-class citizens, such as intolerant personal attack or no longer being appointed or elected to church offices in representative numbers since the underlying nominating committees systematically screen them out. Liberal bishops withhold consent when parishes call conservative rectors. Conservatives are even invited to leave their Episcopal home if they don't embrace liberal policy—being offered a choice of forced conversion or banishment.

Well, traditionalists by nature don't like giving up their roots or their traditions of attending churches to which they have committed so much of themselves.

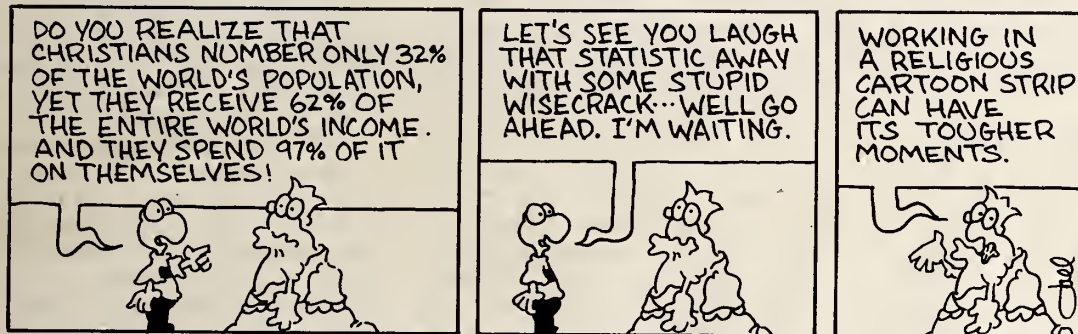
They are especially upset that General Convention in Detroit last summer expressly voted down the most basic guarantee of freedom of conscience and eviscerated the right of traditionalist clerics to invite sympathetic visiting bishops for sacramental purposes when their own diocesan has demonstrated hostility to their beliefs. A denial of such basic rights long embedded in the fabric of our nation and in our great Anglican tradition suggests a return to the mentality of the wars of religion.

Thus, with access to the Episcopal Church's administrative and legislative bodies substantially blocked and with no mechanism of judicial redress, [the Fort Worth synod June 1-3, convened by Evangelical and Catholic Mission bishops,] represents the last, best attempt to safeguard our traditions of freedom of conscience and worship. A lesson in modern church tactics has been taken from the very successful "Philadelphia Eleven," and this is buttressed by the strong theological support of a critical mass of Episcopal and other Anglican bishops.

Doing their best to avoid undesirable schism, but knowing after Detroit that only in a modified institutional framework can free exercise of traditional Christian belief be guaranteed, the delegates to Fort Worth will consider an extraordinary solution to match the assault upon their religious freedom: formation of a non-geographical 10th province within the Episcopal Church to give expression to traditionalist values and mission and, failing acceptance of this by the Episcopal hierarchy, then formation of a 28th province of our Anglican Communion to preserve the heritage of faith in this most unorthodox American branch of the church.

David Rawson is an ECM member of Berwyn, Pa.

Pontius' Puddle



Thanks for making it available.

How about printing another definition that includes hearing God's call to change the structures of our society which cause hunger, nakedness and crime? We who confess as Lord one executed by the social institutions of the day [have], in the coming Decade of Evangelism, a message to proclaim in words and in deeds of service and justice. Each without the other two is weak.

The Rev. A. Wayne Schwab
Evangelism Ministries
New York, NY

Column on 1928 BCP underestimates kids

Does Harry Toland really mean that the liturgy should be at the 12-year-old level? Are we all to hasten into a second childhood?

I have spent my adult life in college and high school teaching. The aim in this community is to stretch the children. Shakespeare, Chaucer, Milton, and Spenser are not strange names to them. Nor are they to our grandchildren, who go to the ballet

and are exposed to theater and classical music. Even grandparents should not underestimate children. To do so is to risk shortchanging them.

Our parish uses Rite 1 and the 1928 BCP for Morning Prayer. The children have responded well.

Charles O. Aschmann, Jr.
Hastings-on-Hudson, NY

Endowment funds do represent stewardship

The title of the article on page 5 (April), seems to have turned things backward—"Even with a large endowment, stewardship is essential." It would have been better to leave out the word, "even."

Stewardship involves the people of the past as well as the people of the present and the future. A large endowment represents the labor of people in the past who have given with good faith that their contributions would be well managed. Those in the present who contribute to an endowment presume that their earnings will provide for the church in the present and

will help sustain its activities in the future.

Eugene Guazzo
Chaptico, MD

Animal rights needed on 'factory farms'

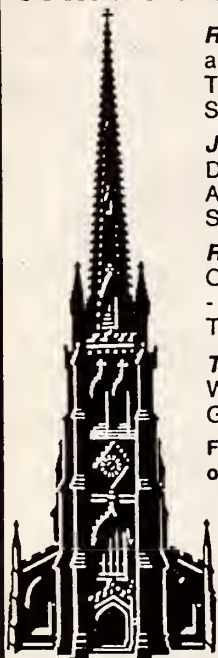
I was pleased at the article of Christine Dubois (April), but she saw animals in a zoo, not in their own habitat.

Animals have a greater place than that, and we humans are in a position that demands that we protect them—not only pet them, but actively prevent human cruelty.

The worst practices against animals are on the factory farms, where calves and chickens and other animals are frightfully caged in crowded and painful conditions all their lives; [against] the fur bearers, caught cruelly in steel traps where they lie for days in pain and deprivation; and in the laboratories which treat animals like tools and deliberately inflict torture. These [practices] are real, not imagined, and they increase as managers and scientists see financial increase.

Sister Jane Patricia
Amherst, MA

TRINITY JOURNEY PROGRAM 1989



Russian Orthodox Monasticism - New Valamo (Finland) and Nine Monasteries and Convents in the USSR, June 2-18, The Rev. Dr. William B. Green, Episcopal Seminary of the Southwest, Guest Lecturer

Journeying with Julian - Seminars on the *Showings* of Dame Julian in Norwich, England and Visits in the Norfolk Area, July 31 - August 11 - Dr. Ellsabeth J. Koenig, General Seminary, Guest Lecturer

Russia 1000 - Ecumenical Encounter with the Russian Orthodox Church in Leningrad, Moscow & Odessa, August 21 - September 3 - The Rev. James C. McReynolds, Director, Trinity Journey Program

The American Way of Religion - Amish Country & Colonial Williamsburg, October 9 - 14 - The Rev. Dr. W. Roland Foster, General Seminary, Guest Lecturer

For free brochure call the Christian Education Office (212) 602-0755 or write:

Trinity Journey Program
Parish of Trinity Church
74 Trinity Place, New York, NY 10006

TRINITY CHURCH
IN THE CITY OF NEW YORK



Primates

Continued from page 1
minister in the future."

The primates rejected this suggestion, saying it was neither practical nor theologically appropriate as it would have the effect of questioning the validity of a woman bishop's consecration. At the same time they acknowledged that "some Anglicans will feel unable to recognize the validity of ordinations presided over by a woman bishop."

The concept of "parallel jurisdictions," where within a jurisdiction one bishop would favor ordaining women and another oppose it, was rejected by the commission. The primates emphatically concurred, saying this would "jeopardize the role of the bishop as the symbol of unity."

The primates encouraged exploration of an "episcopal visitors" scheme whereby a male bishop might be called upon to perform episcopal functions in places which could not accept a woman bishop. But they offered a caveat. Though the commission suggested the "episcopal visitors" proposal passed by the General Convention of the Episcopal Church in 1988 might be "looked at sympathetically," they noted it has been "criticized by both those in favor and against the ordination of women within the Episcopal Church of the U.S.A. in the form in which it was passed. . . . However, such a proposal should be flexible as there is believed to be support for its development which would meet some of the objections that have been raised on either side."

The commission recognized that controversy concerning women's ordination will remain before the church for some time and said legalistic notions of individuals and groups being "in communion" or "out of communion" with one another are "insufficient."

"A real degree of authentic communion is entailed from the common recognition of baptism among separated churches. It follows that no province or individual bishop, still less priest or lay person, can meaningfully declare themselves to be cat-

egorically out of communion with another province or bishop," the report says.

Visits by women priests and bishops were considered by the commission as "particularly desirable where provinces have decided against the ordination and consecration of women or have yet to resolve the matter."

Though the ordination of women has particular interest in some provinces of the church, it was not the dominant issue on the primates' agenda or on their minds and hearts. Central to their discussions were issues of social justice and opportunities for evangelism.

The primates released a four-page statement that reflected their views on situations in which they live and minister. As part of their statement they:

- denounced Israel's handling of the Palestinian uprising;
- commended the appointment of a high-level delegation to Namibia;
- noted their deep distress at the "massive presence" of the South Africa Defense Force in northern Namibia;

- outlined a process toward stability in South Africa, including lifting the state of emergency and the acceptance of a bill of rights;

- deplored the "Contra" war in Nicaragua, "a war financed and sponsored by people sitting in the safety of foreign capitals."

"This is not my mother tongue, but I think it is right to say that we are 'limp rags,'" said one African primate as the meeting drew to a close. Their daunting schedule had the primates in motion from 7:15 a.m., with worship, often through to 11 p.m. or later with meetings and other events. They moved quickly from small group to plenary and meal to meal, with the Bible study and worship the anchoring events of the day. Some expressed regret that there was not more time for those "conversations around the edges" when a great deal of business is done.

Barbara Braver is information officer for the Episcopal Church and attended the Cyprus primates' meeting.

Alaska

Continued from page 1
donation to cover increased utilities costs. Residents take turns answering the phone and have established a message system for each other.

Cordova, like Valdez located on Prince William Sound, and Kodiak, on Kodiak Island in the Gulf of Alaska, face different problems. Both depend almost entirely on the fishing industry. Not inundated by job seekers, they are virtually empty because all boats are out working desperately to contain the oil.

"It looks like the middle of the seine season," said a friend to Diane Tickell, rector of St. George's Episcopal Church in Cordova. The few persons not out in the boats have time to worry about how to pay for the boats, home mortgages and children's college tuitions if the fishing industry collapses. The herring season has already been canceled, and no one knows whether the halibut caught in May or the market for them

will be healthy.

"We wonder what our Christian response is to this tragedy. I've been preaching a lot about it," says Herbert McMurtry, rector of St. James-the-Fisherman Episcopal Church in Kodiak.

Sadness born of an uncertain future pervades all three communities. But in true Alaskan spirit, the people are not giving in to sadness. Cordova recently celebrated Prince William Sound Day with singing, poetry reading and speeches expressing their love for the sound. A group of women has formed "Sound Love" to help children and adults share their grief together and to send messages of support in boxes of supplies sent out to workers on the boats.

The oil spill is like the death of a loved one. People keep their heads up and go on with what must be done, but then something recalls it, a picture triggers the memory of what used to be. And the tears return.

Sally Fairfield is editor of *Alaskan Epiphany*, newspaper of the Diocese of Alaska.

SAINTS' TIES

We sell lots of them
In ones and hundreds
People feel good wearing them
Churches feel good about them
They promote the Church and raise funds
We want you to feel good too so act now!

In stock (Navy) Sts. Andrew, George, James, John, Luke, Mark, Paul, Peter, Philip, All Saints, Christ Church, Trinity & NEW EPISCOPAL TIE - See how little they cost:
1-3 US \$14 each, 4-9 \$13, 10-24 \$12, 25-49 \$11 Incl. mail.
Write for larger quantity discounts.

Also Custom Ties, Blazer-Tippet Badges, English Hand Painted Shields for Churches & Colleges
Color Brochure Available

Please note our NEW ADDRESS:
THE HERALDIC COMPANY INC.
100 THE EAST MALL, UNIT 10
TORONTO ONTARIO, CANADA M8Z-5X2
TEL: (416) 252-2345 or FAX: (416) 252-0443
Mr. TONY DAWKINS - Mr. BRIAN POWELL

ST. DUNSTAN CHURCHCRAFT
by
A. Edward Jones Limited
of England

SILVERSMITHS AND CRAFTSMEN IN METAL

Established 1902

We make the highest quality Church Silver and Metal Work including Altar Crosses, Chalice, Ciboria, Vases etc. Custom made or to your own design.

CATALOG, DRAWINGS, AVAILABLE FROM
A. Edward Jones Limited, St. Dunstan Works,
Pemberton Street, Birmingham, England.
Incorporating Blunt & Wray of London

YOUTH MINISTER NEEDED

Southeastern parish seeks a full time youth minister. Undergraduate degree with experience in youth related field preferred. Job description available on request. Send resume by July 15, 1989, to St. Paul's Episcopal Church, 212 N. Jefferson St., Albany, GA 31701

QUALITY CHURCH SUPPLIER Write or call for information

JRE J. R. EVANS & CO
209-683-6715
Box 2083 Oakhurst, CA 93644

Personal Professional Attention
to All Your Church and Clergy Needs

BED & BREAKFAST HAWAII STYLE

Experience the splendor of the Hawaiian Islands without high costs and crowds—write: AKAMAI BED & BREAKFAST, 172 Kuumele Place, Kailua, Hawaii 96734 or call: 1-800-642-5366. 50/nt; 300/wk; 900/mo.

Why Episcopalian?
'Anglicanism'

A ten-day programme of eminent speakers, historic English liturgies, pilgrimage, study & fun. Fine English cooking. For laity, seminarians & clergy of the Episcopal Church.

OXFORD
July 2 - 12, 1989
Spaces still open!
(bursaries available)

For information call
011-44-865-513117
or write to:
Anglican Studies Summer Seminar
1, Canterbury Road
Oxford OX2 6LU
U.K.

MISSION'S SAFARI

Experience God's wonders in East Africa.

- Dynamic warmth of emerging African Church
- Exotic beauty of African wildlife
- Hosted by a diocese • Guided by professionals
- Meaningful and affordable

African Team Ministries
Box 115, Sierra Madre, CA 91024
Telephone: (818) 405-0843

TRAVELING ABROAD? Discounts of 10-40% also available. Call (818) 405-0843

Know someone who should be reading this issue?



Give a Subscription
... or pass this coupon on to that someone!

☐ 1 YEAR \$6 ☐ 2 YEARS \$11
Add \$5 per year for foreign postage.
MAIL COUPON WITH PAYMENT TO:
THE EPISCOPALIAN
1201 CHESTNUT STREET • PHILADELPHIA, PA 19107

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
PARISH _____ DIOCESE _____

Chapel at Sanders' Point completed

by Carol Taylor

Bless, oh Lord, these hands joined together
to Your service
For You have called each of us
to this chapel project
Give us we pray
strength...when we feel weak
patience...when we feel frustrated
wisdom...when we feel confused
confidence...to know that You are
with us

Above all else, oh Lord
Open our hearts and minds
To be filled by Your Holy Spirit
That together in love
And with the skills You have given

We may help to complete a masterpiece

The outdoor chapel at Trinity Center
For Your honor and glory
May our work this weekend
Help all those who enter this special place
Come to know and serve You better.
In Jesus name we pray, Amen.

Truly, prayer and love were lifted up to God's glory on April 21-23 at Trinity Center by youth from across the diocese.

That Friday evening, 65 young people who freely volunteered and wanted to be a part of building the Outdoor Chapel, gathered to complete the benches and adorn the outdoor grounds with their love and skill. They came together and worked with a theme of our hope for the weekend which was "When love and skill come together....expect a masterpiece." "To our joy and thankfulness the chapel was



CEMENT MIXERS par excellence were Dan Loughlin and Jalyne Parsley in their special effort to help complete the Sanders' Point chapel.

completed and indeed, a masterpiece we offer up to our Lord.

After preparation on Friday for our project, the youth were graciously hosted by parishoners of St. Andrew's, Morehead City, in their homes. We are thankful for all those individuals and families who greeted and warmly extended love to youth and adults over the weekend when we arrived at times quite tired and dirty from our labors. Thank you for your part in the project.

On Saturday, the youth and advisors woke up early, arrived back at Trinity at 8 a.m. and were ready to work. The next 9 hours were a sight to behold!

Everyone was assigned to a work team led by youth leaders and adults. The team leaders were Francis Johnson; Bob Wright; Edmund Knott, youth coordinator; Mike Pridgen; Jimmy Taylor; John Hill; Jason Metteler, youth coordinator; Dick Griswald; Stephen Turley and Tommy Koonce.

We had a transport team, bench construction team, concrete mixing team and site preparation team digging post holes for the benches; and, of course, a refreshment team. Youth focused all day on their team assignment. As each step in building benches happened, each team was ready to respond to its task as part of the whole process. It was an incredible sight to see each group joyfully, earnestly and with lots of hard work extended, complete the project. The spirit of commitment, team work, love and skill abounded throughout the day. As the benches began to take shape, those with free hands cleared brush from the point and raked the site and path and lovingly adorned the chapel with their creation. A foundation was also laid for a baptismal font which was given by Christ Church, Elizabeth City. The day wound down and much to our amazement we were through at 4:30 p.m.. Seating complete for 100 lay before us.

Saturday evening was a time of relaxation and fellowship. We enjoyed a musical and dance performance by a group of youth from the "Mercy Ship", a medical missionary ship in port in Morehead City.

Sunday we gathered and had a worship service all seated on the benches. It was beautiful to share in the

masterpiece which we all had been called to share in together. We were able to share our feelings about the experience and it was quite moving for our community to witness the Spirit of God so alive in our lives and work.

There were many people who made the project possible. Many thanks go to those who gave donations to enable the materials to be purchased. We went over our goal which will give us resources to purchase path lighting for the chapel. Thanks to the many churches and individuals who gave to the project in money, housing, food and time for the chapel to be completed.

A special thank you goes to Powell Bland of St. Timothy's, Greenville, who served as project coordinator. He organized and planned the project and brought us together in an organized fashion to complete the task. We are grateful for his leadership. Stephen Turley, St. Andrew's, Morehead City, provided the architectural plans and housing coordination, Chris Mason organized the fund raising and Joe Cooper worked with us in the design planning. Many hands and heads and hearts were involved in the chapel and we are grateful for all the work done by many.

The Outdoor Chapel at Sanders' Point is complete and there for all to enjoy. Next time you're at Trinity Center take time out and reflect upon God's creation which lies before you on Bogue Banks.

Thanks be to God for the ministry of our youth in the Diocese of East Carolina.



A FEW FINISHING TOUCHES (photos by Carol Taylor)

Happening is a weekend of fun, caring and love

by Cookie Cantwell

Happening #13 was held at Trinity Center on March 31-April 2, and the experience was incredible! Alison Kafer, New Bern, served as rector for the weekend and her ability to lead was quite evident. Alison is a soft spoken yet articulate young lady who thinks deeply, serves willingly and loves other people abundantly. All of the lives of the people who attended this happening were greatly touched by the outstanding leadership of Alison.

Dan Loughlin, Fayetteville, served as the Head Gopher for the weekend. His job was to make sure that all equipment and supplies were ready before they were needed....not an easy task when 76 people need things. Dan, also, is a mighty terrific person. His quiet strength and gentle understanding are two of his greatest qualities.

Both Alison and Dan are caring

people who perceive the needs of others. They worked well together to lead a super staff into a caring community to help nurture candidates. With high school students and adults who work with youth from throughout the diocese, a fun, caring, loving weekend was shared. Now, we all hope to take that love of Christ out into the world.

The next Happening will be October 20-22, at Trinity Center. Harris Vaughan, Edenton, will be the rector and Meghan Tayloe, Washington, will serve as Head Gopher.

Happening is designed for second semester 9th graders-12th graders. Remember, adults can apply to be a "Geritol", an adult who goes through the Happening weekend as a candidate. Please send your applications in soon because the weekend is filling up. If you have any questions or need further information, please call Cookie Cantwell (919) 763-5910.

'All the love floating around Trinity Center was amazing'

As rector of Happening #13, I am going to summarize the Happening weekend for all the readers of *CrossCurrent*.....a formidable task, to say the least....I must admit I don't know where to start....simply, the weekend was wonderful....just thinking about it makes my heart ache and giggles seem to slip out of the corners of my mouth....as the weekend progressed, the staff and candidates just seemed to grow together naturally....and the love----gosh, all the love floating around Trinity Center that weekend in April was amazing....we learned to accept each

other as people----individuals who had the capacity to unite as a whole---- masks were dropped and friends were made....many tears fell Sunday afternoon at closing and thinking about my last Happening was definitely a sad thought.... but I believe that the weekend ended on a positive note---- we all shared the love of friends, the love of ourselves and the love of Christ----and all of that love didn't end on that sunny April afternoon a few weeks ago.

Alison Kafer,
Christ Church, New Bern

Every woman needs an up-to-date will

by Glenn K. Richards

On the average, women live longer than men. In fact, they live more than seven years longer than their husbands of the same age. Because women earn more money of their own today than ever before and successfully invest it, they have assets of their own to leave to family or loved ones.

When you add this to what married women receive at the death of their husbands, there is no way a thinking woman will leave the disposition of her property to the state. She will decide to make a will of her own.

Like men, most women do not have valid wills. Many church women who are thoughtful and careful about their giving overlook the importance of

having up-to-date wills. But most charitable bequests to charitable causes in this country come from women; therefore, it is appropriate to remind church women of this responsibility.

If you are a woman, your will can make a big difference for your family and for the causes you believe in.

Influencing others

Besides the impact your own will can have, you may play an important role in urging your husband or other family members to have their wills drafted. In many families, it is often the woman who recognizes the need for such planning and urges her husband to arrange for a legal will at the same time that she makes her own.

"What would become of the children if something happened to both of us on a trip?" she may wonder aloud. "Shouldn't we have wills so we can be sure they are taken care of?" Sometimes the need is even more apparent where

there are no children, and the heirs might be remote, even, unknown.

Advantages of having a will

•You can be sure your estate will be distributed as you wish.

•You can name your own executor or executrix.

•You can name guardians for your minor children.

•You can bequeath more to an especially dependent relative.

•You can establish a trust fund so that a dependent can have regular income without money management worries.

•You can include a bequest for the work of the Church.

If you have not made a will or reviewed an existing will lately, you can do so with some practical help from the booklet we are providing on request, — **37 Things People 'Know' About Wills That Aren't Really So**. It will be sent to you without obligation.

Book review

Don't count to ten, count to fifty

**50 Fun Ways to Fight Fear
(and Win!)**

By Diana Darcy

\$2.95 ppd, 55 pages

be turned around with its help.

This book is rated G for Great. Great for everyone of all ages, and can be ordered by writing to 50 Fun Ways, P.O. Box 818, Andrews, N.C. 28901.

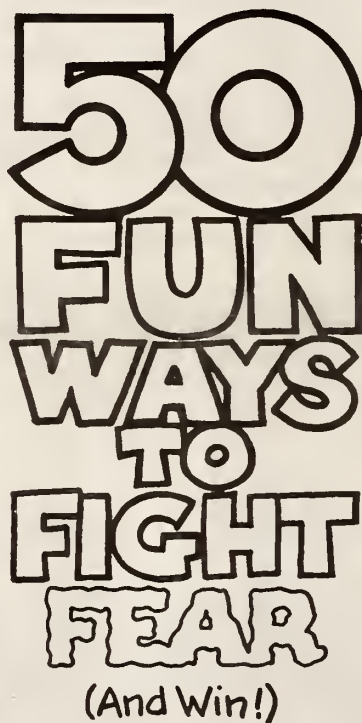
by Christina B. Branson

Everyone has heard of "counting to ten" when life becomes too stressful. Well, forget it. Count to fifty instead — "50 Fun Ways to Fight Fear (and Win!)"

Even if you are too angry or sad to read, the illustrations alone are appealing enough to lift your spirits and before you know it, you'll be inspired by the message and refreshed.

There are so many good ideas in this little package, simple suggestions and solutions that it's a comfort to carry around all the time. Life's annoyances occur unexpectedly and Fun Way #16 says "there is an outfit you can wear to protect you in all the Battles of Life." (Ephesians 6:11) Having this little book, reading it, referring to it, and following Diana Darcy's advice can only "brighten your life." Fun Way #32 says "Jesus Christ is 100% light...It's great to know that dark thoughts can't hold a candle to that LIGHT!" John 12:46).

Although the title says 50 Fun Ways to Fight Fear, any negative emotion can



Holy Alliance *con't from page A*

the Holy Spirit in the love, hospitality, creativity, and good will of His servants, the bishop and members of the Diocese of East Carolina of the Episcopal Church including most especially the rector and members of Grace Episcopal Parish, and — above all — for the sake of the Gospel of our Lord Jesus Christ, we enter into this relationship with the prayer that our common worship, life and witness may be to the glory of God and the salvation of souls. In the name of the Father, and of the Son and of the Holy Spirit, Amen.

The Diocese of East Carolina is the recipient of two Awards of Excellence from the Polly Bond Awards of The Episcopal Communicators, for excellence in church communication (*Cross-Current*).

Clergy register

Ordinations

H. King McGlaughon will be ordained to the diaconate on June 10 at St. Anne's, Jacksonville.

The Rev. Rebecca H. Blair will be ordained to the priesthood at St. Stephen's, Goldsboro, on June 28.

Appointments

The Rev. Richard W. Warner, Jr. is now rector of St. Jame's, Shallotte.

----- CLIP AND MAIL TODAY -----

To:
Director for Stewardship Development
Diocese of East Carolina
Post Office Box 1336
Kinston, North Carolina 28503

() Please send me a free copy of

"37 Things People 'Know' About Wills
That Aren't Really So"

I understand there is no obligation.

Name _____

Address _____

City _____

State _____ Zip _____

Diocesan Calendar

June

- 4 Bishop visits St. Paul's, Greenville
- 6-10 Explorers I, Trinity Center
- 18 Bishop's visit to Christ Church, Elizabeth City
- 18-23 Senior high conference, Trinity Center
- 21-24 Christian education, Trinity Center
- 23 Dedication of Outdoor Chapel at Sanders' Point, Trinity Center
- 25-30 Camp for handicapped, Trinity Center
- 26 Clergy salary study, 10 a.m., Diocesan House

July

- 1-4 Guest session, Camp Trinity, Trinity Center
- 5-11 Discoverers, Camp Trinity, Trinity Center
- 13-19 Explorers II, Camp Trinity, Trinity Center
- 21-27 Discovers II, Camp Trinity, Trinity Center
- 29-4 Explorers III, Camp Trinity, Trinity Center

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

St. Mary's, Burgaw

A small but vital church with a sense of mission

by Bobbie Marcroft

Christmas was only a month away then the cornerstone for St. Mary's Episcopal Church was laid on West Wilmington Street in Burgaw. The year was 1908. Pender County had been carved out of New Hanover County twenty-seven years earlier and named for the youngest major general in the Confederate Army, William D. Pender, who fell at Gettysburg at the age of 29.

Burgaw hasn't always been Burgaw. It began as Cowan, then was changed to Stanford, but just north of town a stream rise that appeared on Collett's map of 1770 as Bargaw Creek. Five years later on another map, it's referred to as Bergaw Creek. The town, Burgaw, appears on an 1861 map and in 1879, the General Assembly changed the name from Stanford to Burgaw and incorporated the town. But Burgaw has always been the county seat.

And the members of St. Mary's, though small in number, have always been determined to have a church. There were only a dozen in the congregation when the parish was founded in 1907 by the Reverend Thomas P. Noe, following the instruction of Bishop Robert Strange who was then rector of St. James Church in Wilmington.

The site on West Wilmington Street was purchased and the property deeded to Bishop Strange, William Calder and John W. Atkinson, trustees of the Diocese of East Carolina, with the stipulation that unless an Episcopal Church was built there within five years, the property would revert to the original owners.

A Grand Day

From the Mission Herald (which in 1909 cost 50¢ for a year's subscription) is this account by a Wilmington Star reporter:

"Most fitting and impressive services were held in Burgaw yesterday, November 24th (1908) when the cornerstone of the new St. Mary's Protestant Episcopal Church was laid in the presence of a very large and interested audience of citizens of Burgaw and the adjacent country including a goodly delegation from Wilmington.

A sumptuous dinner was served on the church grounds at noon to the many visitors and citizens present and all the wonted hospitality of the people of Burgaw was displayed to the great delight and pleasure of the visitors."

It was a grand day.

Services were held monthly at first and St. Mary's shared a priest with St. Philips of Southport, St. Thomas of Atkinson as well as All Souls in Northwest and St. Philips at Thomas Landing. By the late 40's, services were being held every Sunday, twice by the priest-in-charge and twice by lay readers from Wilmington.

A parish house was built during the 60's and a church school formed which lasted until the youngest children reached teenage. During this time, St. Mary's licensed its first lay reader.

In the autumn of 1973, Bishop Hunley Elebash assigned the Reverend Edward T. Small as priest-in-charge of St. Mary's. The Reverend Small had retired after 16 years as rector of Church of the Good Shepherd in

Wilmington. It was a happy choice which brought new life and hope to the little parish, and during his tenure, several communicants were added to the church rolls.

Little white church in trouble

By 1975, it was obvious the little white church with the bell tower could no longer be brought up to standard. The walls had settled and cracked because of problems with the foundation and the land itself. It was difficult to heat, impossible to cool and the belfry tower had become home to families of pigeons who frequently invaded the church proper. It was decided a new building was the only answer.

There were 49 on the parish roll when St. Mary's began the program for a new church. Pledges were solicited from the communicants and gifts were received from friends. A flea market proved so successful it's now held twice a year and is the main money raising project of the parish. When loans were negotiated, one from the Episcopal Foundation and one from the Episcopal Church Building Fund, it became possible to begin construction. That's when things really began to happen.

The new St. Mary's Church would be built on South McNeil Street—on a lot given by a Burgaw developer. When the general plan was agreed upon, a Wilmington architect offered his services. The husband of a member

offered to clear the site. Another non-member offered to furnish the plumbing. Two members served as contractors with a superintendent hired to oversee the work. And the entire congregation gave of its time, talents and labor to the new church.

Somethings old, somethings new

Much of the old church came to the new. The triple stained glass memorial windows, the altar, the bishop's chair, lectern and pews. The pulpit was new—a special request of the Reverend Mr. Small who had preached from the lectern in the original church.

Since the dedication of the new building in May, 1978, a spacious parish house with ample facilities for many activities has been added. To the rear of the side yard, on a raised brick platform, is the bell that once hung in the tower of old St. Mary's.

St. Mary's Church in Burgaw is a small but vital church whose spirit is reflected in the words of one parishioner: "There is enthusiasm and a sense of mission that attest to the fact that we are led by the Holy Spirit. After years of struggle in inadequate facilities, faced with the possibility that the church might be disbanded, we are certain that our present undertaking is the will of God. Our efforts have been blessed and we pray for God's continued blessing on us and on those who come after."



THE TRIPLE WINDOWS in St. Mary's are from the original church and given in memory of Dr. William B. Ennet, by his wife and daughters.
photos courtesy of St. Mary's



"EXCELLENT MUSIC was furnished during the day by the Italian Band from St. Helena Colony." The services for the laying of the cornerstone were conducted by the Masons.

The Bishop's letter

A week or two ago, I took part in the celebration and blessing of the marriage of one of my wife's nieces in Atlanta, Georgia. Twenty-eight years ago almost to the day I had officiated at the wedding of my wife's sister and her husband, parents of the present-day bride. How quickly, for me at least, the bride and groom of twenty-eight years ago had become parents of the bride. I watched the bride come down the aisle and I thought about the fact that the roles you and I are called upon to play in this drama called life are always changing; the rites and ceremonies remain the same. Thank God for the rites and ceremonies that comfort us, or gladden our hearts as we celebrate the milestones in our lives.

I think of my son's wedding at Nags Head a few short months ago, and about how much downright fun that wedding was. I look at the

family pictures taken at that wedding and laugh out loud. We have always been like most families when the pictures are taken; the youngest are on the front row and the eldest are at the top. I was the baby of our family, so I occupied the front row for many years. Gradually I inched my way upward, until suddenly, while the pictures were being taken at my son's wedding it dawned on me that there was no one behind me. I had become father Abraham, patriarch of the tribe.

How does it feel to be a twenty-five year old trapped in a fifty-eight year old body still trying to hit a golf ball decently which is something I have been attempting without success the past forty-eight years?

IT FEELS GOOD!

It feels right to have been infant, child, teenager, bridegroom, father, grandfather, deacon, priest, bishop. It feels right to have

been priest, in small town, in suburbia, in downtown, and to be bishop now. As the Bible says, "For everything there is a season, and a time for every matter under heaven." I find the pattern of life comfortable; the changing roles are ones to be embraced, not feared.

I find my present role as bishop to be both joyous and energizing. God has given us a full plate of responsibilities and cares and a fuller plate of blessings. I am surrounded by caring clergy, caring laity, caring staff. God has given us much to do, and the means with which to do it. I desire nothing more.

What makes me angry, or as they say in northeastern North Carolina, what makes me ill? Apathy and indifference. The fact that so many in middle class America live as if they desire nothing more than a flat brain wave where life is pleasant and untroubled. Well,

the world is not pleasant and untroubled. And to live in our middle to upper class ghettos and not strive to serve in the name of Christ is to not know God. To use the church as a personal spiritual filling station that has nothing to do with the needs of the world and to turn our rector into a chaplain to the Establishment is to not know God. I find people passionate about A.C.C. football, and maniacal about A.C.C. basketball. I hope to spend the rest of my days helping people become more passionate about the knowledge and love of Jesus Christ, and about poverty and injustice and hunger and the environment and peace.

Frederich Nietzsche once said that people are not believers anymore, because the believers have forgotten how to sing. Join me in singing the greatest song of all; the song of discipleship and service to Jesus Christ.



IMPORTANT IN THEIR ROLES as acolytes in the celebration service of Shepherd's Staff having been awarded a Jubilee Center certification, were Darius Ellegor and Javon Slade seen here bracketing the center's standard prior to the service at St. Mary's Church, Belhaven.

photo credit—Valerie Anthony



PARTICIPATING CLERGY and members of the board of Shepherd's Staff gather with Bishop B. Sidney Sanders. Left to right: Rev. Tom Hollis of the Methodist Church, Belhaven; Rev. Mike Isbell, First Christian Church, Belhaven; Bishop Sanders, Bishop Brady Martin, Pentacostal Church, Pantego; and Rev. David Brooks of the Belhaven Missionary Baptist Church.

Jubilee Center designated

by Valerie Anthony

The Shepherd's Staff in Belhaven has been designated by the Episcopal Church, a Jubilee Center. This national honor was awarded during a summer ceremony at St. Mary's Church, Belhaven.

The Shepherd's Staff was organized in 1982 by churches in the Belhaven area. Volunteers provide care and support for many eastern Beaufort County citizens.

The mission of the outreach program is multi-faceted. The Crisis Ministry, located in the Shepherd's Staff office, provides food, fuel, and social intervention resources for families in need; transportation to medical facilities and social service appointments;

counseling services and crisis intervention.

The Jubilee Center designation will enable the ministry to improve services to the community through spiritual and physical means, said church officials (Shepherd's Staff was recently notified that it had been given a grant from the Coalition on Human Needs.). Nitsiki Kabane-Langford, a native of Soweto, South Africa, and a member of the Presiding Bishop's staff for Jubilee, presented the Jubilee Center certification.

Area ministers and lay people participated in the celebration service which was led by Bishop B. Sidney Sanders of the Diocese of East Carolina.

Valerie Anthony, a member of the board of directors at Shepherd's Staff, is a member of Zion Church, Washington.

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary Purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include old address label, with the zip code. Send to: *CrossCurrent*, 25 South 3rd St., Wilmington, N.C. 28401.

Training retreat slated for volunteer chaplains

A training retreat for volunteer chaplains will be held by the North Carolina Department of Correction area chaplains at Trinity Center, November 30 to December 2, for chaplains of the Eastern Area. The retreat is also sponsored by the Prison Commission of the diocese.

The purpose of the retreat is to provide

annual training for volunteer chaplains, to establish relationships between chaplains and their supervisors, and to focus on the meaning of Advent as it relates to inmates and those who work in Corrections.

For further information contact Ollie Toomey at (919) 735-5396.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

The EPISCOPALIAN: *CrossCurrent* is published monthly by The Episcopalian, Inc. (ISSN 0012-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

Parties for prison inmates serve as link to outside

by
The Rev. Middleton Wootten, III

A birthday party in prison? At first, some inmates thought it was a joke, but they came to check out the hoax. Actually, it is part of a new prison ministry project initiated by Dr. Jo Ann Bell.

Bell, a parishioner at St. Paul's, Greenville, is completing her first year of study toward the diaconate. For over four years she has been a regular participant in Yokefellow, a listening ministry, at Eastern Correctional Institution in Maury, North Carolina. This past year, Bell organized Project Angel Tree at St. Paul's. Over thirty Pitt County children received Christmas gifts from their incarcerated parent with a shopping assist from church members, as a result.

Bell read about the birthday party ministry in *Community Programs*, a publication of the Family and Corrections Network. She contacted civic organizations and churches asking them to sponsor the birthday party for one month of the year. Response was hesitant, probably reflecting the ambivalent and fearful attitudes much of society holds toward prisoners. Finally, with enough groups committing to \$75 for the purchase of cakes and ice cream and agreeing to send a few volunteers to host the party, the ministry was able to begin.

With over 400 inmates housed at Maury, if the birthdays are distributed evenly throughout the year, over 30 inmates will be eligible to attend each party. Working closely through the auspices of the chaplain's office, each inmate is invited, receives a birthday card, refreshments, and coffee.

Some of the inmates' families remember their birthdays, but for many the party is the only celebration of the passing of another year. The image of toughness is difficult to

maintain for a few of the inmates while singing "Happy Birthday" and eating ice cream and cake. One inmate wrote a letter of profuse apology to the Rotary Club which sponsored his party, because he was pitching for his softball team and had to miss the festivities. In addition, practically every inmate thanked the sponsors and noted how nice it was to know that "someone on the outside is thinking about us." One inmate noted: "In seventeen years on the state, this is a first!"

The parties serve several purposes. First and foremost, they provide recognition and appreciation for inmates as individuals--something the prison system can not do. They also serve as a link between inmates and those outside: letting inmates know they aren't forgotten and providing an opportunity for inmates to meet and visit with individuals who are not part of the prison system. Finally, it is hoped that by having an opportunity to try out prison ministry on a very limited scale, some of the members of the sponsoring groups will decide to become regular participants in some other prison ministry program.

In April, Islamic inmates were observing Ramadan, a season of daily fasting. In a spirit of respect which is often rare in prisons, the guards allowed those Muslim inmates to take their cake back to their cells, so that they could eat it after sundown, in keeping with their religious customs.

Smiling in a way that says her time and energy are well spent, Bell modestly agrees, "It is working well so far."

If you are interested in exploring this opportunity for a prison in your community and would like more information, call Jo Ann Bell at (919) 756-0947 or write her at Rt. 8, Box 760, Greenville, North Carolina 27834.

The Rev. Mr. Wootten is associate rector of St. Paul's, Greenville.

Conference to explore prayer with Father Jim Radebaugh

by Linda Chamberlain

Once again this November (3 through 5) Trinity Center will be the gathering place for the Diocesan Christian Education Commission's offering of a spirituality conference. This year participants will have the opportunity to explore prayer with the Rev. James G. Radebaugh, rector of the Church of the Messiah in Winter Garden, Florida. A veteran conductor of preaching missions, retreats and schools of prayer throughout the Southeast, Father Jim, as he is best known, has spoken twice in our diocese; once in Washington at St. Peter's and once at St. Mary's in Kinston.

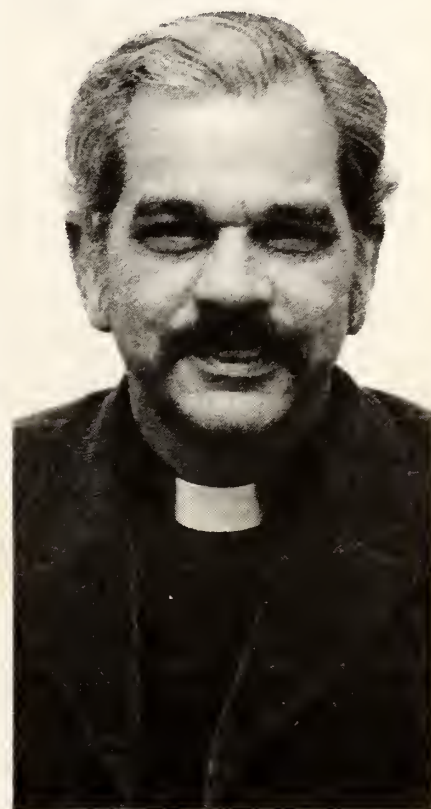
Father Radebaugh was born in Orlando, Florida in 1930. Before going to seminary he was on the rodeo circuit as a bull rider and bare-back bronc rider. In 1961 he graduated from The School of Theology, University of the South, Sewanee, Tennessee, with a master's degree in divinity. His years in ministry, since that time, have been spent in Florida, except for 1972-1977 when he served as rector of St. Luke's Episcopal Church in Lincolnton, North Carolina. Father Jim has served as spiritual director or assistant spiritual director on many Cursillos and serves the West Orange County area as a reserve police officer and as chaplain to many law-enforcement officers. He and his wife, Joy, were married in 1950 and have 5 children and 13 grandchildren.

The brochure for this conference will be available in your parish toward the end of September. Tentative plans are to make time available each afternoon which can be used either for private prayer and reflection or perhaps for two or more persons from one church or community to reflect prayerfully upon some common area of ministry with the option of our keynote speaker being available during part of that time to meet with individuals and/or groups as time permits.

The following booklist was submitted in response to a request for background reading suggestions: *The Bible*; the Forward Movement Publication, *Creative Prayer* by Herman; *Beginning to Pray* by Anthony Bloom, from Paulist Press; *The Philokalia*, Volumes I and II, translated by Palmer; *Dorotheos of Gaza*, from Cistercian Publications and *Spiritual Councils of Father John of Kronstadt*, translated by Grisbrooke.

Be watching for the conference brochures and register early for this November time apart. Come and draw near to better see, to better love and to better serve our Lord and Saviour, Jesus Christ.

Linda Chamberlain is a member of the Diocesan Christian Education Commission.



THE REV. J.G. RADEBAUGH

Clergy Register

Appointments

The Rev. Paul Hamilton Fuller, IV, is rector of St. Paul's, Wilmington. He was interim rector at St. Andrew's, Tampa, Florida.

The Rev. Phillip Randall Glick is rector of St. Thomas, Ahoskie. He is the former rector of Holy Innocents, Kinston. New address: The Rev. and Mrs. Phillip R. Glick, 423 Carolina Avenue, Ahoskie, NC 27910.

The Rev. Michael T. McEwan, former assistant rector at St. John's, Fayetteville, is rector of Emmanuel Church, 501 North Broadway, Box 548, Shawnee, Oklahoma.

The Rev. William B. Trimble, Jr. is rector of St. Andrew's-on-the-Sound, Wilmington. He is the former rector of Calvary Church, Cleveland, Mississippi.

The Rev. John Armfield Weatherly is rector of Holy Trinity, Hampstead. He was a missionary in Brasilia, Brazil.

Death

Betty Abele, wife of the Rev. George Abele of Oriental, North Carolina, died July 16 of a heart attack. A memorial service was held on July 20 at St. Thomas Church, Oriental.



ALL CONGREGATIONS in the surrounding area were invited to the annual service on Old St. Philip's Day at the old Brunswicktown church. The Rev. Frank M. Ross, rector of St. Philip's, Southport, and the Rev. H. Burton Whiteside, the rector of The Church of the Good Shepherd, Wilmington, are seen here at the service's recessional. Old St. Philip's Parish was established by an act of the North Carolina General Assembly in 1741. A lottery was authorized in 1759 to raise further money for the construction of Old St. Philip's; and the roof and belfry were completed in 1760 when the church was hit by lightning and the roof collapsed. Another lottery was authorized and funds from the sale of slaves and goods recovered from a Spanish pirate ship which had sunk off Brunswicktown, were used to replace the roof. Old St. Philip's was still unfinished when Governor Dobbs died in 1765 and since there was no minister, he was buried in the church by a Justice of the Peace. The church was finally completed in 1768 and consecrated Whit Tuesday, May 24, 1768.



(Photos from St. Philip's, Southport)

Mercy ship changes lives at St. Andrew's

by Sherrie James

As with most things, it all began with a sharing of words and ideas.

Last September, Paul Samuel, "advance man" and fund-raising officer for the Youth With A Mission's ship, Anastasis, was spending a few weeks of vacation in Carteret County with his wife and newly adopted son. He was invited to the interdenominational Men's Wednesday Morning Prayer Group at St. Andrew's Episcopal Church, Morehead City, where he shared his experiences on the ship, explaining its free medical and other ministries to the Third World countries. Mr. Samuel attended the prayer group again before departing and requested their continued prayers for the ship.

George Koch, a Pentacostal member of the prayer group, also had spent a year with Youth With A Mission, part of that time spent aboard the ship. He encouraged the group to pray for the ship to someday be able to stop at the state port in Morehead City.

As the prayer group continued to pray for the ship, Mr. Koch thought it would be helpful if the group had brochures to read about the ship's mission. When he called requesting the brochures, he learned the ship had been scheduled to visit Morehead City. The group had been praying for the ship for almost six months when they learned of its impending visit.

In preparation for the Anastasis coming here, small groups from the ship were sent ahead to meet with local churches and other organizations. One such group met with St. Andrew's E.Y.C. and presented a program. They got to talking with E.Y.C. volunteers, Tony and Patti Marraro. Mr. Marraro told them he also knew about living on a ship because he was formerly in the Merchant Marine and had a captain's license.

A few weeks later, Mr. Marraro received a phone call from the captain of the Anastasis requesting Mr. Marraro's assistance in bringing the ship from Wilmington to Morehead City. Their 2nd officer was on vacation and they had been searching for volunteers. The Rev. C. King Cole and wife, Judy, drove the Marraro's to Wilmington where the couple boarded the ship.

Leaving Wilmington early the next day, Mr. Marraro helped with the navigation of the ship and scheduled tugboats and a pilot for entrance into the Morehead port.

"It was fun, especially since I wasn't having to do it for a living," Mr. Marraro said. "The people on that vessel are wonderful. They come from such diversified backgrounds with so many talents and skills."

When asked if they were interested in going back on the ship, Mr. Marraro replied, "The desire is there but the practicality isn't. Yeah, the desire is definitely there," and

Nancy Leach named to college vestry

Nancy Leach, daughter of Mr. and Mrs. Richard Leach of Washington, has been named to the vestry at Saint Mary's College, Raleigh, for the 1989-90 academic year. Miss Leach is a rising 12th-grader. She attends St. Peter's Episcopal Church in Washington.

The vestry is the student advisory body of the chapel and works under the direction of the chaplain.

added a brief stay may be possible in the future.

Once in port, the crew's time was spent hosting programs and receiving donations and supplies from Carteret and surrounding counties and many crew members joined in the life at St. Andrews. The Rev. Mr. Cole recalled the first Sunday the Anastasis was in port, he asked for five volunteer drivers to go pick up crew members and bring them to church services and dozens of hands went up. As well as worshipping at St. Andrews, crew members from the Anastasis regularly came to the men's prayer group. They attended house church, gave a program during the Friday night Fellowship of Praise, and attended the church picnic.

And they made friends.

The Anastasis received five truckloads of off-grade lumber to be used for repair and Third World housing thanks to Jack Gladstone and Carteret County's Atlantic Veneer plant. In the process of getting the donation, he and wife, Betty, met engaged crew members, Harry Roosebom and Marielle Cook, who visited the Gladstones and also attended worship with them...but not always at St. Andrews. The Gladstones knew of a small Dutch community called Terracea, just outside Washington, and they took the couple there for the day, attending services at the Dutch Reform Church.

The engaged couple also became friends with Phil and Anne Munden, who helped them get a good deal on wedding bands from a local jeweler. Miss Cook, who is from France, and Mrs. Munden also shopped for material for the wedding dress that Miss Cook is making herself.

The Munden's adopted a 62-year-old sheepherder from New Zealand, too. Alex Sutherland has spent the last five years on the Anastasis and had a desire to spend a few days "back on the farm." Mr. and Mrs. Munden welcomed him into their home and let him feed their horses and other animals, as well as fish in their pond and drive their truck around the

farm (driving being something he had not had the opportunity to do in about four years).

Mrs. Munden said the visitors helped put things back into perspective for her and her husband. She said it was wonderful to see how dedicated these people were.

St. Andrew's Betty Mann visited the Anastasis and also saw how dedicated everyone was and it changed her life. She sold her business, is selling her house and leaves in October to become a member of the Anastasis crew. Ms. Mann, the mother of two grown sons, said she knew she was to go "the day I first went on the ship." But she still had doubts. She said she would look in the mirror and say, "Silly little girl! What makes you think you can do something like that?" And yet, each morning she awoke with the desire to join the thousands of others that had become crew members.

"There is no doubt in my mind that everything will work out for the best," Ms. Mann said.

Ms. Mann has signed up for one year. Five months of that time will be spent in staff training aboard the Anastasis. She said she has no idea at this time what her job will be on the ship and that it does not really matter to her. All she wants is the opportunity to serve God and share Jesus with others.

During her month-long visit, the Anastasis and her crew touched many lives at St. Andrews in many ways. Crew members shared and taught church members much. They reminded us we are all called to minister, whether on a ship far from home or to the neighbor that lives across the street. And they opened our awareness, sometimes to the world and sometimes to ourselves.

As Doug Litton said to the Wednesday Morning Prayer Group, "What I discovered is that St. Andrew's is my ship."

Sherrie James is a member of St. Andrew's, Morehead City.



THE ANNUAL PICNIC at St. Andrew's saw members of the Anastasis crew joining and sharing the fellowship with members of the parish family. photo credit-Sherrie James



MEMBERS OF ST. ANDREW'S, Morehead City, are seen waving the Anastasis a fond bon voyage. photo credit-Cheryl Chaplin

Episcopal missionaries tackle their differences, begin working together

by Richard H. Schmidt

Should a missionary seek to save the soul or heal the body?

While most missionaries would dread having to make such a choice, differences in emphasis have for years created tensions among missionary-minded Episcopalians.

Fifty Episcopalians representing a range of organizations concerned with world mission met July 19-23 in Sewanee, Tenn., to share information, identify areas of disagreement and learn to understand each other and work together.

The Episcopal Church has several independent missionary societies which train and deploy missionaries abroad. They have often worked with little or no contact with the World Mission Office at the Episcopal Church Center, which also trains and deploys missionaries. The result has been a case of the left hand not knowing what the right hand was doing—and sometimes not caring to know.

"It seemed sometimes that we operated with different theologies," says Cynthia Conger of Church of the Good Samaritan in Paoli, Pa., and a board member of the South American Missionary Society. "Some perceived the independent societies as having too exclusive a view of the gospel—being too concerned with



From left: Robert Hughes, associate professor of systematic theology at the University of the South, Victor Scantlebury of Panama and Bishop Furman Stough at the World Mission Consultation.

saving souls for Christ—while others perceived the Church Center as having too inclusive a view—as if the only thing that mattered was social reform.

"Throughout the conference this

was on many people's minds, but nobody was willing to talk about it. We finally came to agreement by saying we can witness to the majesty and sonship of Jesus Christ not just by bringing people to know him

Welcome Bethlehem!

With this issue *The Episcopalian* welcomes the Diocese of Bethlehem as its newest diocesan partner. The diocese's 9,000 households will receive their newspaper, *Diocesan Life*, in combination with *The Episcopalian*.

"This gives us a strategic way to discover and tell the story of who we are as local congregations of a diocese of the Episcopal Church in communion with Anglican Christians throughout the world as well as a total package of news, commentary and teaching which takes us beyond purely provincial concerns," said Bethlehem's Bishop Mark Dyer. "This publishing partnership has enabled us to respond to last year's diocesan convention resolution directing us to find a way to get a good newspaper into all the households of the Diocese of Bethlehem."

through evangelical outreach, but through social service and other approaches as well."

Edwina Thomas of St. James' Church, Newport Beach, Calif., and associate director of the Virginia-based Sharing of Ministries Abroad, rose on the final morning of the gathering and, with tears in her eyes, asked that participants deal openly with their differences.

"I reminded them that we had committed ourselves to honesty," she recalled later. "I said we were in danger of building a house of cards unless we dealt with our feelings about each other, repented of our past mistrust and came to a place of mutual respect for each other. If we didn't do this, the whole project was in danger of being destroyed at the first puff of wind. We could have put a lot of things on paper and come to a lot of wordy agreements, but they would have amounted to nothing."

Following Thomas' challenge, the planned agenda for the day was put aside in favor of prayer and sharing. A new mood swept the room. Holy Eucharist which had been planned

Please turn to page 24 (back page)

Transfer of ownership completed

The Episcopalian, Inc., the non-profit membership corporation which has published *The Episcopalian* for the past 30 years, was subsumed into the Domestic and Foreign Missionary Society of the Episcopal Church August 1, following final action by the board of directors of The Episcopalian, Inc., meeting in Philadelphia July 24. This decision is a result of action initiated by the board in November, 1988. Here's what this means:

Employees of The Episcopalian, Inc., are now members of the staff of the D & F M Society, principally located in New York at the Episcopal Church

Center, although business will continue as usual in the Philadelphia office. Employee benefits have been brought into line with those of the Society.

Administrative and budgetary oversight of the newspaper's operation will come from New York, but editorial decisions will continue to be made by the newspaper's Philadelphia-based staff.

The Episcopalian will cease publication early in 1990, to be succeeded by a new periodical, *Episcopal Life*. Decisions regarding staffing and location of the editorial offices for *Episcopal Life* will be made by the Presiding Bishop within the next several weeks.

Anglicans abroad wrestle over ordaining women

by Elizabeth Eisenstadt

A year ago the bishops of the Anglican Communion, meeting in Canterbury, agreed that dialogue, however pointed, should continue between proponents and opponents of the ordination of women in a spirit of "respect" and "courtesy." The much-publicized election last fall of a woman bishop in Massachusetts quickly upped the ante—with dissidents weighing the possibility of a break with the American church.

The long-running debate in the Church of England, mother church to the 27 provinces of the communion, over women's ordination has also received attention.

But in some provinces, ordination of women has long been a matter of record. The Diocese of Hong Kong and Macao led the way in 1944 when Bishop R. O. Hall ordained Li Tim Oi. Within the past 15 years the Anglican Church of Canada and the province of New Zealand have ordained women priests, as has one

diocese in the province of Kenya and at least one diocese in Uganda. Brazil has two women priests.

In four other provinces, decisions made recently or about to be made on women's ordination are likely to push dialogue in new directions.

In a vote remarkable for its display of unity, the May meeting of the General Synod of the Church of Ireland voted to remove all legal obstacles to legislation allowing the ordination of women to the priesthood. The measure, presented in tandem

with the report of a special commission on the ordination of women, received the support of 73 percent of the clergy and 86 percent of the laity.

While legislation allowing the ordination of women priests can be introduced next year, the General Synod will likely want to take another year before endorsing it, says Bishop John Neill of Tuam, who headed the special commission. "At the moment we are playing it fairly gently. The speed [of the decision] has left a number of

Please turn to page 24 (back page)

Continuing **Forth** and **The Spirit of Missions** in our 153rd year of publishing. An independently edited, officially sponsored monthly published by The Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

Directors

Bishop **Gerald N. McAllister**, Oklahoma City, OK, President; **Anne Campbell**, Prairie View, TX, Vice-president; **Harry C. Rubicam**, Old Greenwich, CT, Secretary/Treasurer; Bishop **Mellick Belshaw**, Trenton, NJ; **J. Curtis Brown, Sr.**, Akron, OH; Bishop **Anselmo Carral**, Austin, TX; **Alan Conner**, Sausalito, CA; the Rev. **Leonard W. Freeman**, Washington, DC; **Sonia Francis**, New York, NY; **R. Page Henley, Jr.**, Radnor, PA; **Robert T. King**, Winnsboro, SC; the Rev. **Kermit L. Lloyd**, York, PA; **Henry L. McCorkle**, Brunswick, ME; **W. Robert Mill**, Belmont, MA; the Rev. **Alfonso A. Narvaez**, Montclair, NJ; **Ruth Nicastro**, Los Angeles, CA; **Thomas J. O'Connor**, Sewell, NJ; **Frederick L. Redpath**, Upper Montclair, NJ; **Joyce C. Smith**, Largo, FL; the Rev. **Stephen R. Weston**, Dallas, TX; the Most Rev. **Edmond L. Browning**, New York, NY, ex officio

Administration

Richard L. Crawford, Publisher; **Harriette M. Padgett**, Executive for Administration; **Janice M. Duncan**, Executive for Growth and Development; **Vera Shemiakovets**, Business Manager; **Emma Richardson**, Bookkeeper

Editorial

Richard H. Schmidt, Managing Editor; **A. Margaret Landis**, Assistant Managing Editor; **Harry G. Toland**, Associate Editor; **Elizabeth Eisenstadt**, News Editor; **Renee Stokes**, Production Supervisor

Advertising

William M. Griffiths, Director of Advertising; **Dorothy M. Kelso**, Advertising Manager

Circulation

Anita Spence, Director of Circulation; **Paulette Roberson**, Manager, Data Services; **Stephanie Kitchen**, Assistant

Professional Edition Staff

A. Margaret Landis, Managing Editor; **Elizabeth S. Eisenstadt**, **David L. James**, **John D. Lane**, Editors

Diocesan Editors

Bethlehem's Diocesan Life, Bill Lewellis, Editor; **Central Pennsylvania Churchman**, Kenneth H. Quigley, Editor; **Delaware Communion**, Irene Prince, Editor; **East Carolina's CrossCurrent**, Ede Baldrige, Editor; **Eastern Oregon's Oregon Trail**, Tish Croom, Editor; **Easton's Eastern Shore Churchman**, William P. Chilton, Editor; **Iowa Episcopalian**, Nancy Morton, Editor; **The Milwaukee Churchman**, Louise Allen, Editor; **The Nevada Desert Church**, Rick Sorensen, Editor; **New Jersey's Via Media**, Sarah G. Antin, Editor; **The Episcopal New Yorker**, James Elliott Lindsey, Editor; **Northwestern Pennsylvania's Forward**, Ruth S. Walker, Editor; **Northern Michigan's Church in Hiawathaland**, Thomas Lippart, Editor; **Oklahoma's Mission**, Charles Woltz, Editor; **Pennsylvania's Diocesan News**, Barbara Ogilby, Editor; **Southwest Florida's Southern Cross**, Jeanette Crane, Editor; **The Springfield Current**, Betsy Rogers, Editor; **Utah's Diocesan Dialogue**, Sarah T. Moore, Editor; **West Virginia's Mountain Dayspring**, Robert A. Goodrich, Jr., Editor; **Western North Carolina's Highland Episcopalian**, C. A. Zabriskie, Editor

Published monthly by The Episcopalian, Inc. (ISSN 0013-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75¢ a copy; one year, \$6; two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. **Advertising and Editorial Offices:** 1201 Chestnut Street, Philadelphia, Pa. 19107. Phone (215) 564-2010; FAX (215) 564-6336. Copyright 1989 © The Episcopalian, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for return of unsolicited material. All advertising orders are subject to publisher's acceptance. The Episcopalian belongs to Episcopal Communicators and Associated Church Press. **Subscription Orders, Change of Address**, all other circulation correspondence should include old address label and zip code number. **POSTMASTER:** Send address corrections to "Episcopalian" at Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

the PRESIDING BISHOP

Reflections from Russia: A new moment in history



by Edmond L. Browning

As I write this I am in the final day of three weeks in the Soviet Union. Patti and I came here in mid-July for the 10-day meeting of the Central Committee of the World Council of Churches. Then, as guests of the Russian Orthodox Church, we visited Christian brothers and sisters in Kiev, Georgia, Armenia and Latvia (page 10).

As we traveled around this vast land, we met many people I will never forget. I will think of them when I read about the slow recovery from the devastating earthquake in Armenia or about ethnic struggles in various parts of this union or the new days of hope and promise for this nation. Though I will be mining the treasures of this experience for quite some time, I do have some preliminary impressions to share.

During the past decades when most churches were closed, the believers continued as a silent, worshiping community, deep in prayer and growing in the faith. The experience of God's people has been that perseverance in the face of adversity can lead to ever more faithful witness. This is not always the case. Seeds scattered on infertile ground can wither. But this has not happened in the Soviet Union. Here the desert experience has prepared the church to respond to this new moment in history.

Now the churches are reopening, and they are filled with people. We saw a worshiping community deeply committed to the saints of the past and nurtured in the teaching and tradition of the fathers. On the several occasions that we took part in the liturgy, we were overwhelmed with the Presence of the Holy.

My second impression concerns perestroika's effects on the church. I believe there is growing recognition on the part of the state that it needs the church—that the church helps to set the foundation and restore the values that will bring well-being to society.

This is also true at home. I remind myself that being in partnership with the state does not remove from the church the prophetic nature of its ministry, especially concerning justice and peace. We must also remind ourselves, as well as our governments, that God gives the peace that passes all understanding.

The quite marvelous reopening of churches after decades of repression has placed a tremendous challenge before the church to provide an adequate number of clergy and to train them to equip the laity to contribute to the changing society. The church is also coping with all the logistical problems of reopening church buildings. It needs our prayers.

My third impression has to do with the power of the

Orthodox Church as a family of churches and the opportunity they have to witness to the world of God's redeeming love as they live together as a very diverse family. The Orthodox Church in the Soviet Union has a tremendous challenge to discover how it can model unity in diversity in the midst of a pluralistic society marked by ethnic and cultural differences.

It will need to honor its own pluralism, determine the needs of each part of the church and how the family of the church can reach out to meet those needs. It will need to discover the special hurts and wounds of one part of the church to which the whole family must respond.

That all sounds familiar. As we look at our own church, the diversity of cultural and ethnic backgrounds, of economic conditions, of opinions on a whole range of theological, social and political questions provides us with one of our greatest challenges. That is, how can we enable that diversity to be honored with integrity, such that each part might respect the others so the whole church will be strengthened to serve the world for which Christ died?

In Riga a reporter from Tass, the Soviet news agency, interviewed me. Among her questions was one about President Bush. I shared with the reporter that he is an Episcopalian—a committed churchman, a man of prayer and an open and caring person.

She then asked my opinion of Mr. Gorbachev. I said I believed he was a man of vision and that he had done much to enhance the image of the Soviet Union in the minds and hearts of the American people. I told her that what I hear from both men is there is something more than national security. There is mutual security, global security.

We are coming out of a period when, given the tension between our two nations, national security was an obsession with both of us, causing serious problems throughout the world as well as within our two nations. I said I hope we are also coming into a period when the question will not be, "What is in my best interest?" but rather, "What is in the best interest of all of God's people?"

I am preparing to leave this place, glad to be going home, but with some reluctance to have the time be over. I remind myself that time is relative. Setting my watch back eight hours today as we slip through several time zones will reinforce that. What matters is God's time. My sense is the church is in a kairos, both in the Soviet Union and in the United States.

We can be thankful for our national leaders. We can be thankful that, as never before, we are being called by God to preach the gospel of hope, the hope that undergirds the search for justice and the quest for peace.

inside this MONTH

nation

Blended: Rochester parish brings black and white together p. 4

Money: Tips for effective stewardship p. 6

The 'E' word: Connecticut learns to say "Evangelism" p. 7

Seminaries: Trends in seminary enrollment give glimpse of future p. 8

WORLD

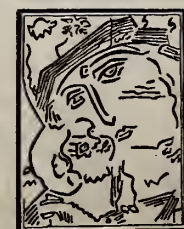
Manila: World evangelism conference attracts Episcopalianians p. 9

Moscow: Presiding Bishop visits Soviet Union p. 10

people & places

Refugees: Olympia and Fond du Lac parishes welcome Indo-Chinese refugees p. 18

centerspread



More than pictures: Eastern Orthodox Christians find icons, or holy images, a tool for effective prayer. As many western Christians feel drawn to Christ through the words of scripture, eastern Christians are more visually oriented and feel drawn to Christ through icons. p. 12

Reflections

The good life: When wealth is the goal, appetite is insatiable p. 20

Tithing: Do we really want to insist on it? p. 20

Editorial: The Episcopal Church *does* have a position on abortion p. 22

QUOTE

"If you just mail out pledge cards, you'll get about 80 percent of what you need."

—Robert H. Bonner, p. 6

"As a vestry leader, you are an officer in an international missionary society."

—Arthur Walmsley, p. 7

"When venerating an icon, the worshiper is assured of the active presence of God or the saint."

—Kristen J. Ingram, p. 12

Supreme Court rulings sharpen church-state debate

Recent Supreme Court decisions on abortion and religious displays on public property are likely to intensify the continuing debate over the relationship of church and state.

The nine-member court upheld the constitutionality of a Missouri law banning the use of public employees and facilities for abortions and its requirement that doctors determine the viability of any fetus 20 weeks or older. The justices issued five separate opinions, with three members affirming the ruling, three disagreeing with parts of it and three harshly dissenting.

Harry A. Blackmun, one of three liberal justices left on the Supreme Court, wrote in dissent: "For today, at least, the law of abortion [the *Roe vs. Wade* decision] stands undisturbed. . . . But the signs are evident and very ominous, and a chilly wind blows."

"Our discussion of abortion must begin with an understanding that we are dealing with a tangled web of rights and wrongs, good and evil, and greater and lesser tragedies," said Presiding Bishop Edmond Browning in a statement released after the decision.

Noting that the position on abortion taken at the 1988 General Con-

vention was "forged" after a "creative time of study," Browning reiterated the main points of that legislation. It emphasized the sacredness of human life as well as the legal right of women to have medically safe abortions. And it opposed abortion as a means of birth control, family planning, sex selection or convenience.

Appealing in particular to Episcopalians, Browning hoped that "all people of faith will engage in the debate in a spirit of openness and respect for the views of one another."

The Washington-based Religious Coalition on Abortion Rights, which represents 30 national agencies, said the justices have invited state lawmakers to "revoke the right of the individual woman to seek the guidance of religious teachings and individual conscience" while Reform Jewish leaders Albert Vorspan and Dolores Wilkenfeld called the ruling "a deplorable attack on the religious freedom of all Americans."

The church-state implications did not seem to trouble some abortion foes, however. "Let us pray together that the Lord will enlighten our society even more," said Archbishop Theodore E. McCarrick of the Roman

Catholic Archdiocese of Newark.

Churches "are clearly shifting away from permissive abortion positions and considering abortion as an option only in the hard cases," said Ernest Ohlhoff, director of religious outreach for the National Right to Life committee.

The National Council of Churches, whose 32 member churches differ on abortion, has taken no formal stand on abortion rights, according to spokeswoman Carol Fouke.

The high court's decision to ban a nativity scene which stood alone in a county courthouse in Pittsburgh but allow the placement of a Hanukkah menorah on public property a mile

away has upset some Jewish organizations.

The court upheld the menorah display next to a Christmas tree on the grounds that "both Christmas and Hanukkah are part of the same winter holiday season which has attained a secular status in our society."

"The court's ruling today will further hasten the transformation of Hanukkah from a religious to a cultural event," said Phil Baum, associate director of the American Jewish Congress.

Robert Maddox, executive director of Americans United for Separation of Church and State, said his organization "would have preferred a clean sweep, that is, no religious symbols at all."

CHRISTMAS CARDS from the Presiding Bishop's Fund for World Relief

*"Where is he who was born
king of the Jews? For we have
seen his star in the East, and
have come to worship
him."—Matthew 2:2*



This year's card reflects the importance the Fund places on children all over the world. The theme for the season is "Hope for Children in Crisis."

The greeting inside reads: "May the Nativity of Jesus bring you joy, peace and hope this Christmas and throughout the coming year."

Choose from two styles:
* cards carrying the greeting
* cards with an imprint in addition to the greeting:
"In lieu of a gift, a contribution in your name has been made to the Presiding Bishop's Fund for World Relief."

Order cards now, using the coupon below.

Please indicate the number of cards you need in each style in batches of 10 (total minimum order 20), and enclose a contribution to the Presiding Bishop's Fund. Your use of these cards will promote the work of the Fund in alleviating some of the hurt of children, and in meeting some of their needs.

We regret that orders postmarked later than November 15 cannot be processed.

Enclosed is my contribution of \$_____ to support the ministry of the Presiding Bishop's Fund for World Relief.

Please send me _____ cards and envelopes with the greeting only.

Please send me _____ cards and envelopes with the additional imprint.
Total minimum order: 20 cards

Name _____

Address _____

City _____ State _____ Zip _____

Please make check or money order payable to Presiding Bishop's Fund.



THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF
815 Second Avenue, New York, NY 10017
The Most Rev. Edmond L. Browning, Presiding Bishop

The fund provides assistance on a non-sectarian basis, with legitimate need the only criterion. Contributions are tax-deductible to the extent provided by law.



James Rosenthal

Walsingham procession in Illinois

Church of the Good Shepherd, Momence, Ill., recently sponsored a festival of Our Lady of Walsingham to honor a new shrine that had arrived from England. Devotion to Mary in the Anglican Communion is centered at the 11th-century Shrine of Our Lady of Walsingham in Norfolk, England, where a yearly ecumenical pilgrimage attracts over 10,000 people. At the Momence celebration the faithful carried the statue through the streets, singing the Pilgrim Hymn. Retired Bishop James Montgomery of Chicago was celebrant and preacher at the festival eucharist.

Rochester parishes pull off merger

by Ronald G. Barres

In Rochester, N.Y., when the white congregation of St. Luke's Episcopal Church and the black congregation of St. Simon Cyrene voted on Nov. 29, 1987, to become one congregation, most people called it a merger.

"Not so," says H. Gregory Smith, former rector of St. Simon Cyrene and now rector of the new parish. "It was the power of God working within both congregations to form a multi-culture and multi-ethnic people of God."

The cornerstone of St. Luke's, Rochester's oldest public building, dates to 1824. The first church in a small village surrounded by virgin forest, today tall municipal buildings and law offices surround it. Membership had dwindled over the years.

Over 60 years ago St. Luke's allowed a small group of black Episcopalians to hold separate services there. In 1934 the group started its own church, called St. Simon



Passing the peace at St. Luke and St. Simon Cyrene

Cyrene, in a three-story structure of colonial design. The congregation grew, but the deteriorating neighborhood limited the church's mission.

When Smith came to St. Simon Cyrene as rector in 1985, he saw the problem as lack of inclusiveness. Merger seemed logical.

But Alice Young, a former education administrator and currently senior warden of St. Luke and St. Simon Cyrene, foresaw possible problems. "You had a black growing congregation going to merge with a declining white congregation. You were opening doors that had been shut for years. You were dealing with a delicate subject."

The merger talks took more than two years, says Smith. The leadership question was answered when Smith and Bruce Hanson, rector of St. Luke's, agreed on the role each would play in the new congregation. Since Hanson was close to retirement, he suggested Smith be rector while he served as assistant. Both committees agreed.

Asked about the possibility of racial overtones, Smith smiles and says, "Sure, we had some problems. But most of them came from members of St. Simon Cyrene. They wanted us to remain a black congregation. This was never a problem. It pleased me since I have always prayed that God would allow me to lead a mixture of all people. Don't forget the admonition of St. Paul that we are all one people under Christ."

On Jan. 10, 1988, St. Luke and St. Simon Cyrene became one body when the first service was held at the former St. Luke's. St. Simon Cyrene's members processed from the east church door while St. Luke's members entered through the west door. They met in the center aisle.

Asked what has taken place since the merger, Smith shakes his head. "Certainly God has his hand in this affair. We are increasing membership. We now have about 445 members. New members are about equally divided among white and black. This past Easter we had about 500 people at the service, plus nine baptisms.

"We oversubscribed our budget by about \$30,000. Daily noon service at our St. Simon Cyrene Chapel is increasing. When we pass the peace, it is with hugs, kisses and tears. We want to keep increasing membership, speak out on social issues but most of all to celebrate by our worship the great glory of God Almighty."

Ronald G. Barres is a free-lance writer from Rochester, N.Y.

'Neighborhood church' for black and white

by Jeanette Crane

When you worship at the House of Prayer, you sit beneath its banner: "The House of Prayer is an Inner-City Church with a mission."

The House of Prayer was built nearly 70 years ago in an affluent neighborhood of Tampa, Fla. While a remnant of that community remains, new neighbors renting by the week are crammed in apartment complexes surrounded by crack houses, burned-out buildings and desolate "cleared" lots.

In an area abandoned by other "white" churches, where children play on dirt lots, drunks lounge nearby and drug deals go down in broad daylight, the Episcopal House of Prayer stands fast.

Sunday morning services reflect yesterday's security as well as today's challenge. The early service is traditional, a solace to both older and newer members, more black

than white, primarily professional and middle class.

Pews set in neat rows and divided by a center aisle for the early service are rearranged for the second, "in the round" service. Described by rector Bruce Caldwell as "contemporary with strong Anglican roots," this service is favored by a racially and economically mixed congregation with a checker-board denominational background. Many are drawn from other parts of the city to be part of what's happening at the House of Prayer.

The service features no choir, acolytes, readers or altar guild. Guitar, keyboard and drum are the instruments. Portions of the service may be in Spanish. Some songs are sung in the Ethiopian language familiar to that segment of the congregation. The kids may chime in on sticks, drums and triangles. Extemporaneous readings and songs are heard as well as

the lectionary readings.

"We hold it all together by keeping Jesus at the center," says Caldwell. "We try to be authentic, to do what we say."

In that spirit, the people of the House of Prayer have developed programs including refugee resettlement, a food co-op and a Cornerstone Kids program that has blossomed into the full-fledged, professionally staffed After School and Summer Arts/Education/Enrichment Program. The recently formed Tampa Heights Planning Committee meets at the church and works to revitalize the community as a place where neighbors can live safely and peacefully.

Obstacles loom darkly over the dream. Hope abides so long as people are dedicated to "serving as Christ served, loving as Christ loved."

Jeanette Crane is editor of Southwest Florida's *The Southern Cross*.

HIGH TEA

11 oz. White Ceramic Mug with
3 color Episcopal Shield



send **6.95** to: (includes shipping)

Shield Products

350 Burnside Rd.

Monticello, IL 61856

Also Available: 50/50 heavy-weight white tees and white crew sweatshirts with 3 color shield crest design.

(Only available in S - XL) Send **9.95** for each tee and **16.95** for each sweatshirt

(Prices include shipping)

allow 4 weeks for delivery • custom orders available



Demetz Nativity Figures

in large sizes for churches and institutions

Inspire the faithful and beautify your church or institution with superbly designed nativity sets from the master carvers of the Demetz Studios in northern Italy.

Sets are available in several traditional styles; in wood, fiberglass, and reconstructed marble; in 2-foot to 5-foot sizes.

Please call or write for complete information.

Augsburg Fortress

Ecclesiastical Arts Department

2900 Queen Lane

Philadelphia, PA 19129

1-800-367-8737

Other locations: Atlanta • Austin • Chicago-Niles • Chicago • Columbus • Garden Grove • Harrisburg • Hicksville • Los Angeles • Minneapolis • Omaha • Mountlake Terrace (Seattle) • Puerto Rico

Shown: Holy Family Model 1902, From the Kostner Set, 3 ft. fiberglass \$2,400.00

Two Protestant churches begin 'full communion'

The United Church of Christ (UCC) and the Christian Church (Disciples of Christ) have approved "full communion" and committed to engage in mission together whenever possible. The two churches now recognize each other's ordained ministry and may exchange pastoral functions.

The two churches hold similar views of ordination and the sacraments and share a congregational form of church government. The UCC, born in 1957 of a merger of the Evangelical and Reformed Church and the Congregational Christian Churches, is strongest in the east and

midwest while the Disciples of Christ, founded in the 19th century, is strongest in the south and midwest.

The 1.7 million member UCC held its general synod in Fort Worth, Texas, June 29-July 4. In addition to approving the new relationship with the Disciples, the synod voted to move the denomination's headquarters from New York City to Cleveland. Supporters of the move claimed the relocation, first proposed in 1979, will save the church money. Opponents argued that the church would abandon a tradition of ecumenical leadership by leaving New York.

The UCC's synod also called for an "economic bill of rights" that would provide a guaranteed national mini-

mum income.

Delegates elected Paul Sherry of Chicago president after a challenge from a black woman minister who heads the denomination's social action and public policy agency. Sherry succeeds Avery Post, who is retiring.

The Disciples of Christ's general assembly met in Indianapolis July 28-August 2. The 1.1 million member church debated whether to accept the resolution for closer ties with the UCC. Michael C. Wolfe, a Disciples minister from Spearman, Texas, declared the UCC is "far left on matters of politics and theology." After saying the UCC openly ordains homosexuals, he urged the assembly to turn down the resolution. UCC representatives present explained that

other than deploring violence against homosexuals, their church has taken no official action on homosexuality.

The Disciples' vote for "full communion" was close enough to require a standing count. Sherry gave the closing address.

The Disciples elected K. David Cole of Kansas City their moderator for the next biennium.

They affirmed the theological consensus of the Consultation on Church Union (COCU) as a basis for a "Church of Christ Uniting." The step envisions a mid-1990's covenant of COCU's nine member denominations and adoption of a "uniting process."

Most of the nine have affirmed the theological consensus. The Episcopal Church declined to do so at the 1988 General Convention but held the door open for future action.

CALENDAR

September 4

Labor Day

September 14

Holy Cross Day

September 14-21

Episcopal Church Women national board meeting, General Theological Seminary, New York, N.Y.

September 15-16

Economic Justice Through Investments, Cathedral House, Garden City, N.Y. Contact: Brian Grieves, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

September 21

St. Matthew, Apostle and Evangelist

September 22-29

House of Bishops Meeting, Philadelphia, Pa.

September 24-29

Lay Leadership in Stewardship Conference, Hendersonville, N.C. Contact: Kanuga Reservations, P.O. Drawer 250, Hendersonville, N.C. 28793, or (704) 692-9136.

September 29

St. Michael and All Angels

September 30

Open House at Washington Cathedral, beginning a year of consecration and dedicatory events. For calendar of events, contact: Washington Cathedral, Mount St. Alban, Washington, D.C. 20007.

October 8

U.T.O. Sunday. 100th Anniversary of the United Thank Offering, Washington Cathedral (see address above).

October 15

200th Anniversary of *The Book of Common Prayer*, Washington Cathedral (see address above).

October 17

St. Luke the Evangelist

October 18-20

200th Anniversary of the Constitution of the Episcopal Church, Christ Church, Philadelphia, Pa. Speakers include Archbishop of Canterbury Robert Runcie. Contact: Conference, Christ Church, 2nd above Market St., Philadelphia, Pa. 19106.

October 20-21

Working Class Ministry Conference, St. Mark's Church, Plainfield, Ind. Sponsored by Appalachian People's Service Organization and Working Class Ministry Steering Committee. Contact: Sandra Elledge, Box 1007, Blacksburg, Va. 24063.

October 23

St. James of Jerusalem

October 23-27

Conference on Black Theology and the Black Church, Auburn Theological Seminary, New York, N.Y. General Theological Seminary, co-sponsor. Contact: Auburn Theological Seminary, 3041 Broadway, New York, N.Y. 10027.

October 26-28

Our Church Has AIDS National Conference, Christ Church and Hyatt Regency, Cincinnati, Ohio. Contact: Sue Scott, P.O. Box 550275, Dallas, Texas 75355.

ADEQUACY IS THE BEST POLICY

...when it comes to liability insurance.

The checklist below will help you determine if your church has the legal liability protection it needs, in amounts that are adequate to cover potential losses.

1. Does your church have Comprehensive General Liability insurance, including medical payments protection, to cover its premises and all its programs? ☐ Yes ☐ No
2. Are the limits of liability under these coverages adequate, considering the extent of your church's operations and the size of judgements awarded by the courts in your area? ☐ Yes ☐ No
3. If outside organizations occupy space on your church's premises, are they required to purchase liability and medical payments coverage, with your church named as an additional insured thereunder? ☐ Yes ☐ No
4. Does someone periodically inspect your church's property to ascertain that there are no hazardous conditions which could result in bodily injury to a parishioner or guest? ☐ Yes ☐ No
5. If your church sponsors and operates a day care center, a school, a counseling center, a food program or a similar operation, is it carrying at least \$1,000,000 of legal liability insurance? ☐ Yes ☐ No
6. Has your church implemented a plan to make all its buildings barrier-free for the handicapped and impaired individuals who find steps, aisles, etc. difficult to traverse? ☐ Yes ☐ No
7. If your church uses its own and/or non-owned vehicles in its ministry, does it carry excess legal liability insurance? ☐ Yes ☐ No

If you had difficulty answering any of the above questions—or if any of your answers were negative—or if you have any questions about your insurance program—get in touch with our regional office servicing your area. *It's eager to help.*

NEW ENGLAND — South Weymouth, MA (617) 335-0986;
NORTHEAST — Holbrook, NY (516) 981-8383; **MID-ATLANTIC**
 — Roanoke, VA (703) 366-3330; **SOUTHEAST** — Norcross, GA
 (404) 447-5570; **MIDWEST** — Carmel, IN (317) 844-1501; **ROCKY**
MOUNTAINS/PLAINS STATES — Rapid City, SD (605) 348-9437;
SOUTHWEST — Dallas, TX (214) 827-9908; **PACIFIC COAST/**
FAR WEST — San Francisco, CA (415) 362-7780



CHURCH

The Church
Insurance Company

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

SILK SCREENED
**SWEATSHIRTS
& T-SHIRTS**

*Have you hugged an
Episcopalian today?*

Colors: white, yellow, light blue, and red
T-Shirts: standard weight, short sleeves
Sweatshirts: long, raglan sleeves, crew neck
Quality: premium, U.S. made national brands
Money back guarantee. Quantity inquiries invited.
Sizes: Adult-small, medium, large, extra-large
Youth sizes are available. Please inquire.
T-Shirts: (ET601) \$9, two shirts-\$16, six-\$42
Sweatshirts: (ES701) \$16, two-\$30, six-\$84
Add sales tax for delivery in N.Y. UPS costs included.

MARKETING TANGIBLES
Rawson Rd. E., Cuba, N.Y. 14727
(716) 437-2923

WIPPELL'S

**Clergy and
Choir Outfitting**

Stained Glass

**Woodwork and
Metalcraft**

**Embroideries
and Hangings**

J. WIPPELL and COMPANY LTD.
1 Mill St. • PO Box 468, Branchville, NJ 07826
Phone: (201) 948-2134/2144

12 steps to stewardship

by Harry G. Toland

In the average Episcopal congregation, 20 percent of the members give 80 percent of the budget, 38 percent give the remaining 20 percent, and 42 percent have no record of giving.

Robert H. Bonner, the church's staff officer for congregational stewardship, reported those figures to a recent national conference on stewardship held at Kanuga Conference Center, Hendersonville, N.C.

But sharing doesn't have to fit that pattern. Bonner, a jaunty, gray-haired Texan, outlined "12 steps for effective stewardship":

1. Build a biblically sound foundation. "Careful study of the Bible is essential for members of the church as they seek an understanding of mission."

2. Select a stewardship program (later he described eight possibilities, listed below). Draw up a calendar and stick to it.

3. Solicit parishioners' contributions to a mission statement. Good sources for a mission statement, he said, can be found on pages 304, 334, 372, 374, 846 and 855 of the Prayer Book.

4. The vestry sets and interprets the mission statement and should be held accountable for it.

5. Analyze potential giving, including an estimate of members' disposable income.

6. Develop a stewardship statement—a strong personal commitment of vestry and clergy. This should include a statement on tithing. "When leaders lead, more follow than when leaders point," said Bonner.

7. Select and train participants for the stewardship program chosen in Step 2. They should be competent and, if possible, committed people—"the competent uncommitted can be converted." The training session is a key, he said, to communicate "why the church exists and why its claim on our time is different from every other organization's. They should have a clear understanding of the task, and they want rewards, at least a thank-you."

8. Have the people make a response. "Tell them pledging is not a matter of membership or salvation," he said. "Tell them what the church's ministries are and ask them to participate."

9. Report and celebrate the results.
10. Evaluate the program, successes and failures.

11. Continue the follow-up. Don't take for granted the 20 percent who give 80 percent, he advised.

12. Practice year-round stewardship. "Explain what's being done with their offerings," said Bonner. "There's no substitute for telling those stories in church. Keep them updated on spending; don't surprise people. Remember, Jesus really wants all our time and money and talent."

The following evening Bonner took the conferees through eight stewardship programs that can be selected in Step 2, giving the popularity of each on a 1-to-10 scale (from a survey of clergy) and strengths and weaknesses of each.

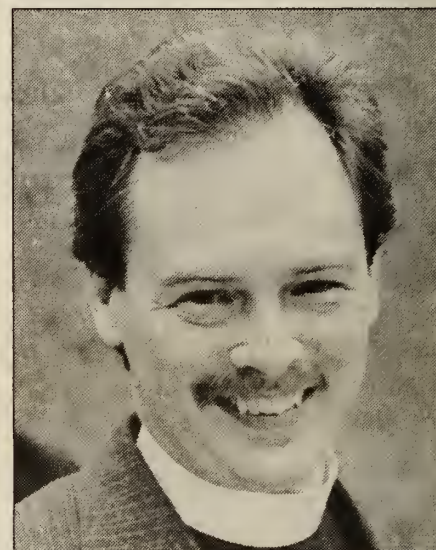
With ratings, the programs are: Every-member canvass, 8.5; direct multiple mailings, 3.1; telephone appeal, 2.6; personal delivery (system of phone call chains), 3.7; loyalty Sunday, 4.4; faith pledge, 3.8; loyalty dinner, 6.2; cottage meetings of six to 12 members addressed by a steward, 5.3.

Important for both participants in the stewardship program and other parishioners, he said, is motivation. "People have to know that what we do in this life has eternal consequences."

To motivate, one must ask for help, tell the vision, tell what is already being done, tell the cost, "close the deal and be prepared for rejection," and (in case of rejection) forgive—it "frees the soul of both."

"If you just mail out pledge cards," Bonner told the 30 conferees, "you'll get about 80 percent of what you need."

Ronald L. Reed, the church's executive for stewardship, described planned giving as "one of the most



Ronald L. Reed

exciting ministries a congregation can do—how can I die that I may live?"

He quoted the Prayer Book rubric (page 445) that directs clergy to tell people to "make prudent provision for the well-being of their families" and make wills, "not neglecting, if they are able, to leave bequests for religious and charitable uses."

"That ought to be printed in the parish newsletter," he said.

Glenn Holliman of Murfreesboro, Tenn., a consultant to the church, discussed in some detail six possibilities: making a bequest in one's will for parish, diocese, Presiding Bishop's Fund, etc.; Pooled Income Fund (PIF), in which income from a donated investment often can be increased significantly during the lifetimes of the donor and spouse; charitable gift annuity; charitable remainder trust (like PIF, but for larger estates); life estate and gifts of life insurance.

Forty dioceses in the church now have planned giving officers available to consult with Episcopalians on specifics of the options.

Information on programs mentioned above, plus a catalogue of many other written and taped materials, may be had by writing the Stewardship Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Spirit for a New World

Grace Cathedral Connection

"Our shared journey into a new century calls us into new patterns of relationships. The Spirit's task in the world is to make a family out of strangers. Celebrating the connections which make us all one family, Grace Cathedral announces the formation of the Grace Cathedral Connection. Join with us! Hear the good news! Share the Grace Cathedral Connection and experience the Spirit for a New World!"

—The Very Rev. Alan Jones, Dean of Grace Cathedral, San Francisco

☐ I/we would like to join the Grace Cathedral Connection — Spirit for a New World and will receive the following privileges based on my/our support level:

1. Two passes to the 1990 Quest pilgrimage.
2. Inscribed *Passion for Pilgrimage* by Alan Jones.
3. 40 sermons, on cassette, mailed weekly.
4. 40 sermons, book-form, mailed weekly.

Level	Privileges	Donation
<input type="checkbox"/> Leader	1, 2 & 3	\$1,000
<input type="checkbox"/> Donor	2, 3	\$ 500
<input type="checkbox"/> Subscriber	3	\$ 250
<input type="checkbox"/> Contributor	4	\$ 100

- ☐ I do not wish to join at this time, but please send me a "sermon sampler" (one cassette and two book-form transcriptions of sermons by Alan Jones) for my donation of \$25.
- ☐ Please send information on Quest, the Grace Cathedral Center for Spiritual Wholeness.

Make check payable to Grace Cathedral Connection and mail to:
Grace Cathedral, 1051 Taylor Street, San Francisco, CA 94108
Tel.: 415/776-6611

name (print) _____

address _____

city/state/zip _____ phone _____

Donors of \$25 or more receive *Cathedral Quarterly*, Grace Cathedral's National newsletter.



Connecticut prepares for Decade of Evangelism

by James H. Thrall

The leaders of the Episcopal Diocese of Connecticut—three bishops and nearly 1,000 vestry members and clergy—met this spring, drawn together by "the 'E' word," as Bishop Arthur Walmsley called it. "Evangelism."

Described by Walmsley as an unprecedented opportunity to "demonstrate that we all together are the diocese," three identical meetings were held on Saturdays in April and May in three parts of the state. The days focused on the central role vestries will play in the Decade of Evangelism.

"Although it is not always apparent, as a vestry leader you are an officer in an international missionary society," Walmsley said during his address. "You and I are mutually responsible and accountable for the life of close to 100,000 people in Connecticut and perhaps 70 million worldwide. With that kind of responsibility, we had better talk theology!"

Evangelism should be seen as something "much more simple and more personal" than the "hard-sell campaigns" of televangelists. "Evangelism happens when we stop being self-conscious about our faith and spontaneously and unashamedly share it with other people."

Long lunch-time discussions by each vestry alone and then by paired vestries focused on individual evangelism plans for each parish. "We found we've been struggling with the same kinds of problems," reported David Rhodes, treasurer of St. Peter's, Monroe.

Paraphrasing the title of a British play, *No Sex Please, We're British*, Suffragan Bishop Jeffery Rowthorn suggested the motto of the church too often is "No evangelism please, we're Episcopalians."

Church members cannot wait until they feel ready to share their faith, Rowthorn said. "It is only as we do evangelism that we learn. You can never be fully ready to speak about your Lord."

He urged those present to "tell of this new life in all the places where people gather regularly and naturally and not where you or I feel most secure, most comfortable."

"We have a lot of resources within ourselves," said Suffragan Bishop Clarence Coleridge. "We don't have to wait for *gnosis*—special knowledge. We just start working."

Preparation for the meetings, which were initiated by stewardship officer Roger Alling, Jr., began last summer and included production of a new video presentation on the ministry of the diocese. *Called to Serve* provides a "visual annual report" to take the place of the printed report published in recent years.

Focusing the days on vestries was the right approach, said James Kowalski, rector of Good Shepherd, Hartford. "If you don't convert the vestries, get them on board, [evangelism

is] not going to happen."

The most important key to the success of the days actually happened several months before at the annual clergy conference, suggested Joseph Clark, rector of Trinity, Torrington.

In reminding clergy of the upcoming meetings, Bishop Walmsley "stood up and said, 'I want all 186 parishes to be there,'" Clark said. "He was clear. He was saying, 'This is not just playing around. This is important stuff. This is the gospel.'"

James H. Thrall is communications officer for the Diocese of Connecticut.



James Kowalski, rector of Good Shepherd, Hartford, discusses plans for parish evangelism with his vestry.

*"Over the river and through the woods,
to grandmother's house we go . . ."*

Do you remember going to see grandmother and grandfather?

RAPPAHANNOCK WESTMINSTER-CANTERBURY remembers, too.

That's why we provide the kind of hospitable setting where caring families want to visit year 'round.



Retirement at Rappahannock

Westminster-Canterbury, Virginia means security...life care...comfort...gracious living...friendship...near Virginia's beautiful Chesapeake Bay.

Plus, it means children and grandchildren can visit and vacation.

Come to see us in Irvington, Virginia — over the Potomac River or over the Rappahannock River — or write for our free brochure. We'll tell you about a healthy, happy, stimulating retirement lifestyle.

**Rappahannock
Westminster-Canterbury**
10 LANCASTER DRIVE
IRVINGTON, VIRGINIA 22480
(804) 438-4000

Name _____

Address _____

City _____

State _____ Zip _____

Telephone _____

EP

To Washington, DC and Baltimore, MD



Rappahannock Westminster-Canterbury, a life care retirement residence of the Episcopal and Presbyterian churches.

Episcopal seminaries: the nation's most expensive

By Harry G. Toland

Like a tide washing in, a crisis is quietly engulfing the Episcopal Church's network of seminary education for priests.

Though some of the church's 11 seminaries are the products of mergers, they remain small—a factor in making them the nation's most expensive system of theological education.

The Association of Theological Schools says that cost per student on a full-time equivalent basis for the 1987-88 year for the Episcopal Church was \$20,399, or more than \$6,000 over the next-highest Christian denomination, the Presbyterian Church (USA).

Tuition and fees alone have been rising in recent years an average of more than 8 percent a year in the 11 seminaries. But the cost to the schools of educating a student has been rising even faster—10 percent a year.

One by-product of this inflation has been an increasingly weighty load of debt carried by graduating seminarians.

The church's Board for Theological Education (BTE) says half the seminarians graduating in 1986 had incurred debts averaging \$10,000. Bishop Craig B. Anderson of South Dakota, a BTE member, says for 30 percent of graduating seminarians the burden today is from \$15,000 to \$20,000.

"Indebtedness like that is hard to work off if you're being paid \$18,000 or \$20,000 in your first position," says Donald S. Armentrout, dean of academic affairs at the University of the South's School of Theology in Sewanee, Tenn.

There are exceptions. Dean James

E. Annand of Berkeley Divinity School at Yale recalls a student who imported Mercedes-Benzes while matriculating and graduated with money in the bank. As a rule, though, says Annand, 75 percent of Berkeley's seminarians receive scholarship aid.

The debt problem is considerably more acute for married students with children than for single students. Married students have been totaling about 60 percent of student bodies at Episcopal seminaries in the past three years.

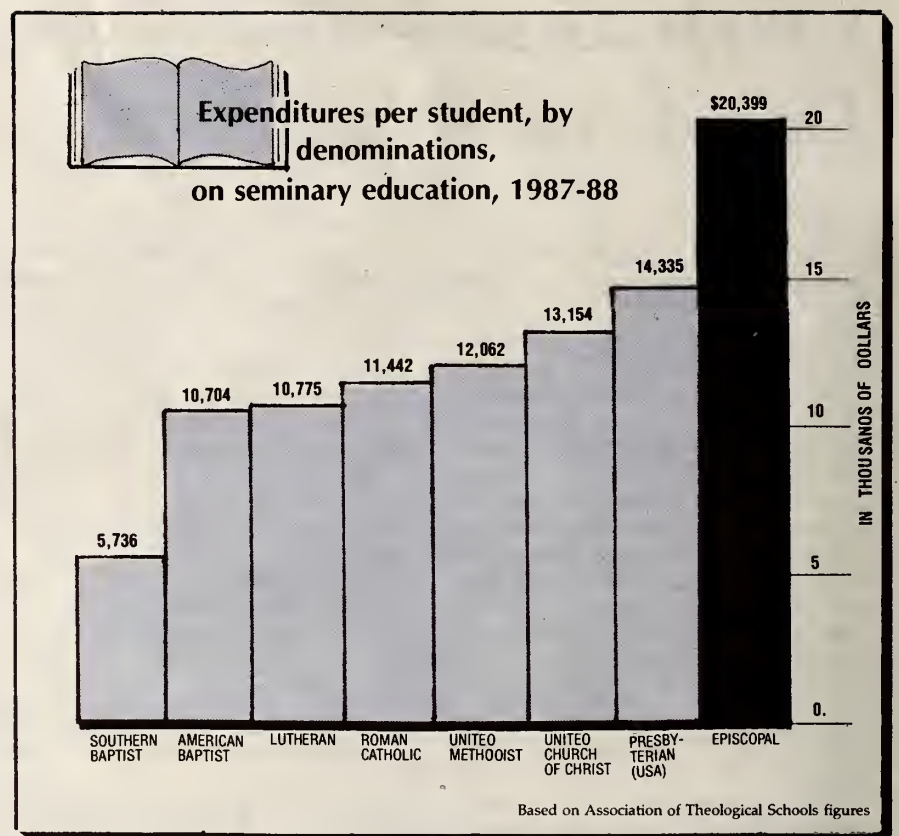
This is the first of two reports. Next month: Are seminaries getting the best as students? How good a job are the 11 institutions doing?

Are cost and the prospect of debt detouring seekers of ordination into other, less expensive educational routes? BTE says 67 percent of those seeking holy orders in 1988 spent the full three years at an accredited Episcopal seminary, compared to 70 percent in 1984 and 75 percent in 1985.

Preston T. Kelsey, BTE's executive director, regards those statistics as "blips but no identifiable trends." . . . There is no evidence to date of any trends showing significant movement from one place of education to another.

Possible alternatives to the Episcopal seminary track are three years at a non-Episcopal seminary, a mix of Episcopal and non-Episcopal seminary education or a diocesan school.

Some bishops are not sending postulants for ordination to Episcopal seminaries, says Anderson, because of costs but also because of "dissatis-



faction with what the seminaries are producing. They don't know how to think theologically. [The bishops] want a clear understanding of scripture and tradition."

One reason the Episcopal seminaries are holding their own may be their success in placing graduates in parish ministry. Virtually all of the seven seminaries contacted by *The Episcopalian* in this survey reported full placement of graduates, exceptions being those whose spouses' jobs kept them from moving.

Several seminary spokesmen conceded they had lost prospective students to others among the 11 with fatter endowments and a greater capacity to give scholarship help.

"We don't have much of an endowment, only about \$4 million," says Dean Jack C. Knight of Nashotah House, Nashotah, Wis. "Sometimes a promising student goes else-

where, shopping for a better endowment."

One ray of hope in the financial twilight is the 1 percent parish plan begun in January, 1985. The plan calls for parishes to give 1 percent of general receipts to an Episcopal seminary of their choice.

Before inception of the plan, says Kelsey, parishes were giving about \$800,000 a year to seminaries. By 1987, the total was slightly over \$3 million and parish participation was at 37 percent.

About a month ago, two committees of the BTE, one on seminaries' resources, the other on recruitment and screening, held separate meetings. Ultimately, says Helen Havens, BTE's chairperson, they will feed recommendations to the full board which will draft resolutions on those subjects to be offered to the 1991 General Convention.

Fund Raising Counsel TO THE EPISCOPAL CHURCH

Since 1920, Ward, Dreshman & Reinhardt has served the fund raising needs of the Episcopal Church and related educational and health institutions.

Our services:

- Direction of fund raising campaigns.
- Counseling by WDR Officers.
- Planning studies of fund raising potential.
- Pre-campaign donor cultivation.
- Long-range financial development.
- Endowment—special Income Endowment and Heritage Programs.
- Post-campaign collection systems.

Advance consultation without cost or obligation:

WD&R WARD
DRESHMAN & REINHARDT
FUND RAISING COUNSEL



P.O. Box 448
Worthington, OH 43085
Telephone: 614-888-5376

Founding Member American Association of Fund Raising Counsel
Affiliated in British Isles with Craigmyle and Company, Ltd.

Episcopal Accounting System—(made) Easy

EASE

Accounting, Church Management & Member Listing

Used by more Episcopal Churches than any other software.

- A full function church management computer program for only \$695!
- Written just for Episcopal parishes!
- Calculates financial and member statistics for the annual report!
- Integrates fund accounting with member information and pledges!
- Incredibly easy to use!
- Comes with an instructional videotape to show you how to use it!
- Recommended by the Episcopal Church Pension Fund!
- Over 400 installations in Episcopal parishes!
- FREE 60 day evaluation — **SEND NO MONEY!**



Call or write for more information:

Gosnell Computer Services

1331 Third Street • New Orleans, Louisiana 70130 • (504) 899-2355



Evangelicals ponder social demands of the gospel

by Elizabeth Eisenstadt

Hoping to spread the gospel throughout the world by the year 2000, some 4,000 Christians from 190 countries gathered in Manila July 11-20 to consider missionary strategies, ponder the connections between evangelism and social action and debate their relationships with such main-line bodies as the World Council of Churches (WCC).

"Lausanne II" was an outgrowth of a 1974 world evangelism conference spearheaded by evangelist Billy Graham in Lausanne, Switzerland. The Lausanne Covenant, which emerged from that conference, was written by a team headed by Anglican theologian John Stott. It is notable for linking evangelism with social action.

Those gathered in Manila took advantage of more than 400 seminars featuring strategies to reach such groups as city dwellers, children, migrant workers and athletes as well as Buddhists, Hindus, Jews, Muslims and "nominal Christians."

Conference organizers had sought a third-world site to underscore the strength of evangelical Christians in developing countries. "The Challenge Before Us," presented early in the conference, said three-quarters of all evangelical Christians will live in non-western countries by the year 1990. But the participants in Manila also confronted the challenges missionaries face in countries which suffer from overburdened economies, political unrest and grinding poverty.

Noting the legacy of corruption from the years of former President Ferdinand Marcos, Jovito Salongon, president of the Philippine Senate, said the social problems of the majority indicate "the time is past when we can build our own single individual stairway to heaven, apart from the suffering of our people."

The contrast between the opulence of the Philippine International Conference Center built by Marcos and the misery on the streets of Manila was particularly poignant for Bishop Alden Hathaway of Pittsburgh. As he left the conference center for the last time he saw a woman lying with a baby on a rag in a doorway. "Your heart wanted to reach out and do something," said Hathaway, who felt that Lausanne II represented "maturing" of the evangelical movement's commitment to minister to the poor.

The 800 Anglican participants from around the world formed the second largest group at the conference, Hathaway said. Twenty Episcopal bishops, priests and lay people were present.

The Manila Manifesto, a statement issued prior to the end of the conference, reflects the diverse strains within the evangelical movement. It declares that Christ is the only way to salvation and rejects the "two covenant theology" that has been popular among many main-line denomina-

tions.

"It is sometimes held that in virtue of God's covenant with Abraham, Jewish people do not need to acknowledge Jesus as their messiah. We affirm that they need him as much as anyone else," it says.

The manifesto also underscores the advances made and the tensions which exist within the movement over relations with the WCC and Roman Catholics.

A group of evangelicals participated in the WCC World Mission and Evangelism meeting in May, and the

WCC had three observers at the Manila meeting.

"The spirit [of Lausanne II] is that we had to work together and have the opportunity to respond to one another," said Hathaway. "It's very heartening. . . that the WCC seems to be becoming more evangelical and the Lausanne movement becoming more liberal in its approach."

Conversations between Roman Catholics and evangelicals have been complicated by the explosion of fundamentalist Christianity in largely Roman Catholic Latin American

countries. Evangelical Christians, on the other hand, have criticized the Roman Catholic Church for an "unbiblical" reliance on priests as spiritual leaders.

While acknowledging that some evangelical groups are strongly opposed to cooperating with Roman Catholics, most Lausanne II participants seemed to feel that the two groups need to keep talking.

This report was based largely on material provided by Religious News Service and the Lausanne II publicity team.

TAX SAVINGS TODAY, A SECURE RETIREMENT TOMORROW,

...with a Church Life tax-sheltered annuity

Tax law permits Church employees — both clergy and lay — to have their employer reduce their taxable salary by an amount they specify, and pay that amount each month into an annuity for the employee's retirement.

• Tax savings today. . .

No current Federal income taxes are payable on the portion of salary that goes into the annuity. And, in the case of the clergy, no self-employment Social Security taxes are payable, either. The money goes right to work earning interest — without current taxation — at rates geared to financial market conditions.

• Other pension programs not affected. . .

Other retirement plans that your employer may provide (such as The Church Pension Fund) are not affected by this voluntary reduction, and are still based on the full amount of your salary.

• A secure retirement tomorrow. . .

Aside from the tax savings, you will have built up a substantial sum of money over the years that will guarantee an extra measure of financial security for your retirement.

RETURN THE ATTACHED COUPON TODAY.

We'll send you full information by mail.

Or call Joe Ganci or Tony Rossi, toll free,

(800) 223-6602; in New York City, 661-6700.



CHURCH

**Church Life
Insurance Corporation**

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

An Affiliate of The Church Pension Fund.

Form 912



CHURCH

**Church Life
Insurance Corporation**

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

Please send me more information, by mail, about Church Life's tax-sheltered annuity program.

Name _____

Address _____

City _____ State _____ Zip _____

Nature of salaried Church employment _____

Date of birth _____

Russian church alive and well, Browning discovers on visit

Photos and text by Barbara Braver

Churches closed for decades are reopening, crosses are once again visible, and long-silent bells ring the call to worship. Such are the signs of new life and hope in the churches of the Soviet Union during this first year of the second millennium of Christianity in Russia.

Presiding Bishop Edmond L. Browning and his wife Patti had an opportunity to learn firsthand of these developments and to witness to the solidarity of Episcopalians and other Anglicans with Christians in the Soviet Union during a five-city trip from July 27 to August 6. He made the trip at the invitation of Patriarch Pimen of Moscow and All Russia.

The Department of External Church Relations of the Russian Orthodox Church arranged a full and comprehensive itinerary which began and ended in the Soviet capital and included visits to Kiev in the Ukraine, Tbilisi in Georgia, Yerevan in Armenia and Riga in Latvia. In each city the Presiding Bishop had discussions with church leaders, visited churches and other religious sites and had informal exchanges with lay people.



Presiding Bishop Browning chats with a young Russian, Yvgeny, during the St. Vladimir's Day service in Kiev.

These are heady times in the Soviet Union, most particularly for believers. During some 70 years of crushing and sometimes violent repression, including the period under Stalin when the church was systematically persecuted, the Russian Orthodox Church went from being the organizing social, moral and cultural force of the nation to a tiny remnant. Now glasnost and perestroika have taken on a particular meaning for the Russian Orthodox and other Christians in the Soviet Union as the old laws prohibiting religious freedom are gradually being abolished.

The new freedoms have presented enormous challenges to the churches. The Ukraine, for example, has 5,000 Orthodox congregations. More than half of those have opened within the last 18 months. "Perestroika for us," said the Metropolitan of Kiev, "means repairing and replacing churches."

Along with the logistics of building repair and replacement, the new congregations also need clergy. All the churches are struggling to find ways to meet the critical clergy shortage. One measure is to ordain priests when they are part-way through their theological studies. They then continue with their studies, sometimes by correspondence, while attending to parish duties. New seminaries are opening, and there is tremendous pressure to publish Christian literature for clergy and laity.

During the final days in Moscow, Browning and his party, which included William Norgren, Episcopal Church ecumenical officer; Patrick Mauney, deputy for Anglican relations; and Robert Wright, professor of church history at General Theological Seminary in New York City, met for ecumenical conversations with members of the Russian Orthodox Church. Three topics were discussed: current status of the Anglican/Orthodox Dialogue; ecclesiology and, in particular, perceptions of the ministry of a bishop in the two churches; and the life of each church within its nation.

The conversations on the ministry of a bishop took place within the context of a discussion on ecclesiology and focused on the reasons that have led the Episcopal Church to proceed with the ordination of women to the priesthood and episcopate. The Episcopal group explained how their



The Brownings and ecumenical officer William Norgren pose with Archbishop Kalistrate of the Georgian Orthodox Church at the ruins of an ancient church near Tblisi. The interpreter was Tengiz Zaldastanishvili (right).

concept of "historic episcopate" allows for this, and the Russian Orthodox explained why they disagree.

Both sides agreed that for the sake of the unity and full communion both churches desire, the subject of ecclesiology must be pursued further in the work of the Anglican/Orthodox Joint Doctrinal Commission.

One concrete result of the Moscow discussions was the agreement to establish a joint committee consisting of three persons from each church to monitor relations between the two churches and to generate suggestions for future action. Browning will appoint the three members from the Episcopal Church and expects the first meeting might be early in 1990.

Barbara Braver, information officer for the Episcopal Church, accompanied the Presiding Bishop to Russia.



Picture Your Church on Handmade Rockdale Pottery

And raise money for your building fund or missionary project, too . . .

The talented potters at Rockdale Union Stoneware make unique and beautiful church commemoratives. And this handsome hand-decorated traditional American salt-glaze pottery is an effective fund-raising tool.

For complete details, call:
1-800-222-0699
In Wisconsin 608-423-3116
Write: Rockdale Union Stoneware
P.O. Box 370, Dept. E
Cambridge, WI 53523



Verna Dozier
speaks on
**The Authority
of the Laity**

Join Verna in this video study as she guides you through an exploration of the meaning of church and your own ministry.

This videotaped series of lectures and discussion sessions is a perfect choice to accompany your lay group's reading of Verna's best-selling book, *The Authority of the Laity*.

The Authority of the Laity videotape
\$24.95

The Authority of the Laity book
\$5.95 per copy

(postage and handling additional)

CALL 800-457-2674 to order or write

The Alban Institute
4125 Nebraska Ave., NW
Washington, D.C. 20016.

**Write or Call for Catalog
of Insignia and Gifts**

**Custom Design
a Specialty**



The Unmistakable Quality of

© TERRA SANCTA GUILD®

858 Sussex Blvd., Box 300
Broomall, PA 19008
1-800-523-5155 in PA 215-544-9900

A Directory Service Created Just For You...



The EPISCOPALIAN

PARISH DIRECTORY SERVICE

Call Toll Free
1-800-826-2325

Prayer Book, relations with Lutherans occupy Canadian Anglicans

St. John's, Newfoundland—The Anglican Church of Canada's General Synod, meeting here in June, learned that a ruling from the church's highest court allows continued use of the 1985 *Book of Alternative Services* (BAS). Layman Donald J. Maclean had argued in the church's Supreme Court of Appeal that the ordinations of at least eight bishops and hundreds of priests were not valid since the services used had followed rites from the BAS rather than the 442-year-old *Book of Common Prayer*. The BAS is intended to supplement, not replace, the Prayer Book, and delegates moved to continue using it until 1992, during which time it will continue to be evaluated.

Synod overwhelmingly supported a report calling for restoration of the diaconate as a distinct order and voted to

to administer the territory while organizing the elections. The over 300 complaints U.N. monitors have received against South Africa's police are only "the tip of an iceberg of intimidation because people are too frightened to report," the delegation's report said. Other problems hampering voter registration include widespread Namibian illiteracy and ignorance of the election process. Namibia, in South African hands since 1966, is to become independent as part of a U.S.-mediated regional peace accord which includes the withdrawal of Cuban troops from Angola.

Ugandan government distributes missionary's AIDS booklet

Kampala, Uganda—An AIDS booklet written by a Southern Baptist missionary physician has been translated into this country's 12 major languages and

is being widely distributed by the government. Two million copies of Dr. Richard Goodgame's "Medical Science and God's Word Give ANSWERS to Questions Related to AIDS" have already been distributed by Anglicans, Roman Catholics, Seventh-Day Adventists, Pentecostals and even some Muslims. The head of Uganda's AIDS Control Board, Samuel Okware, says Goodgame sensitized him to the problem. In nine years at Makerere Medical School here, Goodgame has diagnosed and treated thousands of AIDS patients.

WCC meets in Moscow, Pope appoints Russian bishop

Moscow, U.S.S.R.—As the main governing body of the World Council of Churches (WCC) held an unprecedented meeting here in July, the Roman Catholic Church, for the first time in six decades, named a bishop in the Soviet

Republic of Byelorussia—43-year-old Tadeusz Kondrusiewicz. Byelorussia, an area inhabited by an estimated 2 million Roman Catholics, has had no bishop since 1927.

Plans for the WCC's World Convocation on Justice, Peace and Integrity of Creation to be held in Seoul, South Korea, next year, WCC reorganization, and creation of an ecumenical news service took backstage to the meeting's location. "The very fact that this meeting is taking place in the capital of the Soviet Union cannot but testify to the great changes our society is living through," said Soviet Prime Minister Nikolai Ryzhov. The WCC agenda included a visit to Trinity Monastery in Zagorsk to celebrate the feast of St. Sergius and a communion service in the Moscow Baptist Church. The WCC meeting here was also the first attended by North Korean Christians.

BRIEFS

change the French name of the Anglican Church from "L'Eglise Episcopale du Canada" to "L'Eglise Anglicane du Canada." The delegates also agreed to welcome Lutherans at communion. The Lutherans made a reciprocal decision at their national meeting in Saskatoon in July.

Victory for Conservative Jews, defeat for Reform rabbis

Jerusalem—Two decisions by Israel's high court late in July underlined the continuing struggle of the Conservative and Reform movements for legitimacy under Israeli law. In a 4-1 decision, the high court ruled that non-Orthodox conversions to Judaism will be recognized by the Ministry of the Interior and the converts will be registered as Jews. The decision affects approximately 25,000 Conservative and Reform Jews living in Israel. The second decision forbids Reform Jewish rabbis to register marriages; all marriages and divorces are within the jurisdiction of the Orthodox chief rabbinate.

Parliament defeats church bid to ordain divorced men

London, England—A 3:30 a.m. vote by only 96 of the 650 members of Parliament defeated a measure which would have allowed the Church of England to ordain divorced and remarried men. The General Synod of the Church of England approved the measure two years ago. Critics have called for disestablishment of the Church of England, which would end Parliament's control over matters of canon law. "Parliament, for all its legal powers, has neither moral nor theological basis for governing the Church of England today," wrote Bishop Colin Buchanan in an editorial in the *London Times*. "It was a sad day for relations between church and parliament," said Archbishop of Canterbury Robert Runcie.

Namibian elections in danger, says Roman Catholic delegation

Windhoek, Namibia—South African control and the limited, passive role of U.N. peacekeepers here means "there is little possibility" of free and fair elections in November, according to a Roman Catholic fact-finding delegation. Under terms of U.N. Security Council Resolution 435, South Africa continues

the **EPISCOPALIAN** Continuing 153 Years

Lectionary Bulletin Series 1989-1990

A FULL COLOR WEEKLY BULLETIN SERIES FEATURING QUALITY PHOTOGRAPHY TO CAPTURE THE EPISCOPAL PERSPECTIVE OF THE CHRISTIAN EXPERIENCE, AND DEVELOPED WITH THE COOPERATION AND PARTICIPATION OF THE EPISCOPAL CHURCH:

- Bulletin themes based on the Episcopal lectionary
- Three back page options
 - With the Lessons for the Day
 - With Episcopal Message
 - Blank
- Printed on quality paper
- Available in two sizes
 - 8 1/2" x 11"
 - 8 1/2" x 14"
- Economically priced

FOR MORE INFORMATION CALL TOLL-FREE:

1-800-641-3398



MWM DEXTER, Inc.

107 WASHINGTON • P.O. BOX 261 • AURORA, MO 65605
1-800-641-3398

Each participant at a recent retreat received a small reproduction of a sixteenth-century painting of Jesus. The retreat leader instructed the group to gaze silently on the icons, responding to colors and symbols as one might respond to prayer or spiritual reading.

That evening the retreatants expressed the joys and struggles of their icon meditation. A deacon who came to evaluate the future of her vocation said she'd lost all sense of time or place as she gazed into the stern, powerful face of Christ. "I was caught up in a holy dimension where Christ and I were eternally present to one another," she told the group.

"There's something completely mysterious about these pictures," said a male engineer. Through them, God makes a demand on your attention."

"I don't know," said a social worker. "To me the whole thing was idolatry."

The Historical Controversy

These strong opinions once held life-or-death consequences.

The earliest Christians apparently observed the Jewish prohibition against "graven images." But the church's creative enthusiasm soon made a place for decoration and even veneration of images. Byzantine icons became an important part of worship.

St. John Damascene believed icons were a basic tool of faith. Early in the eighth century he said, "If a pagan comes and asks you to show him your faith,

Presiding Bishop Browning has just visited Russia. Icons are central to eastern Christian spirituality.

take him to the church and let him see the sacred icons."

Only a few years later, however, Pope Leo III condemned the use of icons. Iconoclasts (icon-destroyers) shattered the church's icons or plastered over them. In some cities there were severe persecutions, even to the death.

Finally, in 843, the veneration of icons was restored—an event still celebrated by the eastern church as "The Feast of Orthodoxy." But the western church later dropped the stylized symbolism of icons in favor of more emotionally accessible art forms. Only in the Orthodox Church, particularly in Russia, did Byzantine traditions continue.

Contemporary Opinions

Icons became the focus of new interest after the discovery in 1975 of an immense pile of these paintings sealed behind a wall at St. Catherine's monastery on Mt. Sinai. These priceless icons, along with some important parchments, had been hidden in the monastery during the time of the iconoclasts or during other persecutions. Now western Christians have

Other writers insist that because symbols are more powerful psychologically than representational art, the colors and forms of icons—rich clusters of related symbols—waken our inner, unconscious responses to the supernatural and mysterious.

Still another theological school states that the value of icon meditation is "receptionist," that is, any benefit gained depends on the faith of the worshipers, who bring to the painting their own beliefs. They believe this faith is enhanced by the anointing of the Holy Spirit, who constantly guides the icon viewer into the presence of God.

Anglican A. M. Allchin wrote, "The icon is not meant, any more than the writing of the theologian, to introduce you into a self-sufficient, self-contained human world. It is meant rather to open eyes to the infinite possibilities of the mystery of God. It is a window into eternity."

Spiritual Benefits

Whatever the source of power in icon meditation, can Christians in the 1980's find any spiritual benefit in gazing at a reproduction of an ancient painting?

Yes. Just as St. Catherine's monastery was established at the site of a "living icon"—the burning bush at Mt. Sinai, from which the voice of God spoke to Moses as he came to gaze on its wonder—so we now gaze on icons, seeking to hear for ourselves the voice of Christ issuing from the fire.

Praying or meditating with icons is a

Entrance to mystery: Icon meditation in the 1980's



The Vladimir Madonna

begun again to meditate on icons and to experience them seriously.

Both camps have strong voices.

Matthew Fox, a Dominican theologian and advocate of creation-centered spirituality, paraphrases his 13th-century mentor, Meister Eckhardt, when he says, "One should love God mindlessly, without images or representations."

But noted spiritual author Henri Nouwen says that after gazing for several hours at a Russian painting of Christ, "I saw what I had never seen before and felt what I had never felt before. I knew immediately that my eyes had been blessed in a very special way."

The Power of Icon Meditation

In the tension between the physical and the mystical, can the icon become a tool of reconciliation, a mysterious but visible sign of God's presence? Could just reverently looking at a picture for 15 or 30 minutes truly alter one's state of consciousness and elevate spirituality? And if so, how?

One ancient tradition suggests that the holy and numinous power that issues forth from the Trinity, from Christ or from saints and archangels is also connected to their symbolic representation. Thus when venerating an icon, the worshiper is assured of the active presence of God or the saint. To penetrate the mystery of the icon is to place oneself for blessing at the feet of its original.

way to enter the unknown, the darkness where God beckons. Sometimes these paintings are surrounded, or even covered, with gold or silver so that only the faces (or, in some cases, only the eyes) look out at us from the outer edge of mystery, inviting us to come closer, deeper into spiritual reality.

This kind of meditation also offers an opportunity to dwell on Christ's glory. Although much western church art is focused on the crucifixion of Jesus, iconography lifts up a glorified Christ, resurrected and enthroned in heaven as Lord of the universe.

That view comes from the heart of the Byzantine theology that adores Christ in the eternal splendor of the Trinity and believes the church's duty is to open our spiritual eyes to that splendor. The eastern church's major holy day, therefore, is not Christmas, the feast that celebrates God's incarnation as a helpless child, but Easter, when Christ is revealed as the eternal and victorious Son of God.

Praying with icons is non-rational. It does not depend on one's mental state, words or even will. The experience of the icon itself lends new dimensions to faith and worship without any logical participation on the part of the worshiper.

Choosing an Icon for Meditation

Two famous icon subjects are especially appropriate for meditation.

The first group consists of the many

by P

Icon
trad
the
by J
in th
B

part
app
hum
a p
very
the
T

pain
thos
man
idea
of se
ples
Rav
trait
mad

ship
pres
Icon
natu
J
depi
chur

examples
which go
tury. All
heaven
copy of
jeweled)
His roun
by three
Christ's
within o
place in

A sec
Virgin M
arms or
donna, p
often tha
the infar
ture face,
of royalty
The ey
our own



John H. Walsted at work on the Mother of God of Yaroslav

Icons: Windows to heaven

Patricia Gordon Michael

Icon painting is an ancient and still vibrant artistic tradition. One of the most recently painted icons is of the Mother of God of Yaroslav, done in the fall of 1988 by John H. Walsted for the Chapel of Christ the Lord Episcopal Church Center in New York City. An "icon" (from the original Greek) is a representation in the nature of the original. The word "icon" is the first chapter of Genesis: God creates the world, and an icon of himself. God creates us not as a mirror image, but to participate in his life. God is the first iconographer, and we are iconographers.

Some of the best known icons are those of the catacomb period. Icon painters followed the form of icons throughout subsequent eras: Roman, Byzantine, and Renaissance. A cross-fertilization of methods occurred, but one basic tradition remained until the Renaissance. Examples of this tradition are found in the mosaics at Ravenna, the bas-reliefs in Chartres, in the portraits of saints with their distinctive attributes recognizable to all.

Icons are not decoration. They say to the worshiper: "The congregation includes not only those on earth but also the saints and angels in heaven. We are all part of the same body; they allow us to look into heaven. Iconography was the only way of representing religious subjects that was practiced in the West before the Renaissance. Then sacred art in the

West became "humanistic." Artists began to depart from traditional form with its system of symbols and techniques. New techniques and artistic individuality, with reliance on human forms and landscapes to depict sacred subjects, appeared in the West. Art became a response and an interpretation.

In the Eastern world nothing comparable to the Renaissance occurred. Forms and methods of painting became controlled, almost rigid. Visual images conveyed the truth of God; the ways to communicate that truth remained stable.

For the Orthodox, just as the word of God is communicated in scripture that never varies, so is the word of God conveyed through the visual image of the icon. A canon of icon painting exists just as a canon of scripture exists. If the painting is faithful to tradition, it is the image it presents, not simply a representation. Icons do not convey emotion. They present a relationship which extends beyond the object itself.

The continuing tradition of icon painting represents a deliberate rejection of Western notions of art. The perspective is reversed. Heaven cannot be portrayed in a diminishing field, only in an expanding one. Present-day icons are not primitives; the reverse perspective is a design convention. As Walsted describes it, the person viewing the icon is assumed to be part of the icon. "By virtue of baptism, we are already part of heaven; we can look outside from the icon at the world in its diminishing field."

"A window is a means whereby we penetrate a solid wall to see the landscape beyond. We see the

landscape framed by the window. The farther away we are from the window, the smaller the landscape appears. Conversely, the closer we come, the larger the landscape appears in our perception. But if we open the window and step out, we are surrounded by an immense landscape. Heaven is a huge expansive universe, a dimension beyond our ken. It is that dimension the icon invites the viewer to explore."

The icon in the Chapel of Christ the Lord is painted in the tradition of Northern Russia of the 14th to the 16th centuries. This tradition represents "the crowning achievement of all icon painting. It is the least influenced by Western Renaissance corruption and predates Peter the Great and the subsequent Westernization of Russia. After the 16th century, icon painting became obsessed with detail and decorative elements, and the icons lost the directness of their import and impact," Walsted says.

The Mother of God of Yaroslav is one of the "tenderness" icons. It depicts a less formal, more sympathetic interplay between mother and child, particularly noted in the deferential tilt of the head of the mother toward the child. The child's cheek is pressed against the mother's cheek; the child cups the mother's chin in a playful manner. It is less severe and less solemn than others of the same subject; a playful element represents the human relationship between Christ and his mother.

The icon is our window to heaven, our means to achieve that stillness, that arrest of attention from earthly matters so that we concentrate on the heavenly universe which is our true goal.

Patricia Gordon Michael is director of the Staten Island (N.Y.) Museum of Art.



The Mother of God of Yaroslav in the Chapel of Christ the Lord at the Episcopal Church Center

of the Pantocrator, some of the icons of the fifth or sixth century show Christ enthroned as Lord of the universe. His left hand holds a book (the book is usually open) and his right hand is lifted in blessing. A halo is usually pierced by the cross, symbolizing his divine nature and reminding us of his divinity.

A group of icons shows the Virgin Mary holding the holy child in her arms. The famous Vladimir-Macropoulos icon, copied or imitated more than any other single icon, shows the Virgin Mary with a remarkably magnificent golden silk robe.

The madonna always avoid looking past us into her own

heart where she ponders her love for Christ. The child looks up at his mother, pressing his cheek against hers. Sometimes his tiny hand encircles her neck to symbolize divine embrace of his Mary; and although he is clothed in splendor, one of his feet may be turned so that we see its sole, symbolizing Christ's accessibility to us and his vulnerability in the world.

Notable among the hundreds of illustrated books that have been written about icons is the inspirational *Behold the Beauty of the Lord: Praying with Icons* by Henri Nouwen. This book contains four good-sized reproductions for inspiration.

Most art museums also sell postcards or prints of great Byzantine frescoes, panels and mosaics.

Churches and religious bookstores usually sell holy cards with icon repro-

ductions, but it's important not to settle for a cheap card whose forms are romanticized and whose colors fall below standards.

Knowledge through Meditation

Perhaps the spiritual impact of icon meditation is summed up in the experience of an Episcopal woman who visited the Church of Our Savior at Kariye, an ancient basilica in Istanbul, Turkey. She had never meditated with an icon and considered their use superstitious and trivial.

But in front of the 11th-century fresco of *Anastasis*—where the glorified Christ harrows hell, standing over the recumbent form of Satan vanquished, gently pulling Adam and Eve to their feet as the beginning of resurrection—she became

transfixed.

"I stood in front of that icon for about 20 minutes, not speaking or hearing anything," she says. "At first I was shocked to think of Adam and Eve, the first sinners, being resurrected in glory. But soon I was caught up in it: Christ's splendor, his glistening white robes, the transformation of the tomb, Satan bound and overcome, shame tempered with hope on Eve's face and the approving witness of apostles and martyrs gathered round—all those elements explained to me the shape and extent of God's love. Christ's eyes were locked on mine while I looked at the icon. Afterward I knew something about God I had never known before."

Kristen Johnson Ingram is a free-lance writer living in Springfield, Ore.

Lutheran-Episcopal dialogue is more than words among Lakota Indians

by Willmar Thorkelson



Zona Fills the Pipe, left, and Barbara Wangsness at Holy Cross Church

Tribal members gave representatives of Lutheran churches certificates of appreciation and thanked them individually. The Episcopal diocese gave Bishop Eitheim a plaque.

Other Lutheran conferences in South Dakota, as well as the synod itself, are involved in a variety of projects with Episcopal churches.

Episcopal priest Robert Two Bulls, rector of St. Matthew's, Rapid City, has hosted many events for Lutherans and Episcopalians to meet and talk about mutual concerns as Christians as well as about Indian culture and spirituality. He sees the joint activities as a way to talk about racism, which many see as a major problem in South Dakota.

Two Bulls' aunt, Sister Margaret Hawk of the Church Army, and other Indian Episcopalians have visited the Lutheran church in Hill City to help teachers from the area learn the art of storytelling. They use Old Testament stories to tell of their own lives and God's activity in them.

The Episcopal diocese now sends representatives to the Lutheran synod assembly where they have seat and voice while the Lutherans send representatives to the Episcopal diocesan convention with similar privileges.

Anderson sees the ministry of Wangsness and Lizarazo as "expanding the meaning of our understanding of the interim eucharist sharing" agreement between Episcopalians

and Lutherans. He has suggested that the two Lutheran pastors may be able to celebrate the eucharist using Episcopal rites or to use the Lutheran liturgy at Holy Cross.

He calls prospects for the future "exciting" and says the Lutherans showed good stewardship in supporting Episcopal projects on the reservations rather than beginning new ministries. Ecumenism in South Dakota, he says, is not an option. "It is simply essential if we are going to accomplish ministry."

As a result of the Lutheran-Episcopal partnership, Eitheim says the synod and the diocese have "a few linking people—true bridges." A major accomplishment has been to have white Lutherans and Indian Episcopalians become acquainted and to break down stereotypes.

From her ministry on the reservation, Wangsness has concluded that Lutherans "have much to learn from their native American brothers and sisters in spirituality and in relationships with their Creator and with nature."

And the practical insights gained from his ministry on the reservation will be incorporated into Lizarazo's master's thesis on "Justification and Justice." As in his native Colombia, he will be working among "the poorest of the poor."

Willmar Thorkelson is a free-lance writer in Minneapolis, Minn.

RETIRING?? THINKING ABOUT IT?

Now you can be certain you'll get the maximum social security benefits that you're entitled to. Our guide is a complete summary.

Chapters include:

- How to apply for benefits
- Quality for early retirement
- Work Credits
- Benefits for survivors & the disabled
- Plus Medicaid, Medicare & Supplemental Social Security eligibility

Definitely a guide every family should own. Order today. Send \$7.95 plus \$1.00 shipping & handling. Mass. residents add 5% sales tax.

THE NEW SOCIAL SECURITY GUIDE

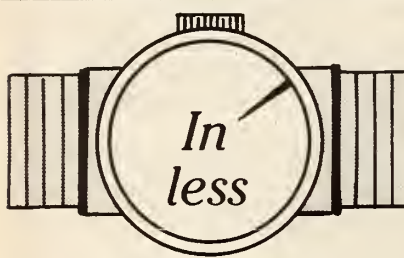
Satisfaction Guaranteed

CIRCLES
128L Marginal Street
E. Boston, MA 02128

ENGLAND YOUR WAY

Self-catering flats and cottages in England and Scotland. Rent by the week or longer. Hundreds of choices, London and throughout the country. All arrangements made—plane, car, train. Personalized service.

Pilgrim's Way
Box 1307 Havertown, PA 19083. (215) 649-1868.



than one minute... you can guarantee yourself income for life and strengthen your church forever

It is easy when you purchase a Charitable Gift Annuity from the Episcopal Church.

An annuity is a contract between a donor and the Episcopal Church that guarantees regular fixed payments for the life of the donor and one or two additional beneficiaries.

Though you purchase the annuity through the national office, the gift it creates can be used at the parish, diocesan or national level, as you designate.

All the while you enjoy tax and other benefits, not least of which is the satisfaction of knowing for sure you have provided a gift for your Church.

For more information use coupon below or call 1-800-334-7626 Ext. 410

TO: STEWARDSHIP OFFICE
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017

Please send me—at no obligation—additional information about CHARITABLE GIFT ANNUITIES

E 989

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____ Birth Date _____

Parish _____ Diocese _____

Cooperation between the two faith communities has gone on for more than two decades. The 48 churches in the synod's Crossroads Conference (Sioux Falls and vicinity) have adopted some 20 communities on the Rosebud reservation. Conference members have helped start gardens on Rosebud, cut wood for winter, attended powwows and arranged pulpit exchanges.

In May, 1988, the Rosebud tribal council held a "thanking ceremony."

Buffalo deacon opens her home to newly released prison inmates

by Elizabeth Eisenstadt

The first day deacon Shirley Trail entered the Erie County holding facility, a distraught woman fell sobbing into her arms. "Since then I have held many sobbing women who don't see any alternatives," says the Buffalo, N.Y., native. Serving time for prostitution or drug-related crimes, women would cycle through the facility six or seven times.

If their pimp made bail for them, he might meet them at the door with a needle in his hand to keep them quiet. Often victims of physical or sexual abuse and without the skills to obtain a decent job, "they had no viable alternatives and no way to get them," says Trail.

The desperation of the women at the upstate New York facility convinced Trail of the need for Canaan House. Located in a Buffalo neighborhood teetering on the edge of demolition and renewal, the ecumenically-sponsored project offers recently released women inmates an opportunity to develop the psychological strength and vocational tools they need to start life afresh.

A former high school science teacher, Trail first experienced prison life through Kairos, an organization in which lay people "share their relationship with Christ within a prison context" through prayer, counseling and socializing. That same year, 1982, she began the process toward her diaconal ordination in 1986.

Supporting herself by working in a hospital, Trail began her ministry at the Erie County Holding Center. After discussion with friends and colleagues, she decided to open her home to women just released from prison. Trail accepted her first guest in August, 1987. In November, Canaan House was incorporated.

By September of 1988, Trail had moved into the project's present headquarters and was able to accept more than one woman at a time. Canaan House can now house six women.

Thanks to the efforts of her steering committee and board of directors, material and financial contributions

began to pour in from parishes and individuals. A \$19,000 grant from the Diocese of Western New York's Venture in Faith campaign enabled Trail to pay herself and another staff member.

Mary Lou Strom was the first woman to be paroled to Canaan House. The day after finishing her 90-day rehabilitation program, she became the center's associate director.

Strom does not represent the stereotypical woman inmate. A former CPA in Syracuse, N.Y., caught up in a web of political intrigue and personal tragedy, she spent two years in prison and two on parole for passing a bad check.

While in jail she had moved from suicidal despair to a leadership role among the women incarcerated in Albion Prison. Chairing Alcoholics Anonymous groups, working with sexually abused women and participating in counseling herself, Strom realized that the women who kept coming back to prison were those who had nowhere else to go.

Dubious at first about accepting Trail's invitation to Canaan House, Strom remembered that her counselor had said a change in environment was necessary. Now she says that she can identify with the fears of the women who arrive at Canaan House fresh out of jail.

"I know the rejection; I'm one of them. There are a lot of women like me. All they need is a chance."

Living at Canaan House requires a commitment to a 90-day program of drug or alcohol rehabilitation if needed, counseling and vocational discernment. Canaan House does not accept violent or insane women. Of the 12 women who have participated in the program, six have left for jobs and apartments.

Although Trail and Strom consider their work Christian ministry, they do not impose their faith on their guests. For Christians, the two directors do encourage a stable relationship with a church when they leave in order "to establish rapport with a group and individuals they can trust," says Trail.

In spite of the financial uncertainty, plans are underway to open a Canaan House in Rochester sometime in the future. "If God has ordained it, he will sustain it," Trail says.

Canaan House provides a stable environment where women can regain a sense of self-worth, says Donald Hill, long-time Canaan House friend and outgoing chairman of the board of directors. "Other than having a stable environment and knowing that there will be food on the table, the most important component is that they are respected."

Helping the women become productive and giving them a sense of dignity are two of Canaan House's goals, agrees veteran Strom. "If they had love and support, maybe they wouldn't have been there [in prison] to begin with."



Mary Lou Strom, left, and Shirley Trail

IN THE DEVELOPING WORLD WATER IS A DIRTY WORD



Thousands of children are dying from drinking unsanitary water every day and we need your help. Please call 1-800-252-KIDS to find out how you, your friends and your community can get involved. You'll be helping to save a child's life. Please call.



A future for every child. 1-800-252-KIDS

Dept. 211

United States Committee for

unicef
United Nations Children's Fund

Agency: MacNamara, Clapp & Klein, Inc.

"THOSE CRAZY EPISCOPALIANS"



For Church Promotion

Available in booklet form or as newspaper ads, this series of 14 pre-evangelical messages is beamed toward non-Episcopalians. It proceeds from two precepts: "To woo 'em, get their attention" and "To win 'em, first dispel some of their misconceptions or misgivings about the Episcopal Church."

Hundreds of churches have used and re-used the ads to reach the unchurched and invite visitors (yes, including the Hoxie, Kansas, Project) and the booklets to complement Inquirers' Classes. Thousands of individuals have given the booklet to interested friends.

For information kit (including booklet, sample ads, helpful hints on advertising your church, prices and order blank), just send us your name and full mail address, along with \$3.50 to cover materials, postage, and handling.

Freeland & Associates, Inc.
Box 1981-D Odessa, Texas 79760

Looking for a book?

When you're looking for a book — from the Bible to the Classics — think of us. We specialize in mail and phone orders.

- The Book of Common Prayer
 - Sturdy pew bindings
 - Deluxe gift editions
- Inspirational and scholarly literature
- Anglican Studies

Call or write:
Trinity Bookstore
74 Trinity Place
New York, NY 10006
(212) 349-0376

AMEX, VISA, MC
Churches will be billed.

TRINITY BOOKSTORES

CATHEDRAL RESIDENCIES

An Independent Living Retirement Community



AFFORDABLE 1 BEDROOM & EFFICIENCY APARTMENTS

- Close to churches, banks & shopping
- Full range of social activities and outings
- Small pets welcome
- 24 hour security
- Rental assistance available for qualified tenants

For Information Call (904) 356-5507 Ext. 458

601 Newnan St, Jacksonville, FL 32202

Sponsored by St. John's Episcopal Cathedral



ENGLISH PARISH HOLIDAYS

An idea whose time has come! Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:

PARISH HOLIDAYS

North American Office

106 S. Fraley Street, Kane, PA 16735

814/837-9178



Maria Antonietta Peru (UNICEF)

WHERE IN THE WORLD IS THE FUND?



THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF



Beryl Goldberg

THE FUND IS HERE...PROVIDING EMERGENCY RELIEF IN TIMES OF CRISIS ALL OVER THE GLOBE.

When disaster strikes—whether hurricane, flood, or earthquake—the Fund is able to send relief within 24 hours. Directly, or through other ecumenical and interfaith agencies, the Presiding Bishop's Fund sends food, antibiotics, tents, blankets, and other urgently needed relief to a stricken area at home or overseas. This aid is sent at the discretion of the Presiding Bishop or his Deputy, in care of the local Anglican bishop. Other church authorities may also be contacted, since the Fund works through local Churches, not through governments. Help goes to the people who need it, not to those who might exploit them.



Rural Advancement Fund

THE FUND IS PRESENT... EVEN IN OUR PROSPEROUS UNITED STATES.

Weather conditions are no respectors of persons or of countries. Regional drought is becoming a frequent and unwelcome visitor in many parts of our country. In the Southeast, the Fund has contributed money to transport donated seed to farmers who were in danger of losing their land and their livelihood.

The Presiding Bishop's Fund also supports innovative projects which attack the roots and results of poverty and prejudice, not only in the Third World, but also here, in the United States. The requests come from every Episcopal diocese as well as from the worldwide Anglican Communion. Contributions that give the Fund's Board of Directors the freedom to support such creative projects are encouraged and welcome.

THE FUND IS PRESENT...IN LONG-TERM DEVELOPMENT PROJECTS, HERE AND ABROAD.

Those responsible for using the money you send to the Fund do not wait for disaster to strike. Every child of God is entitled to adequate food, clean water, and shelter. This conviction has led the Fund to contribute money to rescue children and adults from the devastating famines of the past decades. The Fund also helps improve agricultural practices, dig wells, provide job training, build homes, and educate children. It is present in development projects so that children, women and men will have a better tomorrow.

THE FUND IS PRESENT... IN THE LONG STRUGGLE TO REHABILITATE AFTER A DISASTER.

Aid and medication were sent to Armenia after the earthquake, tents were delivered to Jamaica and Nicaragua after the hurricane, and food finally made a difference in Ethiopia. What next?

There are people who are still homeless because of these and other disasters; for others, the means of making a livelihood has been eliminated; and hunger always hangs like a cloud over lands that suffer chronic droughts. This is where rehabilitation is needed—and where the Fund's work continues.

Rehabilitation means staying with it until a real difference is made—until mothers are nurturing healthy children, people are rebuilding their homes, and hardy crops are taking root in soil that had been too depleted to support life.

Rehabilitation takes a long, long time, but the Fund enables compassionate Christians to stay for the long haul.



George Nehmeh (UNRWA)



"The Fund must incarnate the compassion that abounds in our Church. It must tap into the deep well of loving concern and outreach that is one of the great marks of our Church."
—Presiding Bishop Edmond Browning



Anglican Advance, Chicago

When you give to the Presiding Bishop's Fund for World Relief, you become an active participant in providing immediate aid in emergencies, in offering long-term development work, and in standing by those who need help, so that hope is not just a word, but a reality.

Send your loving contribution to:

The Presiding Bishop's Fund for World Relief



The Episcopal Church Center
815 Second Avenue
New York, NY 10017

Telephone: (outside New York) 1-800-334-7626;
(in New York State) 212-867-8400.

'Health promoters' help San Francisco's newest refugees

Nancy Vogel

At bus stops, laundromats and over coffee, residents of San Francisco's Mission District trained as "health promoters" advise their neighbors, newly-arrived Central Americans, on how to stay healthy.

Classes began last year for the first 15 health promoters at Good Samaritan Community Center, a Jubilee Center of the Episcopal Church. Chosen from over 50 applicants, many of whom had previous medical experience, these Latino men and women learned to teach preventive health care and encourage refugees to use local hospitals and clinics.

The three-month training course covers nutrition, AIDS, cancer, dental care, respiratory disease and maternal and infant health care. Promoters also learn of the special health problems plaguing refugees: depression, alcohol and drug abuse and post-traumatic stress disorder (PTSD) which strikes victims of violence with nightmares, numbness, flashbacks and anxiety.

Some 80,000 Central Americans live in San Francisco's Mission District, most of them undocumented Salvadoran refugees who fled economic hardship and political violence.

Will Wauters, Episcopal priest and executive director of the 95-year-old community center, says most refugees take a lowest common denominator approach to health.

"The concept of health is almost alien to them. The majority have never had regular medical care," he says. Wauters originated the idea of training people of the community as health promoters after he noticed visitors to the center, afraid to go to San Francisco General Hospital, complaining of illness.

Wauters says that although San Francisco's health care system is good, hospital personnel "don't always understand our folks' health problems." For example, most medical personnel take a headache at face value. When a Salvadoran refugee, witness to or victim of violence in his country, visits the emergency room with a headache, the tendency is to "give 'em a couple of aspirins and say, 'Adios.'" But the headache may be a symptom of PTSD.

"Health promoters can act as mediators, using the language, experience and culture of the neighborhood to expedite the diagnostic process," he says. Promoters understand the traumas Central Americans confront in the United States.

Good Samaritan's health promoters, acting as support and follow-up, work with local hospitals and clinics. They help schedule appointments and translate English prescription bottles for those on medication.

Promoters also spread their preventive health skills to friends, relatives and neighbors. "In white, middle-class North American culture, 'preventive' means learning about alcohol, drugs, obesity and smoking," says Wauters. In the refu-



Good Samaritan health promoters improve the odds for a Salvadoran mother and her baby.

gees' culture, he says, basic necessities can't be taken for granted, and so preventive health includes assistance with immigration, housing and employment.

Good Samaritan Community Center is good medicine. Its 22 other programs involve food distribution, tutoring, English lessons and a knitting cooperative. It provides clothing, job referrals and legal assistance. The center serves over 5,000 people a month.

The center was established in 1894 by the Diocese of California. Since then it has supported refugees and immigrants as the waves of newcomers arrived in San Francisco, first from Europe, then from Asia and now from Latin America.

Many churches support the center's programs. Half a dozen parishes contribute to the food pantry. Mitty Hambleton, an active supporter of Good Samaritan and parishioner of Grace Cathedral, finds Good Samaritan an inspiration. "I try to build bridges between Grace and Good Samaritan. The people at Grace Cathedral can learn much from seeing the generous way other people respond to life when they have so little."

Sense of community is the active ingredient in all Good Samaritan's programs. The health promoters program allows refugees to reach beyond their own personal problems to help others in their community, and regaining confidence is an important but intangible reward. The program, funded by the Presiding Bishop's Fund for World Relief and the Irvine Foundation, is therapeutic for those involved, but it is also "respecting someone's dignity."

"This is just the beginning," Wauters says. There will be many inaugurations and many graduations of health training classes at Good Samaritan in the coming years.

"Someday," says Wauters with a grin, "we'll put the hospitals out of business."

Nancy Vogel is a student at the University of California at Berkeley.



One-stop service!

Cokesbury offers service!

Shop at our stores, order by mail, or call toll free 1-800-672-1789. Fast shipment on church supplies and Sunday school resources always in stock; careful handling of your custom needs.

Use your major credit card or open a Cokesbury account. No interest, no carrying charges, and budget terms with approved credit.

Cokesbury offers selection!

You'll find it all at Cokesbury! Don't waste time and money ordering from dozens of suppliers. Come to Cokesbury for these and other products and services: • Candles & Altarware • Church Signs • Pulpit Furniture • Seating • Paraments • Choir & Pulpit Robes • Handbells • Communionware • Books • Sunday School Curriculum & Classroom Furnishings • Bibles • Bible Study and References • Offering Envelopes • Pew Cushions • Stage Curtains • Funeral Palls • Computer Software • Athletic Uniforms • And much more!

Celebrating 200 years of service to the people who serve the church... Cokesbury has all of your church needs!

Ask for a copy of *The Cokesbury Catalog*. Or request information on specific products.

Satisfaction is always guaranteed at Cokesbury!

Call or Visit Your Cokesbury Store

Order From Your Cokesbury Service Center

201 Eighth Avenue South • P.O. Box 801 Nashville, TN 37202

1635 Adrian Road • Burlingame, CA 94010



Cokesbury
Books • Bibles • Church Supplies

P-136-EPIS

SUNDAY SCRIPTURE INSERTS

Your congregation can have the New English Bible readings in a complimentary Bulletin insert.

Write **The Propers**, 555 Palisade Ave., Jersey City, NJ 07307-1409 or call (201) 963-8819



BED & BREAKFAST HAWAII STYLE

Experience the splendor of the Hawaiian Islands without high costs and crowds—write: **AKAMAI BED & BREAKFAST**, 172 Kuumele Place, Kailua, Hawaii 96734 or call: 1-800-642-5366. 50/nt; 300/wk; 900/mo.

QUALITY "CUSTOM" CLOISONNE ENAMEL PINS

Produced To Your Own Design
Lapel Pins + Medallions + Charms
Call For Brochure And Prices - 515-573-8265

THE PIN PLACE

1508 11th Ave. No. Fort Dodge, IA 50501

THE SARUM MISSAL

The liturgy of the Use of Salisbury, done into English & abridged. Contents: Asperges. Ordinary & Canon of the Mass. Proper of Seasons. Collects. Proper Prefaces. Cloth bound, gilt stamping. \$14.95 (U.S.) Holy Rosary Apostolate, Box 263 (Dept. EP) Zurich, Ontario, Canada NOM 270

HISPANIC COOKERY

182 especially selected recipes from Mexico, Central & South America and the Caribbean. Single copies \$10.50. Volume discounts for fund raising.
The Hispanic Mission, Diocese of Oklahoma
2709 Meadowbrook
Norman, OK 73072

LITURGICAL CALENDARS

EPISCOPAL and CHURCHMAN ORDO
Individualized for your Church
CALL or WRITE FOR FREE BROCHURE



ASHBY COMPANY
P.O. Box 2051, Erie, PA 16512
(814) 453-3414
FAX (814) 453-4698

Decision Time For Anglicans

Push has come to shove. The U.S. action in Massachusetts has caused rumbles throughout worldwide Anglicanism.

Fractures threaten in Australia, where national unity may break down because of diocesan willfulness. Ireland says probably yes, Southern Africa no for now. All wait to see what Mother Church does in England. And in America, the Fort Worth Synod makes it a whole new ball game. The cracks in Anglican world unity have widened.

Do you know what all this means? Do you realize what is at stake? Get all the news on what is happening in the Church and religion in general today from *THE CHRISTIAN CHALLENGE*. Without the whole story, how can you make intelligent decisions?

To subscribe, send your name and address with \$20 U.S., \$25 Canadian, \$30 elsewhere (Visa, MC, British & Canadian checks accepted) to:

THE Christian Challenge

Dept. E

1215 Independence Ave. S.E.
Washington, DC 20003 USA

? CELEBRATING ? SPECIAL EVENTS ? AT YOUR CHURCH

Anniversaries • New Buildings
Fairs and Bazaars



Commemorate with Christmas ornaments, plates, tiles, glassware, mugs or many other items.

Custom Imprinted

with a sketch of your church and appropriate phrases.

Great as mementoes, souvenirs or gifts for present and past members, friends and relatives.

FOR FREE INFORMATION CALL TOLL-FREE
1-800-THE EASY

In MA, call collect (413) 533-4655
Hampshire Promotional Services
P.O. Box 566, So. Hadley, MA 01075 0566

Cambodian congregation breaks new ground

by Christine Dubois

The children of Holy Family of Jesus don't know they're making history. They seem unaware that Cathedral Day, the Diocese of Olympia's annual children's event, has been planned this year to tell the rest of us their story. Unaware that their presence is a miracle. Unaware that they are members of the only Cambodian congregation in the Anglican Communion.

Or maybe kite-flying and face-painting and bright helium balloons seem more important.

In May, Holy Family of Jesus Epis-

copal Mission broke ground for its own church building. The congregation numbers about 100, two-thirds of whom are children.

The mission began in 1980 when St. Matthew's Episcopal Church near Tacoma, Wash., sponsored Sambun, a Cambodian refugee. He brought his friends and relatives, and they brought theirs, and before long St. Matthew's was holding two services: one in English and one in Khmer.

"I think the thing that got Holy Family going was the eucharist," says David Cochran, former bishop of Alaska who now serves as an associate at Holy Family. "Even though people came in as non-Christians, knowing nothing about the Christian faith, we included them from the beginning. All they knew was that they were being included in a religious feast. That's a universal symbol of fellowship."

Cochran and his wife Mary had retired to Tacoma in 1981 and soon found a new ministry with "these warm and gracious people." They helped new arrivals through the maze of government paperwork, collected food and clothing and drove families to church. It's not unusual to hear the Cambodians refer to the church as "Mary's church" rather than "Holy Family."

In 1986, the growing Cambodian congregation became an organized mission and began planning for a building of its own. The 8,600-square foot church building will include space for a food bank, a day-care center and a refugee resettlement office. The church will adjoin the Salishan low-income housing project where many of the congregation live.

Holy Family has received \$280,000



Two young members of Holy Family at Olympia's Cathedral Day

in grants, gifts and pledges. With another \$50,000, which will be matched by funds from three private Tacoma foundations, it will have enough to purchase the land and put up the building without going into debt. That's good news in a group where most of the adults are unemployed due to disabilities or poor English skills. But it's not enough for basic furnishings and supplies.

Poverty isn't the only challenge the new Christians must overcome. The Cambodians often feel pressured to maintain the Buddhist traditions of their homeland, which may conflict with their new faith. "We try to make it clear that if you're a Christian, you believe in Jesus Christ as your Lord and Savior, and he comes first. Period," says Cochran. "But that doesn't mean everything about Buddhism is wrong or bad."

He adds that Buddhism as popularly practiced in Cambodia is laced with superstition, animism and spirit and demon worship.

Finding leadership for the young congregation has also been a challenge. The vicar, Kevin Allen, is not

Cambodian though he conducts much of the liturgy in Khmer. The goal, says Cochran, is to have one or more people trained and ordained.

Cochran says Holy Family is a model for ministry with refugee peoples. "These are brand new Christians," he says. "We're involved in primary evangelism among non-Christian people."

"It's not something the Episcopal Church gets involved in in this country very much, but it's an example of the kind of opportunity we'll have more and more as people from overseas come here."

And if Holy Family is any indication, the fields are ripe for harvest. "These people have been through tremendous suffering, and a lot of them have found that Buddhism doesn't have any answers for that," says Cochran. "The idea of Christ as a suffering Savior, who took upon himself suffering for sin, really opened their eyes and hearts."

Christine Dubois, a Seattle-based free-lance writer, contributes regularly to *The Episcopalian*.



from ST. MARK'S PRESS A LECTOR'S GUIDE TO THE EPISCOPAL EUCHARISTIC LECTIONARY

Recognizing that the performances of the Liturgy of the Word is an area of our public worship in need of attention, and that no Lector or Lay Reader can be effective without preparation, **A Lector's Guide** is designed to assist in understanding the Propers, containing an outline of the general sense of the passages of Cycles A, B and C for the Sunday Readings along with suggestions for presenting the text. While designed by author Frank Mulligan from long experience in helping people deliver the Word with maximum effectiveness, **A Lector's Guide** is also indispensable for Bible Study and adult education programs.

It makes a perfect companion to the **Episcopal Eucharistic Lectionary**, now in its 7th printing and found in more than 1000 parishes across the U.S. Available in both RSV and NEW ENGLISH editions, the **Lectionary** contains the words of the Gospel, Epistle, Lessons and Collects for years A, B and C in ONE compact and easy to use volume.

ORDER BOTH TODAY.
Perfect-bound **A Lector's Guide** only \$12.00

Perfect-bound **Lectionary** only \$12.00
Spiral-bound **Lectionary** only \$14.00
(A small shipping/handling charge will be added to your order.)

Quantity Discounts Available
For information, or to place your order call
TOLL FREE 1-800-365-0439
VISA/MASTERCARD accepted
ST. MARKS PRESS
2040 Westridge Drive
Wichita, KS 67203

QUALITY CHURCH SUPPLIER

Write or
call for information



J. R. EVANS & CO

209-683-6715

Box 2083 Oakhurst, CA 93644

Personal Professional Attention
to All Your Church and Clergy Needs

Pews Repaired/Refinished
Fredrick Woodcraft's only
business for the past twelve
years. Free estimates.
Call Collect. 717-898-7250.

INTEGRITY, Inc.

Gay and Lesbian
Ministries

Write: Box 19561
Washington, DC
20035-0561

Hmong women in Wisconsin church: Sewing, laughing, talking, crying

by Terry Lorbiecki

If the whir of sewing machines and the sound of laughter fills the undercroft of Grace Church, Sheboygan, Wis., then it must be Tuesday. That's when the Hmong women of the parish

gather for their weekly sewing session.

For the last eight years modified hand-me-downs, pants, blouses and children's clothing have been produced at a rate that would be a credit to a small factory.



Chong Vang enjoys her weekly sewing session at Grace Church.

The project helps these refugees from the hills of Laos clothe themselves and their families. All the supplies—from the sewing machines to the buttons for shirts—are donated. Val Burg, one of the founders of the group, is proud of the fact that the project doesn't cost anyone anything. "We don't have a budget, and we aren't on anyone's budget," she says.

The availability of materials is "a matter of faith." When supplies become low, more come in. Everything is free to anyone who wants to sew. This includes relatives and friends of the women even though they don't belong to the church.

The majority of the eight to 12 sewers are parishioners. They and their families are part of the 150 Hmong who make up just over a quarter of the 400-member congregation. Thirty-four were baptized at the Easter Vigil last spring.

Many of the women come from the same village. Each has a story to tell

Continued on next page

Nancy Lane Chaffee, executive director of Disability Awareness: An Empowering Ministry, was honored in June by the United Nations Healing Community for her work in bridging the gap between the religious community and persons with disabilities □ **John R. Roen**, rector of Trinity Church, San Antonio, Texas, was elected to the board of the National Federation of Interfaith Volunteer Caregivers □ **Bishop Gordon T. Charlton, Jr.**, retired suffragan of Texas, has been appointed the new administrator of the General Ordination Examinations; to succeed the Rev. **Richard T. Loring** in 1990.

Patriarch Pimen and **Metropolitans Alexi** of Leningrad and **Pitirim** of Volokalamsk were among those elected to the 750 places reserved for nominees of social organizations in the new Soviet Congress of Peoples Deputies □ **Shirley M. Jones** and **Ralph H. Elliott** have been named acting president and interim provost, respectively, of Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary □ **John Haverland** retired in June, following 18 years as dean of St. John's Cathedral, Albuquerque, N.M.

First Lady **Barbara Bush** has expressed her interest in AIDS work by meeting with representatives of Washington-area organizations with AIDS ministries, playing with young residents of Grandma's House in Washington and serving as honorary chairperson of the Washington Gala for Life, a fund-raiser for children with AIDS □ Presiding Bishop **Edmond Browning** has commissioned Church Army cadets **Robert Joseph Dudley** and **Carlos Anthony Russo** to be evangelists □ **Erica B. Wood** is the new director of studies at the College of Preachers, Washington, D.C.

Leadership changes in the Diocese of Newark include the appointment of **Walter C. Righter**, retired bishop of Iowa, to succeed retiring Bishop **Jose Gonzalez** as assistant to diocesan Bishop **John Spong**; retirement of **Dil-**

lard Robinson, dean of Trinity Cathedral; and resignation of **Denise Haines**, the first woman archdeacon of the Episcopal Church □ **Gerald Wilkinson**, a Cherokee-Catawba Indian who was executive director of the National Indian Youth Council and author of the native American liturgy to accompany the Rite II eucharist, died in June.

New members of the board of directors of the Episcopal Women's History Project are **Joanna Bowen Gillespie**, **Edythe McKittrick** and **Mary Sicilia** □ Eminent Church of England theologian **Henry Chadwick** was knighted in the Queen's Birthday Honours □ The School of Theology of the University of the South has appointed **Donald Armentrout**, an ordained Lutheran minister, to be, respectively, associate dean for academic affairs and associate dean for student affairs.

episcopate

James E. Krotz, recently elected bishop coadjutor of Nebraska, will be consecrated on September 30 at St. Cecilia's Roman Catholic Cathedral in Omaha. He will succeed the present diocesan, Bishop **James D. Warner**, who retires on Jan. 30, 1990.

Krotz, 40, rector of St. Matthew's Church, Lincoln, and chairman of the diocesan stewardship commission, will be Nebraska's first native-born bishop. He was elected on the ninth ballot from a field of seven candidates.

A graduate of Chadron State College, Krotz received his master of divinity degree from Seabury-Western Theological Seminary. He and his wife Phyllis are the parents of two sons.



Hmong women

Continued from page 18
of the flight to a camp in Thailand. They are tales of tragedy and survival. Among them: A wounded husband is last seen slipping beneath the waters of the river he is crossing with his family; escaping villagers kill and eat an elephant.

The conversation is mostly about everyday life. Even in America that life is not easy. Hmong families are large, and their incomes are small. Talk revolves around school, loved ones and little joys and problems. "We laugh and we cry together," says Linda Ryan, a volunteer who has been with the project for five years.

The women bring great skill to their task. Burg calls them "born seamstresses." Many are experts at the renowned and exquisite traditional needlework of their country. But even with that head start, the task of "fitting American patterns to Hmong bodies" is a challenge.

At festival times such as the Hmong New Year, the women work at their traditional costumes. Handwork on all the garments is flawless,

Burg says, but they are now made with an American touch, zipped out on the machine whenever possible.

More than sewing transpires on Tuesday afternoons. The sewers socialize and support each other. Ryan, who teaches English as a second language at the school many of the Hmong attend, has been told by other instructors that these are the best adjusted women they have met. The spirit of Christian love and support generated by the Hmong-American camaraderie goes both ways. "We need it, too," Ryan says.

The Hmong women are shy and modest about their accomplishments. Va Vue Vang, a 62-year-old widow and mother of six who had just applied for a marriage license, smiled and tried to tell a visitor her life story. "Ooooooh," she said in her hard-won English. "I don't know how to talk good." Then she picked up her needle and went back to work. In the Grace Church sewing group that's how language barriers are crossed, lives brightened and families clothed.

Terry Lorbiecki is a free-lance writer who lives in Germantown, Wis.

My personal commitment to you.



The selection of Cargill Associates to direct your capital stewardship program assures you a sensitive, ministry-oriented consultant who will be appreciated by your congregation.

— Robert L. Cargill

Please call 1-800-433-2233 for a free copy of "Check List For Successful Stewardship Planning."

CARGILL ASSOCIATES
STEWARDSHIP SPECIALISTS

4701 Altamesa Boulevard
Post Office Box 330339
Fort Worth, Texas 76163-0339
800-433-2233 817-292-9374

Canada / 800-433-2262
Australia / 03-844-3715

DON'T MISS AUTUMN IN THE BLUE RIDGE MOUNTAINS October 15-22

Visit us during See the Leaves guest period...on inspiring time of year. Planned activities and special rates. Write or phone today.

Kanuga AN EPISCOPAL CENTER

Postal Drawer 250
Hendersonville, NC 28793
704 692-9136

The Studio Fund Raising
Since 1941

BUY WHOLESALE
EVERYDAY CARDS
CHRISTMAS CARDS
LINEN CALENDAR TOWELS
PLANNING CALENDARS
NAPKINS . . . plus other items

Order FREE Literature Today — Write

The Studio
424 Chestnut Street
Mifflinburg, PA 17844
717-966-0031

British Teak Classic Garden Seats

Enduring Gifts to Celebrate or Dedicate Life's Milestones

Immediate Shipment
Country Casual pays the freight
Colour catalogue \$2.00
COUNTRY CASUAL - EP
17317 Germantown Road
Germantown, MD 20874-2999
(301) 540-0040

Career counseling for clergy and laity
at the Life/work Planning Center offers a program for discernment of call and career and for coping with transitions. These services are for ordained clergy, professional church workers, and lay people in non-religious employment. For information, please write or call the Rev. Russell C. Ayers, Director.

The Life/work Planning Center
1525 H Street, NW
Washington, DC 20005 (202) 783-3639

Cloisonne Church Emblem

NECKLACE

16" Sterling	\$9.95	\$8.95
18" Sterling	\$10.95	\$9.95
18" Silverplated	\$6.95	\$4.95
Lapel Pin	\$4.95	\$2.95
Charm	\$4.95	\$2.95
Key Holder	\$3.00	\$2.00
Purse	\$4.00	\$2.00

(folded size 7 1/2" x 3")

All Plus Postage and Handling \$.95
Order: PAN ASIA PRODUCT CO.
P.O. Box 49182
Atlanta, GA 30359

ST. DUNSTAN CHURCHCRAFT
by
A. Edward Jones Limited
of England

SILVERSMITHS AND CRAFTSMEN IN METAL

Established 1902
We make the highest quality Church Silver and Metal Work including Altar Crosses, Chalice, Ciboria, Vases etc. Custom made or to your own design.

CATALOG, DRAWINGS, AVAILABLE FROM
A. Edward Jones Limited, St. Dunstan Works,
Pemberton Street, Birmingham, England.
Incorporating Blunt & Wray of London

Ritual Notes

The International Anglican Fellowship is pleased to announce a Limited Reprint of **RITUAL NOTES; 11th Edition**. The cost is \$35.00 per book, including U.S. postage. Additional costs will be added for foreign postage. Please send check to:

ANGELICAN CATHOLIC CHURCH, INTERNATIONAL ANGLICAN FELLOWSHIP, BOX 18372, SPARTANBURG, SC 29318

MISSION'S SAFARI

Experience God's wonders in East Africa.

- Dynamic warmth of emerging African Church
- Exotic beauty of African wildlife
- Hosted by a diocese • Guided by professionals
- Meaningful and affordable

African Team Ministries
Box 115, Sierra Madre, CA 91024
Telephone: (818) 405-0843

TRAVELING ABROAD? Discounts of 10-40% also available. Call (818) 405-0843



Complete Software For Episcopal Churches

- Recommended by the National Church Finance Department and the Church Pension Fund
- Fully Supported. Regular updates and enhancements.
- Includes Member Records, Contributions, Accounting, Checkwriting, and Word Processing.
- Annual Parochial Report
- Used by over 30 dioceses and 150 parishes

Call or Write Today

For a Free Demo Diskette

Toll-Free: 800-527-9919, ext. 0805
Texas: 800-442-7950, ext. 0805
Membership Services, Inc.
P.O. Box 152130
Irving, TX 75015

SAINTS' TIES

We sell lots of them
In ones and hundreds
People feel good wearing them
Churches feel good about them
They promote the Church and raise funds
We want you to feel good too so act now!

In stock (Navy) Sts. Andrew, George, James, John, Luke, Mark, Paul, Peter, Philip, All Saints, Christ Church, Trinity & NEW EPISCOPAL TIE - See how little they cost:
1-3 US \$14 each, 4-9 \$13, 10-24 \$12, 25-49 \$11. Incl. mail.
Write for larger quantity discounts.

Also Custom Ties, Blazer-Tippet Badges, English Hand Painted Shields for Churches & Colleges
Color Brochure Available

Please note our NEW ADDRESS:
THE HERALDIC COMPANY INC.
100 THE EAST MALL, UNIT 10
TORONTO ONTARIO, CANADA M8Z-5X2
TEL: (416) 252-2345 or FAX: (416) 252-0443
Mr. TONY DAWKINS - Mr. BRIAN POWELL

EPISCOPAL CHURCH TIES

Superbly woven in England. Neckties with Episcopal shield in full colors on Navy or Burgandy.

Finest silk blend. An ideal gift. \$19.75 including gift box and shipping. Write for brochure.

CHURCH TIES

P.O. Box 1445 - Tryon, NC 28782 • 803-457-4613

STAINED GLASS "SUNCATCHERS"

Episcopal Church Emblem
Handcrafted - 5"x5 1/2" - \$14.00 pp.
ECW - The Nativity and St. Stephen's
159 S. 2nd St., Newport, PA 17074
Proceeds to support ECW mission work
Bulk prices available

CARTER KERNS

INVESTMENT ADVISOR
Tel: 1-503-276-6564
203 South Main Street
Pendleton, Oregon 97801

Money For Your Treasury

OVER 2 MILLION
Sunflower Dishcloths
WERE SOLD LAST YEAR BY MEMBERS OF GROUPS, SOCIETIES, CLUBS, ETC.
THEY ENABLE YOU TO EARN MONEY FOR YOUR TREASURY AND MAKE FRIENDS FOR YOUR ORGANIZATION
SAMPLE FREE TO OFFICIAL
SANGAMON MILLS, INC., Cohoes, N.Y. 12047
Established 1915

OUT-OF-PRINT BOOKS

relating to the Anglican/Episcopal Church bought and sold. Send list of wants or offerings, or \$1 for catalog of selections from extensive stock.
The Anglican Bibliophile
858 Church Street
Saratoga Springs, NY 12866
(518) 587-7470

REFLECTIONS

Is everything for sale?



by Edward R. Sims

This morning's sports page (I write in mid-July) featured a photograph of two professional golfers on a warm-up round for a tournament in Troon, Scotland. There, conspicuously emblazoned on one player's left sleeve, were the golden arches of a prominent fast-food chain. I sighed in futile discontent.

Some years ago a friend spoke with pride of his son's tennis achievements at the state level of high school competition. He boasted that all the boy's well-identified shoes, rackets, balls and tennis clothing were provided (and promised for his four college years) by a contract with a well-known sporting goods manufacturer. "What is happening?" I asked myself. "What is being sold?"

The examples multiply. The bananas I bring home from the supermarket bear stickers advertising a breakfast cereal. Our former president will pick up \$2 million for a week of appearances in Japan. A crossing of the Antarctic by ski and dog sled is so heavily underwritten by equipment providers that its leader has remarked, "The trick [!] is not to look like a stock car racer." Soft drink manufacturers put up production money for movies in which their product will be conspicuously displayed by the actors. Baseball players demand money in exchange for their autographs.

These examples may mix apples and oranges, but an underlying theme is evident: Everything is for sale, everything has a price. In the next step, does our whole

perception of value shrink to purely monetary terms? Already we see this happening esthetically in the markets for painting and antiquities and educationally in both athletics and curriculum.

The Bible identified this danger long ago in a different economic environment. Our biblical forebears lived at the subsistence level. The bulk of the population toiled for the bare necessities of life. Still, the warning to Jeremiah that "they will worship the works of their hands" and the observation of Jesus, "You cannot serve God and mammon."

The problem with the pursuit of money for its own sake and the valuation of life in terms of material wealth is these goals recede with each step we take toward them. Acquisition breeds thirst rather than satisfaction; the more we have, the more we want. When wealth is the goal, the appetite is insatiable.

The "good things of life" are good indeed: travel, learning, art, music, leisure, health, comfort, nutrition. No one can deny that America's affluence has added to the lives of most of our people. But the society that puts these things first is doomed. Integrity, compassion, community—these things erode when secondary values take their place.

Oscar Wilde defined the cynic as one "who knows the price of everything and the value of nothing." Are we coming to this sorry state?

Edward R. Sims is a retired priest who lives in Rockport, Mass.

Tithing resolutions: A dissenting view

by John T. Sorenson

A new biblical literalism and legalistic use of scripture overshadow recent tithing resolutions from the 1988 General Convention and several diocesan conventions. Insistence on the "biblical tithe" as the "minimum standard of Christian giving" resembles a sudden requirement that Episcopalians pay dues to an increasingly exclusive club.

I have always been careful to pledge what I could afford to the church. I understood that the figure of 10 percent was an Old Testament standard of giving and a laudable ideal. But I never thought I would see the day when open-minded Episcopalians would turn fundamentalist and expect everyone to tithe at least 10 percent.

For 10 years prior to seminary, when I was single, I regularly tithed 10 percent of my income to God's work. In recent years, the figure our one-income, child-raising clergy family has agreed on for our initial pledge to our parish is about 5 percent of our taxable income. We struggle to give even this, and we do not feel we are cheating God of his due. We hope someday to be able to tithe 10 percent and more.

Repercussions from the July, 1988, General Convention have left me wondering what's going on. Delegations were submitted to the spectacle—intended to be a "witness"—of being asked to sign a statement that they were tithers or would be tithing within three years.

After convention, a bishop for whom I have great respect announced that over the next few years

he would raise his giving to 10 percent. Then our Presiding Bishop warmly confided in several publications that, for most of his ministry, he and his family have tithed the "biblical tithe" of 10 percent. I suddenly felt very guilty, as though I'd been convicted of sin in an evangelistic rally.

I shared my sense of guilt with a fellow clergyman. "I'm giving what I can," I said. "I didn't know our church was in the business of telling us how much to give." He looked at me as though I'd arrived from Mars.

"Of course," he said. "I've always pledged the biblical 10 percent."

"But I can't afford that much," I pleaded.

"You don't afford it," he said. "You just take it off the top and then live off the rest."

During the Reformation our church developed a measured understanding of the use of scripture that resists taking a few isolated verses as a law for our lives. We have, in modern times, continued to be even-handed with our use of the Bible. Paul's admonition to the women of Corinth not to speak in church we balanced with the rest of scripture and decided not only to allow women to speak, but to share in the ordained ministries. We found enough love and forgiveness in scripture to allow divorced, even remarried, people full membership, including ordination, even though Jesus said that anyone who divorces and marries another commits adultery.

In his encounters with the religious officials of his day who were proud of their tithing, our Lord was not interested in whether good Jews tithed

the correct amount, but that their hearts were right with God. Are we Episcopalians to become the Pharisees of the 1990's as we ignore our own methods of biblical interpretation and return to a new legalism by legislating the tithe into church life?

I have been proud that one of the principles of our Anglican heritage is to value the informed conscience of the individual Christian while we strive to keep rules and regulations to a minimum. It questions our integrity as a communion if to increase our funding we abandon this freedom which Christ gives.

We should not try to legislate the good will of God's people. Telling people how much to give instills needless guilt and defensiveness. It discriminates against poorer folk. It devalues those gifts that are less than 10 percent. People need to be moved, not forced or coerced into giving.

I am all for stewardship education which encourages people to give of their money—and their time—for the work of the Kingdom of God. Many regular church people still do not understand the importance of regular giving of any amount. But this heavy-handed concentration on an expected percentage is shortsighted. While most of us are not experts on stewardship, we cannot allow some experts to dictate unilateral interpretations of biblical texts on tithing to the church. Our discussion about stewardship needs to continue. The recent resolutions must not be allowed to stop this discovery prematurely.

John T. Sorenson is associate rector of Holy Trinity Church, Midland, Texas.

It didn't take long to figure out it wasn't one of ours



by Richard H. Schmidt,
Managing Editor

You'd never mistake it for an Episcopal church.

It didn't look like a church, and Episcopal churches always look like churches. You could convert an Episcopal church into a hockey rink and it would still look like a church. But



ASK
DR. CHURCH

Dear Dr. Church:

An African bishop reports that his churches began to grow only after the Marxists closed them. Could that be a strategy for us in this Decade of Evangelism?

Willing to try anything

Dear Willing:

"The blood of the martyrs is the seed of the church." The Roman Catholic Archbishop of Detroit is closing 30 churches, and the faithful are coming out fighting. But is your bishop willing to take the flak? And are you willing to lose your church?

Your friend,
Dr. Church

Dear Dr. Church:

An article in *Newsweek* quotes someone as saying, "You won't find stiletto heels on an Episcopal woman." Is that really true? If so, now come? I consider myself a reasonably good Episcopalian (about six on a scale of 10), and I sometimes get a hankering to swish about on a pair of stilettos. Would that compromise my Episcopostatus?

Hankering in Hinckley

Dear Hankering:

Yours is a delicate question. As a rule, shoes are a good guide to religious affiliation. Presbyterians and others of a Calvinist heritage favor stout, stiff brogues. Quakers and Unitarians are into Birkenstocks. Lutherans choose Hush Puppies. For Southern Baptists it's cowboy boots. Episcopal women, as the *Newsweek* article says, wear "sensible shoes," unabashedly casual, and with an assurance that makes putting on airs unnecessary. That can often mean tennis shoes.

Stilettos? I find them hard to identify with any reputable Christian group. I can only caution you, Hankering, to keep your hankerings in check. You may find yourself sliding down the Episcopal scale and end up as a TV evangelist's groupie.

Your friend,
Dr. Church

you had to keep reminding yourself this place was a church. It looked more like a bowling alley or hardware store, both of which it once was.

And the noises weren't Episcopal noises. I'm used to muffled sounds—kneelers thudding to the floor, overweight hymnals sliding into pew racks, soft-soled shoes shuffling along side aisles. But this place had abrupt noises.

The sermon was unlike anything heard from Episcopal pulpits. It resembled "Bolero" in that it began quietly but had you wanting to scream before it ended, which I thought it never would. It was about the dangers of alcohol and drug abuse by members of the congregation, a topic gingerly avoided by some Episcopal preachers in favor of more distant dangers like apartheid, the ozone layer and episcopal elections in other people's dioceses.

The prayers were gripping. Literally. The lady next to me gripped me when she implored the "Holy Ghost" to deliver her son from the evil the preacher had preached against. I didn't mind being gripped (though I didn't know whether to

grip back) because I wanted to help this prayer along.

And, of course, there wasn't any sacrament—or rather, there was the wrong sacrament, that is, not the one I wanted. The sacrament of unction was repeatedly celebrated, with laying on of hands and loud prayers for healing of the worshipers and their absent acquaintances. But there was no bread and wine so I felt sacramentally denied.

Then when the service was over, several people accosted me about coming to a Bible study after the service or a prayer meeting that night. In some Episcopal churches, I might have been asked to sign the guestbook, someone would have written me a note later in the week and that would have been that.

But the thing I'll remember most about it is the music. The music was awful. Most of it was in the Fanny J. Crosby style—lots of stuff about the blood of Jesus with the first person singular pronoun repeated over and over. The harmony consisted largely of three chords. But what really surprised me was that everyone sang. Loud. Lots of Episcopalians like to sing, too, but there are always some

who use the hymn time to look at stained glass windows and mumble to one another about the behavior of the acolytes. When several such Episcopalians congregate in the same pew, a lusty singer feels out of place.

I'm an Episcopalian who sings. Loud. That's one of the two main things I go to church for. The other is the sacrament—the sacrament, the one with the bread and wine. This other church may have lacked the sacrament, but the singing was rip-roaring. Though maudlin sentimentality isn't what I look for in a hymn, I'd rather sing blather in a roomful of other roof raisers than feel self-conscious doing a solo on David McK. Williams accompanied by the organist.

If forced to choose between the sacrament and singing, I'll take the sacrament every time. I want bread and wine on Sunday. That's why I'm an Episcopalian. I'm happy as an Episcopalian, and I intend to remain an Episcopalian. But I may go visit that other church once in awhile, too. On account of the singing. And one or two other things.

Coeducational School

THE STONY BROOK SCHOOL



"Stony Brook combines first-rate education with a most excellent presentation of the biblical faith. It teaches young people not only how to think, but how to shape their vision and values according to Christian ideals. It's a happy and wholesome place."

—Right Rev. Alden M. Hathaway
Bishop, Diocese of Pittsburgh on
daughter Melissa's experience

Founded in 1922

Independent college preparatory • Boarding and day, grades 7-12

for more information, write or call

THE STONY BROOK SCHOOL
Stony Brook, New York 11790
(516) 751-1800

Women's Schools

"...and once we met her English professor, we knew we had made the right choice."

SAINT MARY'S

The Episcopal High School and College for Women



900 Hillsborough Street
Raleigh, North Carolina 27603
919-839-4100

education GUIDE

The Episcopalian reserves this section for listing qualified institutions of learning. To list your school contact Advertising Manager, 1201 Chestnut St., Suite 1200, Philadelphia, PA 19107, or phone (215) 564-2010.

Boys' School



Christ School

Since 1900

- An Episcopal boarding school for 150 boys, grades 8-12
- 7:1 student-teacher ratio
- College preparatory curriculum
- Advanced placement and accelerated courses
- Strong religious life
- Emphasis on outdoor and athletic programs
- Daily work program
- 500-acre campus in the mountains of North Carolina



CHRIST SCHOOL
Box E
Arden, N.C. 28704
(704) 684-6232

The abortion debate: human life is sacred

The Supreme Court has dropped a shoe in its *Webster v. Reproductive Health Services* decision on abortion. Now, apparently, other shoes are poised to fall in legislatures all over the country as the states move to fill the vacuum the court created.

As if abortion has not been a steamy enough topic, the temperature of the argument now threatens to blow the top right off the thermometer. The debate is likely to involve Episcopalians and members of other churches in most of the 50 states.

As discussion begins, therefore, we believe it is useful to remind members of our church where study, debate and prayer have led us, namely to the statement on abortion adopted at last year's General Convention in Detroit.

In wording and emphasis the declaration was a change from the church's previous stand taken at the 1982 convention. "All human life is sacred," the message began. "Hence, it is sacred from inception until death." The final paragraph asked state and national governments to respect individual conscience, but the statement's emphasis is on preserving life. Abortion is a legal right, said convention, but "as Christians we believe that if this right is exercised, it should be used only in extreme situations."

The deputies and bishops did not define "extreme situations." Different people will fill in that blank in different ways. A serious threat to the life of the mother might be one, a pregnancy resulting from incest another.

We fully agree with convention that abortion has no place as a means of birth control, family planning, sex selection "or any reason of mere convenience." Factors like those lie behind many of the 1.5 million abortions performed in this



DOESN'T EVEN MENTION TITHING...



IT'S EASY—REQUIRES LITTLE WORK OR ADVANCE PLANNING...



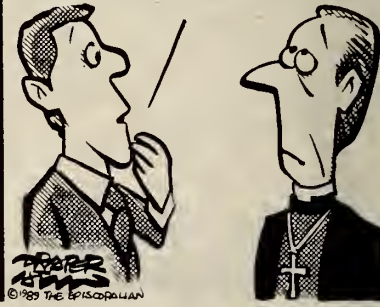
AND HAS BEEN FIELD-TESTED IN A NUMBER OF EPISCOPAL CONGREGATIONS



ASKS NO DIFFICULT QUESTIONS, DISTURBS NO ONE...



SURE BEATS THE HECK OUT OF ME WHY THEY ALL GO BROKE



country each year, and they violate the sacredness of human life.

Suppose legislatures around the country passed laws reflecting convention's stand. What would that mean? More live births, some of them unwanted; probably some illegal abortions. And what can society do about that? Clearly, a better job will have to be done on education about sex and sexual morality and family planning. Some have suggested that adoption subsidies would help; that is certainly worth exploring.

We also believe that with reverence for life at its start goes an obligation of those same legislatures and the national government—which means all of us—to do everything possible to make life worth living. That's especially true for children, a growing segment of impoverished Americans.

Abortion is perhaps the most emotional and divisive topic of our time. As we enter a new phase of debate about it, let us listen to and respect the views of others. Let us also remember, as convention declared, that all human life is sacred.

YOUR VIEWS

So we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

He objects to report on Fort Worth synod

Having read Steve Weston's report in *The Episcopalian* (July), I might well have assumed he did not attend the same synod in Fort Worth that I attended.

He says 5,000 were expected. Expected by whom? Certainly a variety of numbers were mentioned (not least because practical arrangements had to be considered for a variety of possibilities) but, of course, these were mere speculation.

"The Diocese of Fort Worth is deeply divided within the ranks of its laity over the ordination of women." How does he know? Has Father Weston conducted an opinion poll?

"... A tense atmosphere, ... a tone of defiance, ... shouting often interrupted synod speakers, ... thinly veiled anger." I just cannot begin to imagine what he is talking about.

The Rev. Alan R. G. Hawkins
Arlington, TX

Article was 'distorted'

Reporting by *The Episcopalian* should be objective, not

biased. Steve Weston's article concerning the June 1-3 synod is pejorative, distorted and erroneous.

In addition to many observers, 2,300 members attended, not his reported 1,500; [his] charge of "deep divisions" over women's ordination within the Diocese of Fort Worth is unfounded. He is simply wrong in his reported "tense atmosphere," and the charge that "shouting often interrupted synod speakers" is a false statement, as is his manufactured statement that "... thinly veiled anger marked debate."

The Rev. Ferdinand D. Saunders
Walnut Creek, CA

Cites wrong emphasis on visitors resolution

Regarding the Episcopal Visitors Resolution, [Steve] Weston quotes the most extreme statements with little mention of the comments and explanations made on the [synod] floor.

It was clearly stated that if the leadership of the Episcopal Church follows its own resolution on episcopal visitors, there should be no problem. The intention of the

Evangelical and Catholic Mission resolution is that "no one be left not ministered to," which would occur only if a woman bishop is being forced upon a congregation unwilling to receive her.

In most cases the articles in the secular press have been more accurate than the reports in *The Episcopalian*. I find this very disappointing and distressing.

The Rev. David M. Baumann
Placentia, CA

Synod's position is 'sexist, segregated'

I am grateful that you published information about the Evangelical and Catholic Mission establishing the Episcopal Synod of America to "preserve an all-male ministry of bishops and priests." I am appalled that this type of sexist, segregated thinking exists in the Episcopal Church today, and I am especially sad that it is led by presumably knowledgeable bishops. How do they propose to preserve something which does not exist any more?

I left the Roman Catholic Church [partly] because the role model for women was

subservient and remote with little link to the sacraments. Women as priests and bishops offer a variety of talents and experiences to their ministries. They offer a tapestry of rich and royal hues to a parish or whomever they serve.

Mel Burrough
Pennington, NJ

Holocaust remark: 'Say it ain't so'

In your article about the Fort Worth synod, you write: "Bishop Edward H. MacBurney of Quincy addressed the meeting and compared the prejudice exhibited toward traditionalists with similar treatment the victims of the Holocaust received in concentration camps."

Say it ain't so! He couldn't have said that. Tell us it was a mistake in reporting. Please.

The Rev. William A. Kolb
Mamaroneck, NY

No mistake. —Ed.

Jesus and Amos were liberals

Those who organized the ECM synod in Fort Worth have a case to be made and

deserve to be heard with care and understanding. Their case would be clearer, however, were it not clouded by their insistence on the exclusive use of the concept of "traditional."

In nearly all disagreements among Christians, each side feels it is being loyal to tradition. Tradition does not preclude growth and change. The question is whether a given change is loyal and constructive.

A second distortion in their presentation is the manipulative attempt to redefine the term "liberal" in a way which suits attack. The history of the faith includes both liberal and conservative elements. Surely Amos was extremely liberal for his times. Clearly our Lord opposed conservatives in his ministry.

The Rev. Ward McCabe
San Jose, CA

Synod represents Anglican thinking

The tension that is growing between the Episcopal Church and the "Episcopal Synod of America" may force the church to achieve some much needed depth in addi-

Do we hold wallets above baptismal water?

by Frederick H. Borsch.

In days of old, when a king converted to Christianity and ordered his knights to be baptized, many of them held their right arms out of the water. As they were submerged in the baptismal waters, they kept their weapons arms dry so they could continue to use them in the ways of killing and war.

I sometimes have a picture of us modern-day Christians undergoing our baptisms while trying to hold our wallets and checkbooks out of those converting waters.

And I have another, sometimes scary, vision that when I reach that checkpoint between heaven and the place downstairs, St. Peter is going to ask to see my checkbook. I'll say, "Wouldn't you like to see my letters of reference and my resume? I have a list here of good things I have done."

"The checkbook will do just fine," Peter will say. "More than anything else it will tell me about how you spent much of your time and energy and the things you were most concerned with in life. You remember our Lord's words: 'Where your treasure is, there will your heart be also.'"

It isn't as though you and I haven't been told about the basics expected of us. Plain and simple, we are to tithe, to give at least 10 percent of all we earn and receive in life for the purposes of God—the mission of the church and the care of those in need. That doesn't necessarily take care of all the giving and sharing we are to do in our lives. We are, of course, to give of our time and talent, too; but the tithe is a basic building block of our Christian discipleship.

People say to me, "But right now we have a big mortgage (or maybe a rent hike). We have to take care of our children's education." I am very sympathetic. I've had or have those bills, too.

But tithing isn't supposed to wait until we have some extra money. In fact, the most important thing about this is how it is meant to set our priorities straight. Only when we tithe can we begin to control the materialism that otherwise tends to dominate our lives.

The only exception I can think of to tithing is for those without enough to eat or to house or clothe themselves. These are, of course, people the rest of us should be trying to help.

"Should I tithe on what I earn and receive before or after taxes?" That is an individual decision. "How much of my tithe should I give through the church and how much to other charitable causes?" That, too, is an individual decision, but I would say that something is pretty odd in a disciple's life if at least half of that person's giving isn't going to the work of the church.

I've had relatively well-to-do people say to me, "If I gave a tithe to the church, it would unbalance their budget." Or, "The church wouldn't know what to do with big sums of money. I give to my college (or opera or museum)."

"On the contrary," I say to them, "if your con-

gregation doesn't know what to do with more than it is spending, perhaps it has a small vision of mission, mainly just taking care of its own." The church is doing so much, often on short budgets, and its Lord is calling it to do so much more for others, not only at the parish level, but beyond.

You know what the toughest thing is? It is to get people to be honest enough about what they are giving to sit down and actually figure out what 10 percent or 5 percent or 3 percent of their annual earnings and other income is.

But tithing—or even just beginning to be serious about giving—can dramatically change lives. That's the wonderful part of it. Finally we are giving not because we feel guilty about money or because we feel we should or because the bishop told us to, but out of thanksgiving. We give because we realize we have been given so much. In our gratitude we want to help others. It is that gratitude that changes us.

Frederick H. Borsch is bishop of Los Angeles. This article is reprinted from his diocese's *Episcopal News*.

Tithing should be more than 'ought to'

by Robert L. Beasley

I have become suspicious of the church's growing fascination with the tithe. We can use the tithe, like any tool, for good, but it should not be a short-cut that misses the goal of promoting good stewardship. Both individuals who give and institutions which receive are challenged to be good stewards.

Vestries are urged to adopt stewardship statements which may mention the "biblical tithe." I suppose they mean 10 percent though leaders seldom offer explanations. Teachers of tithing regularly answer the question, "Which 10 percent?" by saying, "We're not concerned about before or after taxes; that's between you and God." But the question goes deeper than taxes and asks whether the tithe is applicable to today's situation in America.

What has the tithe mentioned in the Old Testament, under a theocracy, got to do with my giving today where there are no state-supported religious institutions, where social service is chiefly a ministry of the state and where such service is supported by my taxes? Have I, in fact, already given my 10 percent to the state?

We also use the word "biblical" to describe the tithe in order to give it greater authority. Use of the tithe described in the Old Testament does not make it God's will for us today, however. Saying the institution needs 10 percent to survive is one thing; saying the tithe of 10 percent is God's will or even recommendation is a presumption we cannot make.

Why then should anyone tithe? We may try to convince people to give because they ought to. We say they ought to tithe because God willed it, the Bible said it or it will make them feel good. It matters little that our ministry goals are convincing—that we are really serving God with their money—only that people ought to give.

We have the cart before the horse. By stressing tithing and the "ought," congregations are not being challenged to prove the worthiness of their ministry goals or to be creative about how they are to serve. With "ought," they do not need a vision.

We can offer opportunities to give to a better way for the whole world to live. For example, "We are creating and sustaining such-and-such ministries, and you are challenged to give sacrificially to them. They will make so-and-so's life better and thereby yours."

Robert L. Beasley is associate rector of Christ Church, New Bern, N.C.

I'VE DECIDED THAT FAITH CAN BE REDUCED TO NOT DOING ANYTHING WRONG. THEREFORE, BY THAT DEFINITION, ALL I HAVE TO DO IS STAY ON THIS ROCK AND I'LL BE THE BEST CHRISTIAN AROUND.



tion to the sometimes shallow width of which we boast.

Where everyone thinks alike, no one is thinking. It is significant that the "Episcopal Synod of America" refuses to leave the Episcopal Church and insists that it will have to be forced out.

It is also significant that this synod's position represents the majority thinking in the worldwide Anglican Communion when it comes to the particular bones of contention.

The Rev. George H. Brant
Plainsboro, NJ

God without Christ? WCC aides off base

In your July issue you reported that Wayne Schwab, evangelist officer of the Episcopal Church, opined that "[the non-Christian observers at the World Council of Churches conference] sensitized us to the needs of people of other faiths that they not be put down, but be recognized as on a quest as valid as our own."

You also reported that Wesley Ariarajah, a Methodist pastor from Sri Lanka and an officer of the WCC, held that

it is "no longer helpful" to speak of Jesus Christ as "the only way to God" and that "we would like to move beyond language that implies God won't have life without Christ."

If these opinions are in any way representative of the disposition of the WCC's Commission on World Mission and Evangelism, then their present sentiments are antithetical to their charge and to Christ's Great Commission.

The Rev. Gregory W. Murphy
West Hartford, CT

Meat, milk don't mix

Your "Feasts for Feastsdays" column for July, suggesting honoring Joseph of Arimathea "with a dinner of traditional Jewish dishes," is either condescending or woefully uninformed.

Neither Jews of Joseph's day nor observant Jews of today would care to mix milk and meat.

The Rev. Charles Witke
Ypsilanti, MI

She liked July issue

The [July] issue of *The Episcopalian* was wonderful! I'm glad to see your continuing

coverage of the Fort Worth synod and eager to read about the response of the House of Bishops in September. I also enjoyed your center spread on Mozambique.

Katerina Whitley's report was very vivid and moving, and I liked John Justice's report on the counseling of children who have witnessed atrocities and been taught to kill by those who would overthrow their government.

Jeanie Wylie-Kellermann
Detroit, MI

Dr. Church not funny

It is not surprising that "Dr. Church" wishes to remain anonymous, as well he might, given the substance of his answer to "Puzzled in Pulaski" (July). Given the opportunity to encourage and educate, Dr. Church opted for ridicule and sarcasm.

Had his apostolic forebears subscribed to his implication that personal spiritual growth is unnecessary, he might now be driving a cab instead of wearing a miter. If this feature is designed to amuse, it doesn't.

Kyle T. Wiseley
Portland, OR

Women priests

Continued from page 1
people feeling stunned."

Many who voted not to foreclose discussion this year may be hesitant to provide the necessary two-thirds majority for women's ordination next year, says Dean John Paterson of Christ Church Cathedral, Dublin.

Speakers at the synod were largely unsympathetic to the plea that ordaining women will mar relationships with their Roman Catholic neighbors, but getting too far out of step with the Church of England is, according to Neill, a matter of great concern.

Asked to explain the amicable debate and the overwhelmingly favorable vote, Neill and Elizabeth Gibson-Harries, the church's press officer, say opponents of women's ordination in Ireland do not threaten schism. "We are such a diverse church that we have a practice of reaching consensus and living with it even though it may not suit everybody," adds Neill.

As evidence of the work of the Holy Spirit, Neill, himself a former opponent of ordaining women, points to an event on the synod floor. A male lay member of the synod rose to speak against the resolution. In the middle of his speech, he announced that he would sit down again, having had a change of heart.

The Church of Ireland, with just under 400,000 communicants, currently has three women deacons.

In a different cultural context, the synod of the Church of the Province of Southern Africa, meeting in Durban in June, defeated a resolution which would have permitted women to be ordained priests. Voting on a motion Archbishop Desmond Tutu

declared to be potentially divisive, the 200 clergy, laity and bishops failed to achieve the necessary two-thirds majority by 13 votes.

In a press conference held after the vote, Tutu, a strong supporter of women's ordination, spoke of his "very deep anguish and pain." He compared the refusal to ordain women with apartheid, which denies men and women equality on the basis of something which cannot be changed.

An opponent of women's ordination in South Africa, George Swartz, stressed the need for a father figure in family and parish life. "The body of Christ has been so fragmented," said Swartz, bishop of Kimberley and Kuruman, "let us prevent further fragmentation."

Opposing the measure on a more practical level, Barbara Mdi of Bloemfontein said, "Looking for a man who is going to be disciplined by a woman is like looking for a needle in a haystack."

This impression was reinforced by a synod member who rose during the debate to ask: "What happens if my wife is a priest and she has to get up at 6 a.m.? Who will make my breakfast? If she had a meeting in the evening, I wouldn't let her meet with another man."

Two priests who are proponents of women's ordination felt strongly enough about the vote to renounce their orders—at least temporarily. After the vote, Torquil Paterson, canon of St. Paul's College, Grahams-town, attended the synod in shirt and tie. When Tutu asked whether he were properly dressed for synod, he said that after the vote on women's ordination, he "would not be performing priestly functions in this church."

Tutu's chaplain, Chris Ahrends, asked that his license as a priest be

withdrawn, and Tutu agreed to do so for six months.

The Church of the Province of Southern Africa, which has 2.5 million communicants, includes South Africa, Mozambique, Namibia, Lesotho and Swaziland. It has a "handful" of women deacons scattered throughout the dioceses, but this is the first vote taken on women's ordination to the priesthood, according to press officer John Allen. Synod members, who will gather again in three years, have asked the bishops to keep the matter under review.

Australia's General Synod has not approved the ordination of women, a measure to permit it falling four votes shy in the house of clergy in 1987.

But the Australian church has a two-track legislative system which allows dioceses a certain amount of autonomy as well as the opportunity to test their actions in the arena of the church's uniquely structured appellate tribunal.

The Diocese of Melbourne, the church's second largest, passed a canon last year supporting women's ordination. If the church court upholds the canon, Melbourne may ordain women as early as this winter, according to Archdeacon Alan Nichols. The ruling is expected this fall.

Australia's bishops, recognizing the possibility of a favorable court ruling, recently affirmed continuing relationships within the Body of Christ while recognizing that increased strains and diminished communion are likely.

Bishop Donald Robinson of Sydney, the largest diocese in Australia, is an international spokesman against ordaining women. Between them the Dioceses of Sydney and Melbourne make up over half the Australian church.

In Australia, almost 4 million people call themselves Anglicans. By contrast, the Episcopal Church of Scotland has only 40,000 members.

While the majority of the Scottish synod opposes ordaining women, some members felt that not to allow visiting women priests to celebrate "the eucharistic rite of their own province" would be "discourteous," says John Davies, the church's secretary-general. Consequently, at its last meeting, held in Dundee, the synod passed a resolution making this possible at the discretion of the bishop.

Of the seven Scottish prelates, four oppose women's ordination and three approve. "They know each other inside and out, and there are some pretty irreconcilable differences," says Davies.

Although an affirmative vote by the Scottish synod is not likely in the near future, Bishop Michael Hare-Duke of St. Andrew's expects that a "dire" clergy shortage and the increasing authority of women deacons will prompt reconsideration.

"We need to experience the ministry of women," says Hare-Duke. Reflecting on the large step Ireland has taken, he muses, "Sometimes the tide comes in in great rushes and sometimes painfully over great rocks."

World Mission covenants

The World Mission Consultation in Sewanee, Tenn., July 19-23 drew up several covenants and action plans agreed to by all those present.

These covenants and action plans:

- recognize that truth is discerned through dialogue in community;
- affirm the need to talk together with honesty and mutual respect and avoid untested assumptions about each other;
- promise to work with other

Anglican churches to promote the gospel where it is not known, both within Anglican dioceses and beyond;

- agree to receive the invitation/permission of the relevant local Anglican authority before sending persons into an area;
- agree to share information on worldwide projects through a clearing-house available to all agencies; and
- agree to cooperate in other ways and discourage unhealthy competitive attitudes.

Missionaries

Continued from page 1
for later in the day was moved forward. The work which followed the eucharist was fruitful beyond what anyone had hoped for.

"What happened is significant on two levels," says Sudduth Cummings, rector of St. Mark's, San Antonio, Texas, and a board member of Episcopal World Mission, based in North Carolina. "The first level was personal. A great deal of getting acquainted took place, leaders of one group meeting and praying for the first time with leaders of another group. There was a wonderful spirit of sharing and building of trust between people, a networking that I think will bear fruit in the future."

"The second level was organizational. We committed ourselves to create a formal council so representatives of these agencies, including the national church, can meet together

regularly to share information and resources. We've never had that before. It will help promote more coordinated mission effort on the part of the Episcopal Church. What shape that group will take no one yet knows, but there was much energy and commitment that it would happen."

The covenants and action plans which emerged from the four days' work were affirmed by everyone present. Some represent historic breakthroughs in the mission history of the Episcopal Church.

A steering committee will sort out the logistical needs for convening the formal council. The 10 members of the committee represent nine different bodies, a happy outcome of an earlier decision to trust the Holy Spirit and pull names from a hat.

Margaret Larom, world mission information officer at the Episcopal Church Center, contributed to this story.

You are cordially invited to preview the most
Complete and effective Stewardship Program ever.
Created by Episcopalians for Episcopalians,
This 9-segment video series blends
Annual Budget needs with the
Theology of Giving.
It thoroughly trains the Visitors,
Organizes the campaign,
And draws the Parish Family together.

RSVP
813-923-2800

The Stewardship Program
7140 Beneva Road, Sarasota, FL 33583



Give a subscription to The EPISCOPALIAN

MAIL COUPON WITH PAYMENT TODAY TO:
The EPISCOPALIAN • 1201 CHESTNUT STREET
PHILADELPHIA, PA 19107

☐ 1 YEAR \$6 ☐ 2 YEARS \$11
Add \$5 per year for foreign postage.

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
PARISH _____ CITY _____ DIOCESE _____

Crowning touch goes up

by Huntley Womick

Though the crowning touch went on Thursday, total renovation of the Christ Episcopal Church's 150-foot tall steeple is a month away from completion.

Started in April, the renovation is the first major repair to the steeple since a fire in 1871 destroyed all but the thick brick walls of the church, consecrated in 1824.

The church was rebuilt in 1875 incorporating the remaining brick walls into the structure standing today.

The steeple, according to the Rev. C. Edward Sharp, rector of the parish for 26 years, is the highest structure on any building in New Bern's skyline.

A new crown made of heavy copper and 24-carat gold leaf overlay was hoisted Thursday to the very top of the steeple above the peak.

"The new crown is an exact replica of the one taken down," said Sharp.

"Most churches have a cross on top of their steeples," Sharp explained. "Our church is one of the very few in the country with a crown. The crown is symbolic of Christ the King and our church, Christ Episcopal, bears the name of Christ."

The crown was replaced one other time in 1960 when a hurricane blew it down.

The restoration has also involved adding new slate to the steeple and some window repair. All will be replaced in the original design, Sharp added.

When the restoration is complete, the scaffolding will come down, said Sharp, adding that replacement of the roof on the old parish house building will then begin.

In addition, the weathervane that sits atop the crown has been replaced with a new and exact duplicate, also made of heavy copper and 24-carat gold leaf overlay.

The replacement cost for the crown and weather vane of \$15,000, "was paid for through the Christ Church Memorial Fund," said Sharp, "and dedicated in the memory of the departed of Christ Church parishioners."

The total cost of renovations to the steeple is approximately \$170,000, one-fourth of which is rental on the scaffold, said Sharp.

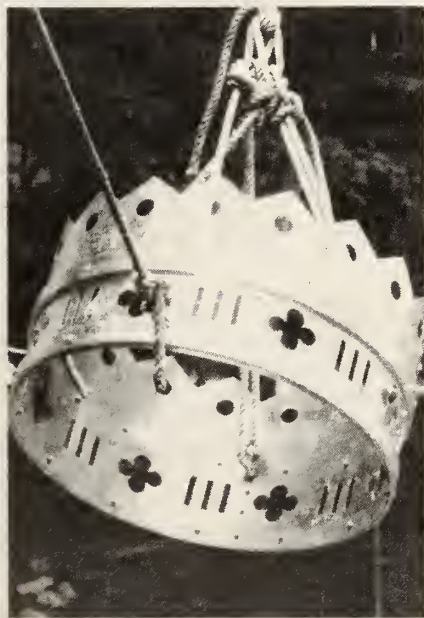
The contractor of the restoration work on the steeple is John C. Thomas of L.R. Thomas & Sons of New Bern.

According to Sharp, an early fall service for the rededication of the restored steeple will be held.

Christ Episcopal Church dates back to 1715.

Reprinted with permission from The Sun-Journal, New Bern. Published June 30, 1989.

Postscript: A generous check for the Steeple Fund has been received from a prominent local Methodist (who has many friends at Christ Church) with a note saying, "This Methodist money mixed with the Episcopalian will make the steeple ecumenical! Can hardly wait to see the Crown in place again!"



GOING UP is the gold crown which will top the steeple of Christ Church, New Bern.

photo—Huntley Womick



THE CHORISTERS OF ST. JOHN THE DIVINE, New York City, one of the principal choirs at the cathedral, the largest Gothic church in the world, were the recent guests of Church of the Servant, Wilmington. The twenty-two children and ten adults performed in concert that night at St. Paul's, and sang at the Eucharist the following morning. Families in the area played host to the world famous choristers for the two-day visit and were more than richly repaid by the glorious music.



Keep dreamer's dream alive

by Sue Painter

When the dream of Trinity Center first formed in the mind of a few visionaries, the expected comment, "It can't be done," was drowned out by action and perseverance to the completion of a 3.2 million dollar facility that serves the diocese and thousands of people from all over this land.

The dream of a facility that would house vestries, councils, planners from every walk of life has come true. The center is a place of which we can all be proud. It works. It serves. And for three months out of the year it holds the seed of our future church at Camp Trinity.

Trinity Center has passed its third birthday. The shakedown cruise is over and maintenance is the operative word here. Or perhaps "maintain" is more appropriate. In *Roget's Thesaurus of the English Language* we are given the words: claim, assert, provide for, sustain, keep, uphold and continue—as enlargements of the word—"maintain." Trinity needs maintenance. Not the nuts and bolts every day repair work that is done by the staff, but a growing need to provide for certain pieces of equipment that could better serve the guests of the center. That kind of "maintain."

There has been much discussion by the staff about what would be the best way to put out a formal request for the things we need. It is hoped that everyone who envisioned this place, everyone who worked to get the center going would also like to know how they can help maintain Trinity. Maybe few people are aware that a gift fund is in place at present, because the fund is all but non-existent. So rather than a non-productive wish list that asks for specific things, rather than expecting someone to go out and collect such items as were on that list, let this article facilitate help—to uphold, provide for, keep and sustain a discretionary Gift Fund Account that would hold monetary gifts given as a thanksgiving, or a living memorial. These gifts could build this fund so that the center could expedite specific purchases that would enhance the quality of life of each and every guest, and improve the service the staff labors to give.

Any amount of money given to this discretionary fund account will be used with the utmost loving care, and will be appreciated for years to come. Whatever you contribute to the Trinity Center will come back to serve you when you come to visit Trinity Center.

Trinity Center, P.O. Drawer 380, Salter Path, North Carolina 28575.

Sue Painter is the executive director of Trinity Center

EVENTS

Sundays, through October 22, a series of half hour radio programs will be given by the Very Rev. James C. Fenhagen, dean of General Theological Seminary. The series is titled "Gospel Truths for Life in an Unsettled World" and is sponsored by The Episcopal Radio-TV Foundation, Inc. Check local listings for time and station.

The Evangelism Pilot Project Conference, sponsored by the Diocesan Evangelism Commission, will meet at Trinity Center from October 13-14. The Rev. G. Edward Dunlap and Mrs. Ginny Shew will be the speakers.

The Sixth Annual Working Class Ministry Conference, sponsored by the Appalachian People's Service Organization (APSO) and the Working Class Ministry Steering Committee, will be held at St. Mark's Church, Plainfield, Indiana, October 20-21. The Rev. Robert A. Gallagher, head of the Order of the Ascension, an Anglican community of priests, will be the main speaker.

For further information contact Sandy Elledge, Post Office Box 1007, Blacksburg, Virginia or call (703) 552-3795.

The Planning Conference for Vestries of Small Parishes will meet at Trinity Center November 15-19. The Rev. Bill Coolidge will be the speaker. The conference, which is sponsored by the Department of Missions, aims to assist small congregations in developing programs and plans for mission and ministry.

Creative Dimensions in Mental Retardation/Development Disabilities: the Second Annual North Carolina Conference of the East Carolina University/Caswell Center Advisory Council, will be held November 16-17 at the Sheraton Inn, New Bern. The conference is designed to highlight the critical issues confronting professionals, agencies and organizations who are working to improve the quality of life for persons who are developmentally disabled.

For further information write to Eastern Area Health Education Center, Post Office Box 7224, Greenville, North Carolina 27835-7224.

LARC (Lutheran, Anglican, Roman Catholic) East 1989, will meet at Trinity Center, November 28-29. The conference, held to promote unity through new knowledge, joint worship and fellowship, is for clergy and lay professionals. Dr. Teresa Berger, assistant professor of ecumenical theology at Duke Divinity School, Duke University, will be the speaker.

A training retreat for volunteer chaplains is slated for Trinity Center, November 30-December 2, sponsored by the North Carolina Department of Correction and the Prison Commission of the Diocese.

For further information contact Ollie Toomey at (919) 735-5396.

DEADLINE

Deadline for material submitted to *CrossCurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

WANTED

Correspondent wanted for north-eastern East Carolina to write features for *CrossCurrent*. Please call editor (reverse the charges) at 762-0814 or 251-0704.

CrossCurrent is often the last to learn of church's anniversaries, retirements, resignations, changes and/or deaths of the clergy, special parish events or programs and is rarely supplied with material for the stories. If you want something in CrossCurrent, please send it in. If it is at all possible, it will be published. And, given enough notice, if it is at all possible, CrossCurrent will cover the event.

Don't imagine that CrossCurrent is fully aware of all that is going on in the Diocese's 75 churches but, somehow, just choosing to ignore what's happening. To the contrary, CrossCurrent is here to serve the Diocesan family by helping to keep its members informed about each other.

Pastoral care results in Shepherding

"In the past 20 years, God has been doing something new in his church," said Winne Latham in "Keynotes", St. Peter's (Washington) newsletter. "He has been raising up new ministries, awakening lay people to the fact that they have spiritual gifts which can be used within the church."

She went on to say that one of those gifts is lay pastoring, which, in the New Testament perspective, is the function of the congregation as a Christian family, not just that of the ordained priest.

Following more than a year of study and research The Pastoral Care Commission of St. Peter's has undertaken a pilot project for approximately six months, known as Shepherding. The commission determined that a need had surfaced to be "more intentional about our pastoral care "and caring," said the Rev. William J. Bradbury, rector of St. Peter's. "There seemed to be people falling through

the cracks." He has been involved in a program similar to Shepherding in his former parish and feels the program was successful in meeting many such needs.

During the initial six months there will be six shepherds and five families. The Shepherding ministry plans can be reworked and redesigned as suggestions and situations from the participants call for them to be. The families will be selected at random and the Shepherding Task Force will assign each family to a Shepherd, who will make every effort to meet the needs of his or her "family" through prayer, availability, contact and Christian example. The scope of the lay pastoring includes building Christian relationships, caring and helping when needs arise and nurturing in faith. PACE is the key word: P - pray (for your flock); A - available; C - contact; E - example.

"There has been lots of evolution in the

movement from initiating a caring program to one with a sense of the Spirit, and to discerning what is most helpful, what is most needed," said the Rev. Mr. Bradbury. "And how to be open to the Spirit in dealing with other people, showing care that is perceptive."

In answering the question as to why Shepherding was needed, Winnie Latham replied, "To help St. Peter's parishioners experience God's love more fully and to help us fulfill our mission to be a loving, caring community."

"Shepherding can be seen as these folks ministering in the Spirit of the Lord," said the Rev. Mr. Bradbury, "rather than whooping up a bunch of technique!"

E.D.B.

Movie illustrates our life and death dilemma

by the Rev. Joseph W. Cooper

"If you have not seen it, go to see the movie, 'The Dead Poet's Society'. It is a profound statement of the dilemma we all find ourselves in time and again. The issue is: I feel a calling deep within me to be who I am and yet I live in a world that demands I conform. This is religious business; it is a life and death matter; it is a turning point in every person's journey. You and I as individuals are constantly pulling in two directions...how I make my decisions and live them out is the judgment. The business of 'being' is costly but the cost of not 'being' is ever so costly also."

"Let us pray that God may help us have the faith and courage to 'be'. For me that is what it means to take up my cross daily and follow my Lord."

The Rev. Joseph Cooper is rector of Church of the Servant, Wilmington. This is reprinted from their newsletter, "Tideline".

Prayer for the parish

Disturb us, Lord, when we are too well pleased with ourselves,
When our dreams have come true because we dreamed too little,
When we arrive safely because we sailed too close to the shore.

Disturb us, Lord, when with the abundance of things we possess,
We have lost our thirst for the waters of life;
Having fallen in love with life, we have ceased to dream of eternity;
And in our efforts to build a new earth,
We have allowed our vision of the Heaven to dim.

Disturb us, Lord, to dare more boldly,
To venture on wider seas where storms will show your mastery;
Where losing sight of land, we shall find the stars.
We ask you to push back the horizons of our hopes;
And to push us in the future in strength, courage, hope, and love.

This we ask in the name of our Captain, who is Jesus Christ.

—Attributed to Sir Frances Drake at the beginning of his exploration of the western hemisphere.



FOLLOWING A PROCESSIONAL of a brass quintet, a choir, a parade of clergy and representatives carrying flags and banners, a worship service, led by the Rev. Joseph W. Cooper, Church of the Servant, marked the celebration of Wilmington's 250th birthday. The service provided an opportunity for people of differing faiths to come together in prayer and song as they worshipped and gave thanks to the same God. The ceremony closed with people from the city's churches, synagogues and mosque reciting a litany called "Thanksgiving for National Life" in which it reads "...and hasten the day when all our people, with many voices in one united chorus, will glorify your holy name."

photo credit—Todd Sumlin, Wilmington Star-News

Letters to the editor . . .

CrossCurrent welcomes letters and comments. However, it reserves the right to edit contributions when space limitations make it advisable.

We need to witness

To the editor:

Thank you for publishing "Exchanging the Peace" in CrossCurrent (May). I've been hearing good things about it since it came out. The nicest comment was made by a friend who came up after church and said that after reading the article she decided to "try to do better!". That was my hope. That the article might give a new perspective to that part of our service.

Also, I wanted to witness. At a Bible Study meeting one morning, I mentioned to our group that I thought we all needed to witness more. I'm sure many Episcopalians have had deep spiritual experiences, but we tend to keep them to ourselves.

Sincerely,
Elenore Dorsett
Fayetteville

Learned interesting things

To the editor:

Thank you so much for the story CrossCurrent did on All Soul's, Northwest, (CC, May).

Everyone I come in contact with tells me how much they enjoyed reading it.

I also enjoyed the write-ups on St. Mark's, Wilmington and St. Philip's, Thomas Landing, Holly Ridge. I learned a lot of interesting things about the two churches I didn't know.

Thanks again,
Yvonne Hamilton
Riegelwood

To laugh often and much; to win the respect of intelligent people and affection of children; to earn the appreciation and honest critics and endure the betrayal of false friends; to appreciate beauty, to find the best in others; to leave the world a bit better, whether by a healthy child, a garden patch, or a redeemed social condition; to know even one life has breathed easier because you have lived. this is to have succeeded.

—Ralph Waldo Emerson



National
Episcopal
Coalition on
Alcohol
and Drugs



SCOUTING'S God and Country awards were received by Don Moody of Ayden Troop #34 and Jason Roberson of Troop #46, at St. Timothy's Church in Greenville. Don is the son of Bob and Sue Moody, Ayden, members of St. Paul's, Greenville. Jason is the son of Bobby and Ellen Roberson, members of St. Timothy's. The boys have worked under the leadership of Powell Bland, assistant Scout Master of Troop #46.

Additional sessions to meet enrollment demand

by Carol Taylor,
director of summer camps (otherwise
known as Camper Carol)

The 1989 summer at Camp Trinity has been a tremendous success with the largest attendance ever of 568 campers. With the increase of the additional camp sessions we have been able to accomodate more people on the waiting list. We have been delighted to see more bright camper faces down at Trinity this summer.

A talented and gifted summer staff served this summer at Trinity: Jimmy Taylor, Wilmington, assistant camp director; Pen Perry, Fayetteville, program coordinator; Sarah Poulos, assistant program coordinator; Paul Siler, Goldsboro, music coordinator; Kendra Curtis, arts and crafts coordinator; Molly Deveau, Kinston and Gael Chamberlain, Greenville, waterfront coordinators; Sean Cavanaugh, Elizabeth City and Arthur Walton, Sumter, South Carolina, lifeguards; Emma Stallings, Washington, Meshelle Hart, Southport, Kristine Oriti, Cary, Elizabeth Shotwell, Murfreesboro, Charles Gaddy, Wilmington, Chris Whitaker, Newport, Adam Chandler, Morehead City, and Kevin Heyer, Kernersville, counselors. The staff, largely members of the Diocese of East Carolina, has faithfully and in good spirit offered its ministries to the many children who have been a part of camp. We are grateful for the commitment and excellent work on behalf of Camp Trinity.

Many others have joined us over the summer in valuable capacities, also. We have had a number of nurses serve at our health center providing lots of loving care: Rose Hamlin, Morehead City; Kathy McMahon, Kinston; Mimi Quick, Greenville; and Gloria Rivers, Bath. We are grateful for their time and care for the children in this staff role.

The summer at Camp Trinity had been full of much excitement. We have, with great excitement, greeted campers and parents on opening day each week and begun new adventures with each group who enthusias-

tically have jumped into all activities daily. Our weeks have been full of singing in the Centrium, around the campfire and at the Chapel; lots of games like volleyball, basketball, Human Tic Tac Toe, the "famous" Trash Can Game, super scavenger hunts, beach walks, archery, sailing, canoeing, marshing in the Sound, swimming in the pool and ocean, picnics on the beach, kiting, arts and crafts, storytelling, talent shows, water carnivals and much more.

Cabin life as always is a special element of the camper world with new friendships, cabin skits, morning devotions and even cabin completion over cabin clean-up! Children have also participated in a variety of "share-shops" like: tie dye, fish prints, fishing, bracelet making, issue discussions, drama, water games, etc. One important side of our camper life has been our worship. The campers have participated to the fullest in worship in their involvement in the services. The completion of the outdoor chapel has added a beautiful touch to our worship space in the lovely environment of Trinity along the banks of Bogue Sound.

The completion and dedication of "The Bishop's Chapel" was held on June 23 at Sanders Point. Thanks to the donations of many and hard work of the youth of the diocese the Chapel was prepared for the dedication during the Senior High Conference. The Rt. Rev. Sidney Sanders dedicated the Chapel with the Rev. Joe Cooper and the Rev. Chris Mason assisting. Senior campers, youth from across the diocese and parents gathered for the celebration. It was a beautiful and joyful day for all. A reception followed after the service. This chapel holds a special place in the hearts of the youth and will be a place they will create and hold to fond memories while at Trinity. We hope that many groups in the years to come will worship at "The Bishop's Chapel."

The Camp for the Handicapped once again was a highlight of the summer for many. Many campers returned for their third summer and a number had their first experience at Trinity. There were 27 volunteers who



CAMPERS HUDDLE to go over their strategy in the Water Carnival of Camp Trinity.

photo credit—Carol Taylor

spent the week at this camp. As always it is a time when truly new experiences happen for campers and the joy of discovery is felt to its fullest! We are grateful for the commitment to this special ministry in the camping program.

Over the summer the program was blessed with a number of volunteer session leaders who brought to us an excellent Christian Education program at each session. This part of the camp program sets us apart from many other camp programs and adds greatly to the quality of the camper's experience while they are at Trinity. The children have had an opportunity to discover and grow in their Christian journey through the teaching shared by our session leaders.

We thank all the session leaders and their staffs for their leadership and development of this part of the camp program. Explorers I: Maxine Maddox, Sewanee, Tennessee, Senior High Conference: the Rev. Joe Cooper, Wilmington, Charles Leuwenburg and Libby Streb, Ocracoke, Glenn Barefoot, Bett Woodbury and Carol VanNynatten of Wilmington, The Camp for the Handicapped: the Rev. Mid Wootten, Greenville, Pat Storie and Stephen Guttu of Edenton as session leaders; volunteer staff: Britt Biggs, Elizabeth City, Aylett Colston, Wilmington, Charlotte Sears, Scranton, Taylor Spruill, Windsor, Geoff Love, Raleigh, Jo Leichte, Greenville, Bert Chestnut, San Antonio, Texas, Alan Averette, Greenville, the Rev. Russell Johnson, Lumberton, Carla Gonzales, Wilmington, Marie Hart, Southport, Jason Motteler, Washington, Bob Wright and Joe Wright, Edenton, Lindsay Russell and Nell Randall, Jacksonville, Harry Rosenblatt, Edenton, Harriett Woolard, Edenton, Ed Wolcott, Greenville, Maxine Maddox, Sewanee, Thomas Stubbs, Athens, Georgia, Sarah Gibson, Edenton, Ann Broadwell, Hilton Head, South Carolina.

Also Don Moody, Ayden, Emily Sprøuse, Fayetteville. Other session leaders and staff have been: Guest Session—the Rev. Ed Dunlap, Donna Dunlap, Leah Register and Sarah Campbell of Goldsboro; Discoverers I: the Rev. Russell Johnson, Lumberton and Katherine White of Swansboro, Discoverers II: the Rev. Henry Witten, Alice Witten of Havelock; Janet Perego and Debbie Travers of New Bern, Explorers III: Sara Krantz, New York, New York, Discoverers III: the Rev. Gary Fulton, Marti Fulton of Bath, Jeanette Moody and Anne Gordan of Chapel Hill, Discoverers

IV: the Rev. Chip Marble and Betty Deveau of Kinston.

Also a new program of counselor-in-training was held for a small number of high school students: Edmund Knott, New Bern; Jason Motteler, Meghan Tayloe, Erica Garner of Washington; Dee Goddette of Havelock; Brindley Garner, Jacksonville; Bert Chestnut, San Antonio; Joe Deveau, Kinston. Thanks to the 69 volunteers and 18 summer staff who made camp happen at Trinity!

The summer has drawn to a close and Trinity has begun its history in its fourth year. I extend my sincere thanks to the campers, parents, Trinity Center staff, summer camp staff, session leaders and volunteers, and the summer camp committee who have made the 1989 summer at Camp Trinity the best ever. It has been a blessing to serve with all of you.



SAILING ON BOGUE Sound is just one of the treats for the campers during the session for Camp for the Handicapped at Trinity Center.

photos by Carol Taylor

Forthcoming Diocesan Youth Events

The Diocesan Youth Ministry Program will begin in early September with a host of events to be held throughout the fall and early winter. Below is a calendar of events for youth in the local parishes (7-12th grades) to participate in as well as events for adult youth workers. The Diocesan Youth Packet will be mailed in early August to Youth Worker and clergy. Please ask for these materials from your church. Registration deadlines for many of these events are in early September, so please distribute these materials to the youth in time to get them registered for the event.

The program over the fall is an Adult Youth Workers Conference, entitled "Back to the Future...Discovering the Youth In You." The Fall Diocesan Youth Event at Trinity, Happening #14 and New Beginnings #4, and Winterlight. Don't miss out. Register early for it is going to be a great fall in the Youth Ministry World in East Carolina!

—Carol Taylor

1989 Fall Youth Ministry Calendar

August 26	Youth Commission Meeting, Diocesan House, Kinston
Sept. 8-10	"Back to the Future...Discovering the Youth in You!" - Adult Youth Workers Conference, Trinity Center
Sept. 29-Oct. 1	Diocesan Fall Youth Event (7-12 grades), Trinity Center
Sept. 17	Happening Board/Staff School - Diocesan House, Kinston
Oct. 7	Happening Board/Staff School - Diocesan House, Kinston
Oct. 20-22	Happening #14 - Trinity Center
October 28	Youth Commission Meeting, Diocesan House, Kinston
Nov. 18-19	New Beginnings #4 - Trinity Center
Dec. 26-Jan. 1, 1990	Winterlight, Kanuga Conference Center, Hendersonville, NC



IN SPECIAL FINERY, a much-loved spaniel is taken by her mistress to be blessed at the Church of the Good Shepherd. photo credit—Bobbie Marcroft

Pet blessers are a blessing

A grumpy letter to the editor denouncing the Church of the Good Shepherd for blessing pets has prompted a gratifying batch of letters taking up for the church and its four-legged parishioners.

Of course, this church needs no defense, and neither do the pets it invites into its pews once a year. As most Wilmingtonians know, the Church of the Good Shepherd feeds the hungry and provides beds, showers and other help for the down and out. It's a wonderful organization that does more than its share to give religion a good name.

The pet service has its roots in a venerable church ritual in which farm animals were

blessed. Upon them many lives depended. Today, the lives of many people are enriched and helped by pets. And considering the way humans treat many of the creatures who live with us, it's a cinch they need all the blessings they can get.

That one letter and those that are taking issue with it are having one predictable effect: They are giving plenty of good publicity to the Church of the Good Shepherd and to the animals it honors. It couldn't happen to a nicer bunch.

Reprinted from the editorial page of the Wilmington Star-News.

Our good neighbor

Trinity focuses on environment

In concert with the Diocese of Upper South Carolina's call for a ban on the use of styrofoam, a group of parishioners at Trinity Episcopal Cathedral in Columbia, South Carolina, held their first recycling day recently with an overwhelming response. Member Mary Taylor said, "In Genesis, God put man in the Garden of Eden and said 'tend and care for this garden.'" Her zeal as chairwoman of the Cathedral Environmental Task Force betrays her soft-spoken manner. She heads a 40-member task force that means business.

ETF has five main committees:

Trinity Kitchen: to phase out the use of disposable plastic, paper, and styrofoam (*editor's note—unfortunately a mainstay of virtually every church function where beverages are served*) with the ultimate goal of purchasing a dishwasher and returning to the use of china, glass and flatware.

Recycling: to educate and encourage members to recycle and participate in regular recycling projects.

Legislative: to educate the membership on much needed environmental legislation, and to participate in efforts to bring it about.

Energy Conservation: to educate ourselves on ways to modify our lifestyles in order to conserve our resources.

Tree: to encourage local government, as well as individuals, to save the trees we have and to plant as many more as possible.

ETF also sponsored eight "Summer Environmental Seminars" on Sunday mornings.

"More and more there's an awareness of the flagrant obliteration of the Earth and our environment," Mrs. Taylor said in an interview with *The State*, the capital's newspaper. "The next 10 years are really critical. If we don't begin to put the brakes on now, it could take us a couple of hundred years to recover." *from The Land Stewardship Council of North Carolina*

"The Earth is the Lord's,"
—Psalm 24

WANTED: Financial advisors

by Glenn K. Richards

The Diocesan Office for Stewardship Development stands ready to assist anyone who wants to consider a planned, deferred gift to the Church. Once an Episcopalian in the diocese decides to explore such a step, we are in a position to discuss with them various methods of giving. These would include a bequest through a will, gifts of life insurance, gifts of appreciated property such as real estate, securities, etc., the establishment of trusts, a gift through an annuity program or a pooled income fund and many others.

However, a donor should have a personal advisor to protect his or her own interests. For example, an attorney must prepare a will. A trust officer or banker should be involved in the preparation of a trust instrument. An insurance agent should assist with the transfer of a policy to the Church. An accountant should advise the donor on tax considerations.

Occasionally, donors ask us if we might recommend such professional financial advisors to assist them. Our office has begun putting together a listing of lawyers, trust officers, bankers, insurance agents, accountants, etc., who have indicated a willingness to work on behalf of potential donors to the Church. If you are among such professional advisors and would be willing to have us recommend you to those who want to explore the best way of insuring their own financial well-being while making a significant gift to the Church, please let us know.

A telephone call or a note indicating your willingness to help us would be most appreciated. Please contact....

Glenn K. Richards
Director of Stewardship Development
P.O. Box 1336
Kinston, NC 28503
(919) 527-9893

Diocesan Calendar

August

- 4-6 Commission on Ministry with the Aging Conference, Trinity Center
- 7-13 Discoverers III, Camp Trinity
- 11-12 Beaufort County churches retreat, Trinity Center
- 12 Secretariat, Diocesan House, 10:30 a.m.
- 13 Dedication of St. Thomas, Oriental, 4:00 p.m.
- 15-19 Discoverers IV, Camp Trinity
- 16 Foundation, Diocesan House, 10:00 a.m.
- 18-20 Conference on music, Trinity Center
- 21-22 ECW board meeting, Trinity Center
- 23 Racism, Diocesan House, noon
- 24-25 Executive Council overnight, Trinity Center
- 26 Youth Commission, Diocesan House, 10:00 a.m.-2:00 p.m.
- 31 Alcohol and Drugs, Diocesan House, 10:00 a.m.

September

- 7 Prison Commission, Diocesan House, 10:00 a.m.; Commission on Ministry, Diocesan House, 10:00 a.m.-2:00 p.m.
- 8 Adults Who Work With Youth, Trinity Center
- 11 Christian Social Ministries, Newton Grove, 10:30 a.m.; Angel Tree, 7:30 p.m., St. John's, Fayetteville
- 12 Department of Mission, Diocesan House, 10:00 a.m.; Stewardship Development Training Overnight, Diocesan House, 10:00 a.m.; Angel Tree, 7:30 p.m., St. Andrew's, Wilmington
- 14 Arts, Diocesan House, 11:00 a.m.
- 14 Stewardship Commission Area Meeting, St. James, Wilmington
- 15 Executive Council, Diocesan House, 9:30 a.m.
- 17 Happening staff, Diocesan House, noon-4:00 p.m.
- 19 Consultants network, 9:30 a.m.
- 20 Stewardship Commission Area Meeting, St. John's, Fayetteville
- 22-29 House of Bishops
- 28 Program group, Diocesan House, 10:00 a.m.
- 29 Diocesan youth event, Trinity Center

October

- 3 Stewardship Commission Area Meeting, Christ Church, New Bern
- 4 Stewardship Commission Area Meeting, St. Peter's, Washington
- 7 Happening board, Diocesan House, 10:00 a.m. to noon. Happening staff, 1:00-4:00 p.m.
- 8 National UTO Birthday Celebration
- 13 Pilot evangelism training, Trinity Center
- 16 Christian Social Ministries, Diocesan House, 10:30 a.m.
- 17 Stewardship Commission Area Meeting, St. Mary's, Kinston
- 18-22 Diocesan training, St. Andrew's-by-the-Sound, Wilmington
- 19 Stewardship Commission Area Meeting, St. Paul's, Edenton
- 20-22 Happening #14, Trinity Center
- 21 Cursillo meeting, Diocesan House, 9:30 a.m.
- 23-24 Clergy conference, Trinity Center
- 27-28 NC/SC Regional Christian Education Conference, Greensboro
- 28 Youth Commission, Diocesan House, 10:00 a.m.-2:00 p.m.
- 31 Healing, Diocesan House, 10:00 a.m.

November

- 3-5 Christian Education Conference, Trinity Center
- 4 Black youth leadership workshop, Trinity Center
- 13 Christian Social Ministries, 10:30 a.m.
- 14 Department of Mission
- 16 Province IV youth meeting, Birmingham, Alabama
- 17 Conference on racism, St. Cyprian's, New Bern; New Beginnings #4, Trinity Center
- 18 Small church vestry workshop, Trinity Center
- 28-29 LARC Conference, Trinity Center

FOR THE TAKING—ABDick mimeograph machine (#545) with a complement of equipment (stencils, file folders, correction fluid, etc.). For further information contact the office at St. Paul's, Wilmington, 762-4578, between 9-11:30 a.m., Mon., Wed., and Fri.

WANTED: An oak Bishop's Chair by St. Peter's, Swansboro. Please contact the Rev. John Hagood, P.O. Box 337, Swansboro, North Carolina 28584.

the EPISCOPALIAN

OCTOBER 1989

VOL. 154, NO. 10

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

FC223
M67

United Thank Offering

The Little Blue Box celebrates its 100th birthday

by Bobbie Marcroft

The Blue Box has a birthday this year and while the box itself isn't a hundred years old, the idea behind it is.

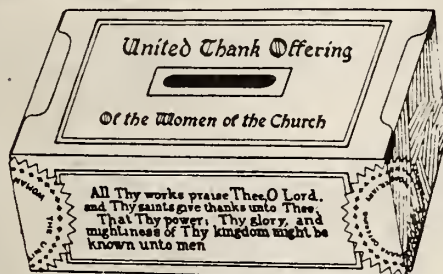
In 1871, the General Convention authorized the Woman's Auxiliary as a department of the Board of Missions. In 1889, two Auxiliary members, Mrs. Ida Soule and Miss Julia Emery, started the United Thank Offering of Women as a way of showing the "connection between giving thanks and giving money, uniting in sharing and praying."

The first offering totaled \$2,188.64 and was used to send a missionary to Japan and to build a church in Alaska—ambitious accomplishments. But it was an age of accomplishments. The Curies discovered radium, Henry Ford built his car, the cornerstone of St. John the Divine was laid and the first subway opened. The Church Mission House at 281 Fourth Avenue, New York, was built and the first revision of the 1789 Book of Common Prayer was completed. South Africa had the Boer War and the Klondike had a goldrush—hardly accomplishments, but very much a part of the decade between 1889 and 1899.

From that modest ingathering of a little more than two thousand dollars, the United Thank Offering now exceeds three million dollars a year and during its first century has given almost seventy-five million dollars through grant awards which have blessed and helped, touched and changed the lives of people all over the world.

Dimension of Christian witness

The United Thank Offering is a program of the Episcopal Church USA for the mission of the whole church. It was founded by women and is administered by women. It is, in the words of the Right Reverend Telesforo A. Isaac, Bishop of the Dominican Republic, "a two-fold dimension of Christian witness. First, the faithful can appropriately return thanks to God for his many blessings bestowed upon them; second, a way is made available for those contributions to strengthen missions and to support the ongoing work of the



An early version of the Blue Box, circa 1928

Church."

Money isn't just handed out willy-nilly. Only bishops, or groups in a diocese with the approval of the bishop, may submit a request for special projects and these must have an emphasis on missions or human needs. There are numerous other prerequisites which must be met before grants can be approved.

The granting arm of the UTO operates on an annual cycle. Over three quarters of the 1988 grants to dioceses within the United States fell within the \$5 to \$20,000 range...\$5,000 to Durham, North Carolina, to help purchase and renovate a building to house a shelter for battered women and their children; \$11,000 to Odessa, Texas, to meet city and state safety standards in renovation of a house for an adult day-care program that is part of a parish's mission to the elderly; \$20,000 to St. Peter's Church in Detroit to fund an outreach worker who will work with volunteer ex-prostitutes to get teenage prostitutes off the streets and into the inn or other social agencies.

Oversees grants are fewer in number but larger in dollar volume with amounts ranging from \$11,000 to \$50,000. The Diocese of Shaba in Zaire received \$40,000 for building supplies to construct a diocesan center that included a training center, housing and office space. St. Michael and All Angels' Church in Guam received a grant of \$20,000 to purchase land for a church, parish hall and vicarage for a Filipino Mission Church that has potential for growth.

Grants given to North Carolina

At Newton Grove, a building to be used as a day care center for the children of migrant workers is being constructed with \$25,000 given by UTO and in Albemarle, a food center received \$17,500. Another recipient of funds from the United Thank Offering has been Church of the Good Shepherd in Wilmington for their work with the hungry and the homeless.

"The United Thank Offering takes the thankfulness of the Church and puts it to work in the needy places of the world" was a statement of the 50th anniversary of the UTO. It is even truer today for somehow the needy places of the world have multiplied.

Bishop Isaac points out, "Our Christian responsibilities are numerous. The faith that can move mountains should be moving the hearts of women and men everywhere. Nations are struggling with the issues of war and peace. Groups are crying for social justice. Hungry children are reaching out with empty hands and asking for food. Millions are without sanitary facilities. The knowledge of reading and writing is a rare privilege in so many countries. Disease, especially cancer and AIDS, is spreading.

Many are disheartened and are in need of comfort. The United Thank Offering has been foremost an effective means of doing mission with these concerns in mind. For one hundred years the UTO has worked to fulfill Christ's commandment to go into the world. In this second century, let us pray, work and give, to that the mission of the Church continues to be supported by the self-giving and offering of women and men of good will through the channels of the Church and especially the United Thank Offering."



ENJOYING THE SUNNY DAY at the Beaufort County Episcopal's Council Family Retreat at Trinity Center were (left to right) 10-year-old Jason Caviness, Chester Bright, vestryman at St. Paul's, Washington, one-year-old Candyce Manning, Bishop B. Sidney Sanders and Charles D. Jones, president of the council and coordinator of the retreat. photo credit-Sherrie James

Retreat looks at family roles

by Sherrie James

Trinity Center was the site of the Beaufort County Episcopal Council's Family Retreat this summer.

Thirty-three people attended the event, representing five parishes: St. Mary's and St. James, Belhaven; St. Thomas, Bath; St. Paul's, Washington; and St. John's in Hyde County.

The theme for the weekend was "Strengthening Family Life" in both the home and

church. Two sessions on the theme were conducted by Bishop B. Sidney Sanders.

"I think this is a super group of people, deeply committed and sharing similar problems," said Bishop Sanders and he went on to comment about problems facing families and small rural churches. The worse thing, from a family point of view, is the breakdown of all the support systems that used to keep a family together. This includes second-

con't on page B



The Bishop's letter

It is hard for me to believe that on October 26th I will celebrate my tenth anniversary as a bishop in the Diocese of East Carolina. Ten years that have been extremely happy and productive years for me. I have been privileged to share in Christ's ministry with some of the finest clergy and laypeople the church has produced anywhere in the world. Let's look at just a few of the things that have happened in East Carolina during the past ten years because of you.

Creative Christian Stewardship Grants. Acting on the suggestion of a layperson, in 1985 we began taking \$20,000 of Foundation Funds out of our Diocesan Budget annually and simply giving it away. I believe this dramatic decision has done more to shape us together as the people of God than anything else we've done. Since 1985 we have given away over \$300,000. We provided seed money for Shepherd's Staff and Good Shepherd House. We have helped start numerous wife and child abuse shelters, provided seed money for a chaplain for the homeless in Washington, helped innumerable food banks and pantries, helped construct a Senior Citizens Center in Hyde County, rushed immediate aid to the victims of hunger in Ethiopia and the earthquake victims in Mexico and helped start a school for handicapped children in Fayetteville. In short, we have done what we are called to do. Make a difference in Christ's name.

Trinity Center. The vision was that this would become the heart and soul of the diocese. It has become that, and even more than we could have hoped for.

Worship. When we change the way in which we worship, the way in which we worship changes us. I believe congregations that are living into the 1979 Prayer Book and are experiencing Eucharist as their central Sunday service, and know the joy, and participation, and corporateness of those services are finding their lives profoundly affected. I believe the 1979 Prayer Book is turning us into a servant church. The leadership of the Rev. Joe Cooper in our diocesan services has been invaluable.

Youth. This diocese has the most incredible group of young people that exist anywhere in the world. From the 580 campers at Trinity this summer, to their outstanding counselors, to the Senior High youth at Happening, the Junior High Youth at New Beginnings, the folks at Episcopal Youth Event, Winterlight, Diocesan Youth Convention, Canterbury Club at E.C.U. and all the rest, they are the very best. And what happens at all these events is life-changing for these young people. My hat is off to the Rev. Chris Mason, Carol Taylor, Marty Gartman and all the rest--THANKS!

Centralization and Construction of Diocesan Office. We've erected a functional and beautiful new office that is within a two

hour drive for most of us. That's allowed the clergy and laypeople of the diocese to become highly active and involved. Generally there is at least one and often two meetings at the diocesan office every day. Can we envision that office without its outstanding staff, particularly Chip, Jane and Lynn who have been such an important part of us for so long?

Stewardship. This is the fuel that makes everything else run. Clarence Leary and the diocese are recognized constantly by our national church for the strides we have made in this area. We rejoice in the addition of Glenn Richards to our staff as development officer; a staff position in this diocese funded both by us and the national church.

Healing. The re-discovery in many of our congregations of the richness and necessity of the ministry of healing in the church.

Outreach. How much richer our lives are because we have Amy Trester working with the migrants in Newton Grove, and we know of Debi Cavanaugh and her outstanding work in the Albemarle food bank/pantry in Elizabeth City, Janice Ellegor at Shepherd's Staff, Ton Whiteside at Good Shepherd House, Ollie Toomey and Nancy Rascoe and Bedford Brown and their work in the prisons, Jack Dunn and Crossroads in Wilmington, the beginning of Gary Fulton's work in Bath, Belhaven and Hyde County, and so many thousands more. Because of people like these Christ is present for the poor, the hungry, the

sick and dispossessed.

Cursillo. No other movement has helped so many people discover the joy and richness of what it means to be Christian. If you haven't been, go; and know what it means to be loved.

On and on we go. Ann Henrich and the establishment of a viable resource center, the area studies, and the incredible array of talent that has visited this diocese. Two presiding bishops have visited. The president of the House of Deputies, the head of the Presiding Bishop's Fund for World Relief, the Rt. Rev. Barbara Harris, the head of our national church's Jubilee Ministry, to name just a few.

And in case you are worried about the predicted demise of the Episcopal Church, we are growing at the rate of about three hundred baptized members every year.

What am I thankful for? The fact that we are no longer afraid to take risks. The fact that Trinity Center and Amy Trester and Shepherd's Staff and Good Shepherd House have taught us we can do things and we can change lives. So let's get on with it, folks. With worship and evangelism and outreach, and Trinity Center and all the rest, because we are really beginning to trust God and through Him, we really are beginning to learn how.

What am I most thankful for? East Carolina barbecue; God; God in Christ; God in Christ in me; and YOU!

Time to let go, be with God

by Cherry Livingston

Who needs a retreat?

When we first started retreats for the clergy about ten years ago in this diocese, the answer was "almost no one." Our retreats for lay and clergy have grown slowly since that time, through Quiet Days with various leaders, Away Days sponsored by the Marianists and led by our priests, two Retreats in the past two years led by Sr. Rose Mary Daugherty, and a Social Worker Retreat this August led by Sr. Nancy Healy. They have grown in breadth and in attendance with two of the last three filled to capacity. Our November 3-5, 1989 Retreat led by Fr. Jim Radebaugh still has openings. If you want to attend, we suggest that you send in the application available in your parish.

Who needs a retreat?

The over-busy among us who can't find enough time in our daily routine for enough relaxing prayer to fill that longing hunger to be with and aware of God. Fr. Radebaugh has assured me that there will be plenty of both community gathered time in the Name of Christ with Christ in the midst of us; and also time to be quiet and alone with God. Unlike many workshops and conferences, this retreat will not be filled with doing or busyness. We think that you get enough of that in your every day producing and consuming. This will be more a time to let go of producing and consuming to just be with God and each other at a deeper level.

Most leave retreats fulfilled

Conference and workshops are geared to giving us needed knowledge and skills to serve others. Many conferences and workshops do fill these needs for us, but rest and relaxation is not among them. Most of us have to rest up several days when we get back home. They are important to Christianity but so is Sabbath time, rest, relaxation, recreation, and the listening to God time of retreats. Retreats do not deplete our energy while filling us with knowledge and skills like conferences and workshops. Most leave retreats, relaxed and fulfilled.

I first came to know Fr. Radebaugh when he came to summer graduate school at St. Luke's Seminary, Sewanee, Tennessee while I was an undergraduate. He is a warm gentle kind person, easy to know and to be with. The thing that impressed me most favorably about

him was his spending much time alone meditating or contemplating as he sat in silence on the cliffs that overlook the valleys below the "holy mountain." Somehow his witness spoke to my own contemplative self giving me permission and courage to practice it in my own over-busy life as a seminarian. Fr. Radebaugh has assured me that he will be inviting us to learn simple ways to pray and to simplify our lives thereby becoming more aware of the pearls of great price that we often overlook in our over cluttered over busy day to day living.

'Beauty more accessible to us'

In an address given in 1932, Evelyn Underhill made these comments about retreats:

"Some of us perhaps remember the experience of standing for the first time inside Chartes Cathedral; the solemn, coloured majesty that enfolds us and silences us when we come into the place of adoration and sacrifice; and how gradually we become aware of the strangeness of the light that strikes us through those coloured windows. A retreat can be such an experience of God's glory, filling the whole universe. But the absolute light only dazzles us; in its wholeness it is more than we can bear. It needs breaking up before our small hearts can deal with it. The windows of Christ's Mysteries split it up into many-coloured loveliness, disclose all its hidden richness and colour, make its beauty more accessible to us, convince us of the reality of beauty and holiness and of the messy unreality of most of our own lives. . . . Now I want our retreat to be like that; to dwell in silence, and let the light from the windows (into God's Truth) penetrate, purify and quicken our soul, enhance our sense of truth and beauty, our self-abandoning love."

"Then, because so many people were coming and going that they did not even have a chance to eat, He said to them, 'Come with me by yourselves to a quiet place and get some rest.' So they went away by themselves in a boat to a solitary place."--Mark 6:31-32.

LISTEN! Maybe Jesus is calling you, as he did his former disciples, to come away with Him by yourselves to a quiet place to eat and rest and be with Him in prayer.

The Rev. W. Cherry Livingston, New Bern, is a member of the Christian Education Committee.

can't from page A

dary family, such as aunts and uncles and cousins. They don't live next door anymore. We live in a society that is increasingly anonymous. We don't know who cares about us...We need others to care about us."

Bishop Sanders also raised the question about how the church can best fulfill the role of secondary family and addressed how to be the best possible church in a small community, pointing out most small churches have similar problems.

"There are 74 churches in the diocese and only 50 full-time priests, which means we are heavily dependent on lay leadership in those congregations without full-time priests. An excellent job is being done by the lay-leadership present here."

The Rev. Judson Mayfield led the youth activities during the retreat.

Charles D. Jones, president of the Beaufort County Episcopal Council was in charge of the event.

DEADLINE

Deadline for material submitted to Crosscurrent is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

A New Perspective

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

— Elizabeth Barrett Browning

The EPISCOPALIAN: CrossCurrent is published monthly by The Episcopalian, Inc. (ISSN 0012-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldridge

Purpose: The primary Purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include old address label, with the zip code. Send to: **CrossCurrent**, 25 South 3rd St., Wilmington, N.C. 28401.

Conferees made a most 'joyful noise to the Lord'

by Christina B. Baldridge

If you thought you were hearing angels the third weekend in August, you are not crazy. Approximately 90 of the finest and most enthusiastic voices in the Episcopal Diocese of Eastern North Carolina were joining to "Make a Joyful Noise to the Lord" at Trinity Center.

A few years ago, Rev. Joe Cooper (Church of the Servant, Wilmington) met Ben Hutto through the Association of the Diocesan Liturgical and Music Commission, and with Trinity Center being completed, the elements of Joe's plan for a Conference on Church Music were falling into place.

"The big turnout shows that we had a need."--Jean Moll, Church of the Servant, Wilmington.

Joe expected a third of the actual response. Those who couldn't come for the entire weekend came for as much as they could. For example, the choir from St. John's, Wilmington, left after supper on Saturday so they could properly welcome their new rector on Sunday morning.

More than a third of the parishes in the diocese were represented, some by as much as half of the choir. Rectors, directors, accompanists, and singers from large and small congregations convened to learn and share.

"It was stretching musically. Hearing about others' problems helped to put ours into perspective."--Sue Lococo, St. Paul's, Edenton.

Friday evening, Ben Hutto spoke about "Making Church Music Exciting." He is the organist and choirmaster of Christ Church in Charlotte; and everyone who has an adult choir of 45 members AND FOUR children's choirs knows how to put music and people together! Using the 1980 hymnal and a few selected anthems, he demonstrated the uplifting and intellectually stimulating qualities that create exciting music.

"Only the best is good enough for God. Now THAT is exciting."--Ben Hutto.

Saturday's sessions and workshops offered insights and advice for singing the service,

anthems for small choirs, working with and/or starting a children's choir, and the past/present/future of church music. A few hardy souls went on an "Organ Crawl" to the mainland between the morning and afternoon meetings.

"As Ben said, 'we are experiencing a renaissance.' The large turnout and the amount of good new music is evidence of that. This has been a great experience."--Bill Brame, Kinston.

All of the sessions were a satisfying blend of singing, instruction, and attention to specific problems presented by the participants. The home churches should hear some pleasant changes in their music programs this year; and the congregations may find themselves painlessly learning some new music!

"I feel that the conference helped the choir members FEEL like an important part of the service."--Anne Jones, Holy Trinity, Hertford.

Before leaving the Center on Sunday, the conferees put together a moving service and celebrated the Holy Eucharist. New and old friends are looking forward to getting together again not only at next year's conference August 24-26, but also at the Diocesan Convention in Kinston in February where the newly formed Diocesan Choir will debut.

REPRESENTATION:

- 1 St. Thomas, Ahoskie
- 4 Holy Cross, Aurora
- 5 St. Paul's, Beaufort
- 1 St. Paul's, Edenton
- 8 Christ Church, Elizabeth City
- 1 Holy Trinity, Fayetteville
- 7 St. John's, Fayetteville
- 4 St. Paul's in the Pines, Fayetteville
- 1 St. Paul's, Greenville
- 1 St. Timothy's, Greenville
- 1 St. Christopher's, Havelock
- 3 Holy Trinity, Hertford
- 4 St. Anne's, Jacksonville
- 1 St. Mary's, Kinston

Christina Baldridge is a member of St. James', Wilmington, senior choir.



REHEARSING FOR SUNDAY'S service, members of choirs from all over the diocese pay keen attention to the suggestions and ideas offered by Ben Hutto, organist and choirmaster of Christ Church, Charlotte, who was the leader of the church music conference.

'Since singing is so good a thing'... ...join a choir!

(Reasons briefly set down by the auctor, to perswade every one to learn to sing.)

First, it is a knowledge easely taught and quickly learned, where there is a good Master and an apt Scoler.

2. The exercise of singing is delightful to Nature, and good to preserve the health of Man.

3. It doth strengthen all parts of the brest, and doth open the pipes.

4. It is a singular good remedie for stutting and stamaring in the speech.

5. It is the best meanes to procure a perfect pronounciation, and to make a good Orator.

6. It is the onely way to know where Nature hath bestowed the benefit of a good

voyce; which guift is so rare, as there is not one among a thousand that hath it; and in many, that excellent guift is lost, because they want Art to expresse Nature.

7. There is not any Musicke of Instruments whatsoever, comparable to that which is made of the voyces of Men, where the voyces are good, and the same well sorted and ordered.

8. The better the voyce is, the meeter it is to honour and serve God therewith; and the voyce of man is chiefly to be employed to that end.

Since singing is so good a thing, I wish all men would learne to sing.

—William Byrd 1588

Retreat gives to the 'givers'

by Sherrie James

Giving has been Debi Cavanaugh's ministry for the past seven-and-a-half years.

Mrs. Cavanaugh, a member of Christ Church, Elizabeth City, is the executive director to the Albemarle Food Pantry and Soup Kitchen in Elizabeth City. She and her staff feed between 40 and 75 people per day at the soup kitchen and supply food to 100 agencies in 15 counties, providing about 20,000 lbs. of food per month. About 200 families per month are fed through the food pantry.

She and others who work with the poor or underprivileged spend their time in giving. Sometimes they give food. Sometimes they give money. Sometimes they give time. Always they always give love.

But sometimes they can simply give out.

"Anyone who goes into (social) ministry goes into it to be of service," Mrs. Cavanaugh said. "Over time, you get tired seeing people hurting constantly and usually not seeing their wounds healed...It's like being a farmer that every year plants crops but never sees them harvested."

A spiritual retreat, sponsored by the Christian Social Ministries of Eastern North Carolina, was recently held for just such people. Episcopal social workers and those involved with ministry to the poor spent three days at Trinity Center receiving love and renewal and learning skills that would help them cope when they returned to their ministries and jobs.

The theme was getting refocused on God and being refilled by Him.

The retreat was conducted under the direction of Sister Nancy Healy, SFCC, a Roman Catholic nun for the Christian Community at The Well, a spiritual retreat center in Smithfield, Virginia.

"To still be of service, we have to have a constant refilling of God and what we don't do is take the time ourselves to be refilled," said Mrs. Cavanaugh. "We forget the source of our strength. This weekend was to be a reminder of where our strength comes from."



DEBI CAVANAUGH



WITH MUSIC OF CRICKETS in the background, Ed Turberg, St. James, Wilmington, read the lesson for the Saturday evening service. The Rev. Joseph W. Cooper, rector of Church of the Servant, Wilmington, and coordinator of the church music conference, conducted the service which was held in the recently dedicated Chapel at Sanders' Point.

photos by Christina B. Baldridge

Our marvelous inheritance

What can be supposed wanting in our Church in order to receive Salvation? We have the word of God, the Faith of the Apostles, the Creeds of the Primitive Church, the Articles of the first four General Councils, a holy liturgy, excellent prayers, perfect sacraments, faith and repentance, the Ten Commandments, and the sermons of Christ and all the precepts and counsels of the Gospel...

We confess our sins to God and to our

brethren whom we have offended; and to God's ministers in case of scandal or a troubled conscience. We communicate often... our priests absolve the penitent. Our bishops ordain priests and confirm baptized persons and bless their people and intercede for them. And what could there be wanting to Salvation?

—Bishop Jeremy Taylor
1613-1667

Reprinted from the Anglican Digest



THE RIGHT REVEREND B. SIDNEY SANDERS, Bishop of the Diocese of East Carolina, the Rev. George F. Abele, Jr., clergy and dignitaries are seen gathering for the procession for the service which dedicated and consecrated St. Thomas Church, Oriental, in August, the realization of a twelve year dream.

photo credit-Sherrie James

Our Seminarians

Follow through beyond parish

by Michael T. McEwen

Many people who go to seminary are responding to a call to the ordained ministry and look forward to the day when they can begin to exercise that ministry. But ordination is not assured to every seminarian who desires it, for there exists also the possibility of rejection.

When one enters seminary as a postulant for holy orders, it is a very early step in a process of assessment, evaluation, and judgment that will continue for at least three years before ordination can be a reality. The threat of a negative evaluation or less than satisfactory academic work is ever present: either could mean the end of hopes for ordination.

I have not seen any indication that neglect and isolation of seminarians is the desired state of affairs, but I can testify from a good deal of experience that it is a reality. I have a feeling that the average Episcopalian sees the event of going off to a seminary as the launching of a clergy career; and it usually is, of course. But for some of those who go off to seminary, it is not.

Several simple actions can dramatically reduce the anxiety levels among seminarians. Taking them will not only engender well-being among those in seminary, it will also ultimately benefit the church by producing spiritually and emotionally healthier and happier clergy.

Song For Autumn

Ripe grain,
Bright leaves
The gold of Indian summer sun
And late sweet apples.
The patient, muted green of fall
And All
The last late flowers
Whose color dapples
Leaf mould in autumn woods,
Defying wind and frost
For one last fling.
Far richer in their fleetingness
Than all the glow of spring.
And peace flows from time's fullness
As the season's gold
Is told
And tallied,
Fragrant in the cold

by Katherine L. Whaley
Holy Trinity, Fayetteville

When a parishioner leaves a church and goes off to seminary, too often the "out of sight, out of mind" principle seems to be operative, with the possible exception of an invitation to preach on a Theological Education Sunday (and even this is lacking). I know of cases where a seminarian's home parish gives no financial assistance. Even a poverty-stricken mission ought to be able to come up with a \$25 to \$50 Christmas gift for its seminarian.

Regular contact

Equally important is regular contact between the clergy and some of the laity with the seminarian. This ought to include at least a telephone call or two each semester along with birthday and anniversary cards or gifts. Remembering the seminarian's spouse and children on birthdays can have an enormous impact on their morale. Making sure that parish and diocesan newsletters are being sent is another simple yet important way to say, "you are remembered." When I was a seminarian from East Carolina, our bishop sent us the regular diocesan clergy newsletter which was important for the information it provide and, even more, for the unspoken yet positive attitude toward ordination that it engendered.

Every parish that has a person (or persons) in seminary could have one member of the vestry or other individual with the specific responsibility of implementing all or some of these suggestions. Likewise, someone at the diocesan level could be so charged.

As one who has been doing pastoral care with seminarians and who vividly remembers personal experiences, I cannot urge too strongly that we begin to devote some additional care and attention to the women, men and family members who give up so much without any real guarantee of ordination or employment. To paraphrase Ma Bell, "Reach out and touch a seminarian!"

The Rev. Michael T. McEwen, the former assistant rector at St. John's, Fayetteville, is the rector of Emanuel Church, Shawnee, Oklahoma. Reprinted from The Living Church.

CONFERENCE:

Dialogue concerning race,
November 17-19, New Bern. Contact:
(919) 633-2109.

EVENTS

Sundays, through October 22, a series of half hour radio programs will be given by the Very Rev. James C. Fenhagen, dean of General Theological Seminary. The series is titled "Gospel Truths for Life in an Unsettled World" and is sponsored by The Episcopal Radio-TV Foundation, Inc. Check local listings for time and station.

The Evangelism Pilot Project Conference, sponsored by the Diocesan Evangelism Commission, will meet at Trinity Center from October 13-14. The Rev. G. Edward Dunlap and Mrs. Ginny Shew will be the speakers.

The 12th Annual Lobster Fair at St. Timothy's, Greenville, is set for October 14. Tickets are on sale now for the lobsters and the quilt which will be raffled. Call the church office (919-355-2125) for further information.

The 9th Annual Celebration of the Co-alition of Black Episcopalians of the Diocese of East Carolina will be held at noon, October 14, in the Copper Kettle Restaurant of MGM Regency, Highway 70 West, Goldsboro. The Rev. Sandra Wilson, rector of St. Augustine's Church, Asbury Park, New Jersey, will be the guest speaker. Tickets for the banquet are \$10 and can be reserved by writing to Sheila Walker, 1408 Manchester Drive, Kinston, North Carolina 28501. Reservations will be closed after October 11.

The fourth annual interfaith conference for **Women in Ministry in the Virginias** (women from other states also are welcome) is scheduled for October 15-17 at Camp Bethel, Fincastle, Virginia.

The theme of the conference is "ALTAR-ing the World: Implications for Sacred Living". Sponsored by the Resource Center for Women and Ministry in the South, the conference is a retreat for women who understand their lives and work as ministry.

For further information contact The Resource Center for Women and Ministry in the South, Post Office Box 7725, Durham, North Carolina 27708 (919-687-0408).

See the leaves at Kanuga from October 15-22, the popular fall guest period that celebrates the beauty of autumn in the Blue Ridge Mountains. The Rev. Emmet Gribbin will be chaplain. For further information write Kanuga, Postal Drawer 250, Hendersonville, North Carolina 28793.

The Sixth Annual Working Class Ministry Conference, sponsored by the Appalachian People's Service Organization (APSO) and the Working Class Ministry Steering Committee, will be held at St. Mark's Church, Plainfield, Indiana, October 20-21. The Rev. Robert A. Gallagher, head of the Order of the Ascension, an Anglican community of priests, will be the main speaker.

For further information contact Sandy Elledge, Post Office Box 1007, Blacksburg, Virginia or call (703) 552-3795.

Happening, a weekend retreat held twice a year and run by high school students within the diocese, with adult support, is scheduled for October 20-22 at Trinity Center. Happening is designed to challenge youth to look at spiritual reality based on the love of Jesus Christ and is open to any second semester ninth through twelfth grader who has parental permission and the approval of his or her priest. For further information contact Cookie Cantwell, 2216 Waverly Drive, Wilmington, North Carolina (919-763-5910) or Andy Atkinson, 321 Pettigrew Drive, Wilmington, North Carolina 28403 (919-392-2411).

"An Evening in Parish", a cocktail buffet, will be held Saturday, October 21 at 7:00 p.m. at the home of a member of the parish of Trinity Church, Lumberton. The E.C.W. of Trinity is host. Tickets are \$15 and may be ordered by calling the church office (919-739-3717). Reservations will be closed after October 11.

The Planning Conference for Vestries of Small Parishes will meet at Trinity Center November 15-19. The Rev. Bill Coolidge will be the speaker. The conference, which is sponsored by the Department of Missions, aims to assist small congregations in developing programs and plans for mission and ministry.

Creative Dimensions in Mental Retardation/Development Disabilities: the Second Annual North Carolina Conference of the East Carolina University/Caswell Center Advisory Council, will be held November 16-17 at the Sheraton Inn, New Bern. The conference is designed to highlight the critical issues confronting professionals, agencies and organizations who are working to improve the quality of life for persons who are developmentally disabled.

For further information write to Eastern Area Health Education Center, Post Office Box 7224, Greenville, North Carolina 27835-7224.

Thanksgiving at Kanuga, a gathering place for family and friends, November 21-26. The Rt. Rev. William J. Gordon will be chaplain. For further information write Kanuga, Postal Drawer 250, Hendersonville, North Carolina 28793.

LARC (Lutheran, Anglican, Roman Catholic) East 1989, will meet at Trinity Center, November 28-29. The conference, held to promote unity through new knowledge, joint worship and fellowship, is for clergy and lay professionals. Dr. Teresa Berger, assistant professor of ecumenical theology at Duke Divinity School, Duke University, will be the speaker.

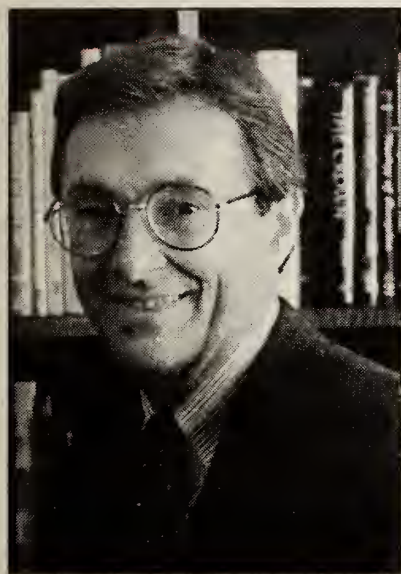
A training retreat for volunteer chaplains is slated for Trinity Center, November 30-December 2, sponsored by the North Carolina Department of Correction and the Prison Commission of the Diocese.

For further information contact Ollie Toomey at (919) 735-5396.

Most of the time I like being a Christian for out in the world it gives me the sense to make sense and to understand and to survive and to prosper when all of those things should not be. That's what Christianity is all about...the living of those things that give life and hope and freedom when they should not and all of the worldly-wise are saying it is not true. Bah! Humbug!

Faithfully yours,
Frank M. Ross
Rector of St. Phillip's, Southport

from the Phillippian



Harold W. Rast

New publisher to offer major theological fare

Trinity Press International (TPI), which describes itself as "a new force in religious publishing," has issued its first catalogue. Dated September 1989 to February 1990, the catalogue carries 23 new titles. Authors include Edgar N. Jackson, John Macquarrie, Jurgen Moltmann and David E. Jenkins.

The catalogue was circulated to more than 13,000 scholars, theology teachers, libraries and others. Harold W. Rast, TPI's U.S. managing director, said his office has received 250 orders.

Trinity Press, whose American headquarters are in the former rectory of the Episcopal Church of the Saviour in Philadelphia, has been partially funded by a \$1.5 million matching grant from the Parish of Trinity Church in New York City, but the publishing house estimates it needs \$3 million in start-up funding. It projects a self-supporting status by its fifth year.

"We are getting \$250,000 of the [Trinity] grant," says Rast, "and we have raised another \$150,000." Fund raising, he says, is up to the board of governors headed by Bishop Frederick H. Borsch of Los Angeles.

During the summer, TPI installed a Vista publisher's computer system to track inventory and print invoices and monthly statements. "It's a way of keeping down overhead and giving accurate, prompt customer service," says Rast.

The new venture combines a group of U.S. scholars, ecclesiastical leaders and publishers with SCM Press, Ltd., described as Britain's leading theological publisher.

John Bowden, a Church of England priest and managing director

Please turn to page 32 (back page)

House of Bishops' agenda: Talk, learning, fellowship

"I hope each of us will come away from Philadelphia having been renewed and refreshed by our Bible study, prayer and worship. Such a time away together gives us the opportunity for mutual support and to share common concerns with those in similar situations."

Presiding Bishop Edmond L. Browning was speaking of the interim meeting of the House of Bishops to occur in Philadelphia, September 22-28.

The bishops of the Episcopal Church convene every year. Once every three years their meeting takes place during the church's triennial General Convention and is usually dominated by church business and resolutions on controversial topics. The other two meetings are usually more relaxed and concerned with fellowship and personal renewal.

"This will be a time to see friends you don't see too often, to catch up with each other," Browning said of this year's meeting. "We have many new members in the house so it will be a time of getting acquainted as well."

Of the 17 bishops consecrated since the 1988 General Convention, one is likely to stand out from the crowd. "I anticipate Barbara Harris will receive a warm welcome," predicted Bishop Herbert Donovan of Arkansas, secretary of the House of Bishops. "I anticipate no protest and trust that those opposed to women bishops will remain politely quiet."

Spouses of the bishops will be included in the week's program more than they have been at previous meetings of the house. "This will also be a time for spouses to form and renew friendships," Browning said. "I hope it can be a time for real sharing for them as well."

The bishops and spouses will spend most of a day with Philip Guerín, a psychiatrist in private practice and director of the Center for Family Learning in Rye Brook, N.Y. Guerín is author of *Family Therapy: Theory and Practice*, the leading textbook on family therapy.

Guerín will speak to the bishops and spouses twice on the theme, "Marriage and Other Acts of Faith," and lead discussion following his remarks. "I'll present a model for looking at the marital relationship, understanding its structure and the emotional process that goes on within it. Then I will focus on the major sources of conflict in marriage—sex, parenting, in-laws

and additions," he said.

Blocks of time have been set aside for the bishops to discuss the report of the Archbishop of Canterbury's Commission on Women in the Episcopate, the report of the Episcopal Church Foundation on "Excellence in Ministry" and the new inclusive language liturgies to be available for use in December.

The group will also tour various ministries in the city of Philadelphia. "What brings the House of Bishops to Philadelphia is the 200th anniversary of the first General Convention of the Episcopal Church and the ratification of the first *Book of Common Prayer*, which took place at Christ Church, Philadelphia, in 1789," said Bishop Allen Bartlett of Pennsylvania. "The bishops and spouses will have many opportunities to recall

those historic events. But they will also see Christian mission and ministry in the late 20th century at its most challenging and demanding."

Browning expressed confidence that the strong sense of fellowship among the bishops would assure a productive meeting. "We are a community of bishops, and these interim meetings provide the time and space for us to live in a spirit of *koinonia* and develop our identity as a house."

"We have strong bonds of affection between us, and it is a joy to witness that and be part of it. I know that even though we do have differences between us on numbers of issues, those bonds and our common commitment to our church and our Lord are much more important than what divides us."

Please turn to page 32 (back page)



Richard W. Ingalls in his office at Detroit's Mariners' Church

Detroit parish fights bishop over Prayer Book, autonomy

by Richard H. Schmidt

What is an Episcopalian? Opinions differ in Detroit these days.

Mariners' Church is a parish located two blocks from the site of the 1988 General Convention in downtown Detroit. "We accept the sacramental authority of the bishop of Michigan but not his administrative authority," says rector Richard W. Ingalls.

"They're playing games with words. They need to decide they're either part of the church—loyal to its doctrine, discipline and worship—or they're not. You can't have your cake and eat it, too," says Michigan's

Bishop Coleman McGehee.

The words "episcopal" and "bishop" both derive from the Greek *episcopos*, meaning overseer. A bishop is one who oversees the life and worship of a group of congregations; an "episcopalian" is a Christian who accepts the oversight of a bishop. The first General Convention of the Episcopal Church chose the church's name to distinguish it from other churches which do not operate under the oversight of bishops.

But what is the nature of this oversight?

The Mariners' controversy centers

Please turn to page 32 (back page)

Continuing *Forth* and *The Spirit of Missions* in our 153rd year of publishing. An independently edited, officially sponsored monthly published by The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

Administration

Janice M. Duncan, General Manager
Harriette M. Padgett,
Executive for Administration
Vera Shemiakovets,
Business Manager
Emma Richardson,
Bookkeeper

Editorial

Richard H. Schmidt, Managing Editor
A. Margaret Landis, Assistant Managing Editor
Harry G. Toland, Associate Editor
Elizabeth Eisenstadt, News Editor
Renee Stokes, Production Supervisor

Advertising

William M. Griffiths, Director of Advertising
Dorothy M. Kelso, Advertising Manager

Circulation

Anita Spence, Director of Circulation
Paulette Roberson, Manager, Data Services
Stefanie Kitchen, Assistant

Professional Edition Staff

A. Margaret Landis, Managing Editor
Elizabeth S. Eisenstadt, David L. James, John D. Lane, Editors

Diocesan Editors

Bethlehem's Diocesan Life
Bill Lewellis, Editor
Central Pennsylvania Churchman
Kenneth H. Quigley, Editor
Delaware Communion
Lynn Kelleher, Editor
East Carolina's CrossCurrent
Ede Baldrige, Editor
Eastern Oregon's Oregon Trail
Tish Croom, Editor
Easton's Eastern Shore Churchman
William P. Chilton, Editor
Iowa Episcopalian
Nancy Morton, Editor
The Milwaukee Churchman
Nancy McDonald, Editor
The Nevada Desert Church
Rick Sorensen, Editor
New Jersey's Via Media
Sarah G. Antin, Editor
The Episcopal New Yorker
James Elliott Lindsley, Editor
Northwestern Pennsylvania's Forward
Ruth S. Walker, Editor
Northern Michigan's Church in Hiawathaland
Thomas Lippert, Editor
Oklahoma's Mission
Charles Woltz, Editor
Pennsylvania's Diocesan News
Barbara Ogilby, Editor
Southwest Florida's Southern Cross
Jeanette Crane, Editor
The Springfield Current
Betsy Rogers, Editor
Utah's Diocesan Dialogue
Sarah T. Moore, Editor
West Virginia's Mountain Dayspring
Robert A. Goodrich, Jr., Editor
Western North Carolina's Highland Episcopalian
C. A. Zabriskie, Editor

Published monthly by The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian Inc. (ISSN 0013-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75¢ a copy; one year, \$6; two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Advertising and Editorial Offices: 1201 Chestnut Street, Philadelphia, Pa. 19107. Phone (215) 564-2010; FAX (215) 564-6336. Copyright 1989 © The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for return of unsolicited material. All advertising orders are subject to publisher's acceptance. The Episcopalian belongs to Episcopal Communicators and Associated Church Press. Subscription Orders, Change of Address, all other circulation correspondence should include old address label and zip code number. POSTMASTER: Send address corrections to "Episcopalian" at Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

the PRESIDING BISHOP

How do we best use our time and energy?



by Edmond L. Browning

A kind friend said to me recently during an especially full week, "Ed, you have so little time!"

I understood what my friend meant. He sat across from me with his brow all furrowed and his mouth turned down at the corners. I knew he was worried that I wasn't going to be able to pack in to the week all that I wanted and needed to. I thanked him for his concern, and then I think I surprised him a little when I said, "Actually, I have 24 hours a day, just as much time as anyone else!" And so I do. We all do. And that is all the time we have, regardless of how full our calendars are or how empty.

I have been thinking about time a great deal lately, the kind of thoughts that pop up and roll around in your head during a welcome vacation. I have also been thinking about what it means to be given that gift. At its simplest, being given the gift of time means we need to think about its use.

The use of time involves another gift—energy. What a gift that is, and I thank God for it. Don't we all know the wonder of those mornings when we wake up and we are ready. Full of pep. Full of, as we used to say, vim, vigor and vitality. I wish I could remember who wrote, "I wake up in the morning and I can't decide if I should save the world or savor it. That makes it awfully hard to plan my day."

There is a time for both savoring and saving. As the writer of Ecclesiastes puts it: "There is a season for everything, a time for every occupation under heaven."

What shall we do to be good stewards of our time and energy? The answer is not going to be the same for everyone. We each have our own interests and abilities. God calls us each in a different way. Some of us are working in our parish church school, some are doing hospital calling, some are baking bread and planting bulbs, some are in peace marches, some work as doctors or clerks or horse trainers or bishops.

There is not a single right answer for how we will use our time and how we will stir ourselves up and go forth each morning. The point is not to find one right answer to that question. The point is to ask the question and to keep asking it and praying about it as our feet hit the floor.

I know a musician who is famous the world over. His sister told me he is "accountable to God for his gift on a minute-by-minute basis." So are we all. We sometimes just don't think about it.

Our youngest son John is going to be a senior at the University of California, Santa Cruz. His tennis team, the Banana Slugs, has a motto: "Not winning the national championship is not the worst thing. Life without having tried for it is." I am happy to say they *did* win the Division 3 National Championship, but if they hadn't, it wouldn't have been the worst thing. They were accountable.

We have to think intentionally about the use of our time and energy as individuals. We also have to do that as a church. How do we as the Episcopal Church best use our time and expend our energy? We are asking and answering these questions all the time. That is what our mission imperatives are all about. They give guideposts along the way to think about how we shall be. That is what our program priorities are all about. They give us goals along the way and chart a course for what we shall do.

We are two years out from the next General Convention. At the beginning of the second year of this triennium, there is a great deal going on all around this church. Individuals, parishes and dioceses as well as Executive Council, the committees and commissions are using their time and energy to carry on the mission to which we have been called. We can take pride in that. When we gather in Phoenix in 1991, we will have accomplished some of the things we have set out to do and made progress on others. At that time we will make new choices about how we shall commit our time and energy.

At the same time, over these next two precious years, we must continue to think about wise use of our time and energy. We must continue to be sure that we do not allow ourselves to mispend our gift of time and misuse our particular energies.

This might be a good time to recommit ourselves, as individuals and as a church, to prayer and discernment about how we use these gifts beyond price that God has given us.

*Behold, now is the acceptable time.
Now is the day of salvation.*

inside this MONTH

nation

Boise: Province VIII "Potlatch" attracts record number p. 4

Seminaries: Deans question student quality p. 5

Cincinnati: Parish blends renewal and social ministry p. 6

New York: Homeless people drop in for rest and refreshment p. 8

Lutherans: Financial woes hit new church p. 9

WORLD

China: Church lies low after crackdown p. 10

Ireland: Woman priest finds warm welcome p. 11

people & places

When parents grow old: A daughter's last lesson from her father p. 21

On the road: Indiana family takes the gospel from coast to coast p. 22

centerspread



Reflections

The cutting edge: Not everyone need be there p. 29

Editorial: AIDS ministry is a two-way street p. 30

Stewardship: A personal testimony p. 31

Episcopal colleges: Striving for the best p. 31

AIDS and the church: In an 8-page spread, *The Episcopalian* and the National Mission in Church and Society unit of the Episcopal Church Center review the church's ministry with persons with AIDS, educational efforts and available resources p. 13

Happy Birthday, U.T.O.! Four pages review the history and ministry of the United Thank Offering as it enters its second century p. 23

QUOTE

"What moved—and, yes, surprised—me most was power of the *old* communion service."

—Noreen Mooney, p. 11

"We need to step back and make a radical reappraisal of theological education and what it has to do with ministry."

—Craig Anderson, p. 5

"If I die, I don't want to be forgotten."

—Bill, p. 15



Vicar Kevin Higgins of the Redeemer Fellowship conducts much of his ministry on the streets of McKeesport

New congregations sprout and grow around Pittsburgh

by Rodgers T. Wood

In the Diocese of Pittsburgh, quietly, without a great deal of theory but with a lot of hard work, mainly at the parochial level, something is being done to reverse the slide in membership the church has experienced over the last few years.

Parishes from across the theological spectrum are planting new congregations in a variety of settings.

McKeesport, in the Monongahela Valley, was hit hard by the collapse of the steel industry. Many unemployed people no longer appear in the statistics because they have exhausted their entitlements and unemployment agencies no longer have a record of them.

In 1987 Kevin Higgins, assistant rector at St. Stephen's in McKeesport, invited people he found hanging out at a fast-food restaurant to begin a Bible study. "Most of them were from the margins of society, some retarded and involved with out-patient mental clinics," Higgins says.

The group quickly tripled, outgrew the room in a local housing development where the Bible study began and started worship services in the basement of St. Stephen's. Some 45-50 persons now regularly meet on Sundays.

Earlier this year a spin-off group began in nearby Duquesne, Pa. "Both groups go by the name of Church of the Redeemer, and the leadership flows back and forth between the two groups," says Higgins. The Duquesne group numbers 25-30.

Joseph Vitunic was a student at Trinity Episcopal School for Ministry in Ambridge, Pa., in 1984. "We became aware that eight out of 10 children in my daughter's second grade class had no fathers at home and were suffering as a result," he says. Vitunic began a ministry with children after school and in the summer.

"People started asking, 'Where's your church?' We hadn't planned to start a church, but we saw that the

needs went far beyond the children. The town's major employer, American Bridge, had laid off thousands of workers. Alcoholism was pervasive.

"We began worshipping in our living room with 10 or 12 people. Then we moved to the American Legion hall, and now we meet in the seminary chapel with 70 or 80 people on a Sunday. We're called the Church of the Savior, and while we now have some professional people as members, we still see our particular calling as reaching out to those estranged from church and society.

"Pressing as the social needs are," Vitunic adds, "the primary need we see is spiritual. We try to make sure people know God loves them."

Aliquippa is another town devastated by the loss of industry. All Saints' Church worked with the poor and gained a Jubilee parish designation.

The parish had long been planning to relocate in the nearby community of Hopewell Township to gain what it lacked in downtown Aliquippa—parking space and room to expand. But leaving Aliquippa became unthinkable because of the community's critical need.

The problem was solved when a religious order, the Community of Celebration, relocated from Scotland to Aliquippa and its warden, Graham Pulkingham, became vicar of All Saints'. A new congregation, Prince of Peace, grew quickly in Hopewell Township and is now located in its own building.

In suburban Franklin Park a more traditional kind of church is emerging. St. Brendan's was launched as a parochial mission of Christ Church, North Hills. Vicar Patricia Carnahan began with a core of families from the parent congregation. The new congregation is housed in a Presbyterian church and has services on Saturday evenings. Numbers have steadily grown to nearly 100 today. The congregation has bought land and will

Please turn to page 32 (back page)

The Center for
Christian Spirituality
of
The General Theological
Seminary
offers

SUMMERS AT GENERAL

A program in
Spiritual Direction

June 3-22, 1990

For further information, write or
call the Center at 175 Ninth
Avenue, New York, NY 10011
(212) 675-1524

Create a "Family Prayer Center"

with a
Kneeling
Bench

Kneeling
benches are
widely used in
homes in Europe
and the United States. The "Family
Prayer Center" gives you a special
place to worship. CREATE A
"FAMILY PRAYER CENTER" IN YOUR
HOME! Write for literature today.



DEVOTIONS
Dept. 89EP • Box 627
CLOVER, S.C. 29710

CHRISTMAS CARDS from the Presiding Bishop's Fund for World Relief

"Where is he who was born
king of the Jews? For we have
seen his star in the East, and
have come to worship
him."—Matthew 2:2



This year's card reflects the
importance the Fund places
on children all over the world.
The theme for the season is
"Hope for Children in Crisis."

The greeting inside reads:
"May the Nativity of Jesus
bring you joy, peace and hope
this Christmas and throughout
the coming year."

Choose from two styles:

- * cards carrying the greeting
- * cards with an imprint in addition to the greeting:
"In lieu of a gift, a contribution in your name has been made to the Presiding Bishop's Fund for World Relief."

Order cards now, using the coupon below.

Please indicate the number of cards you need in each style
in batches of 10 (total minimum order 20),
and enclose a contribution to the Presiding Bishop's Fund. Your use of
these cards will promote the work of the Fund in alleviating some of
the hurt of children, and in meeting some of their needs.

We regret that orders postmarked later than November 15
cannot be processed.

Enclosed is my contribution of \$_____ to support the ministry of
the Presiding Bishop's Fund for World Relief.

Please send me _____ cards and envelopes with the greeting only.

Please send me _____ cards and envelopes with the additional imprint.
Total minimum order: 20 cards

Name _____

Address _____

City _____ State _____ Zip _____

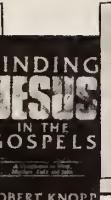
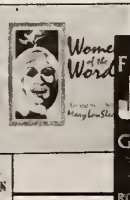
Please make check or money order payable to Presiding Bishop's Fund.



THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF
815 Second Avenue, New York, NY 10017
The Most Rev. Edmond L. Browning, Presiding Bishop

The fund provides assistance on a non-sectarian basis, with legitimate need the
only criterion. Contributions are tax-deductible to the extent provided by law.

FALL 1989



THE MARGINAL CATHOLIC by Rev. Joseph M. Champlin

Addresses such issues as how to respond to parents who seldom attend Mass, but who request the baptism of a child, or an inactive couple that seeks a church wedding. Proposes practical ways of handling such situations.

0-87793-406-1

July 160 pages, \$6.95

WOMEN OF THE WORD by Mary Lou Sleeve

Seldom are words, color and form matched so well. 16 compelling full-color portraits of women from the Old and New Testament with stories all telling of woman's place in God's plan for human creation.

0-87793-404-5

July 112 pages, \$12.95

THE GIFTS OF LAY MINISTRY by Barbara Dent

Responding to prospects of more and more acute clergy shortages, offers a variety of suggestions for ministries that will enable lay people to use their many gifts and talents for the service of God and one another.

0-87793-407-X

July 96 pages, \$4.95

FINDING JESUS IN THE GOSPELS by Robert Knopp

A friendly companion to the gospels that fills the gap between the formidable scripture commentaries and the superficial "how-to" books. A clear, readable guide to the good news.

0-87793-405-3

August 328 pages, \$9.95

PRAY AS YOU CAN by Jean Gill

Encourages readers to expand their notions of prayer and to seek and explore new prayer ways, to free their imaginations and trust their inner selves to seek God in creative and vibrant ways.

0-87793-402-9

August 104 pages, \$4.95

DISCIPLE STORY by Gregory M. Corrigan

The somewhat rarefied subject of discipleship made real, recognizable and understandable. A book about our spiritual journey and our personal encounters with the Lord of the journey — and other disciples along the way.

0-87793-408-8

August 144 pages, \$5.95

TEN (FUN) THINGS TO DO BEFORE YOU DIE

by Karol Jackowski

A unique blend of humor and insight. Writing in a delightfully witty yet reflective manner, the author offers advice about serious challenges and everlasting worth. Her recipe is for nothing less than a happy and integrated life.

0-87793-409-6

October 112 pages, \$5.95

THE IMITATION OF CHRIST: Thomas à Kempis

William C. Creasy

More than just another new translation of a timeless work, this re-creation of a 560-year-old classic infuses it with life and meaning for contemporary readers and offers new insight and deeper understanding with each reading.

0-87793-411-8

October 160 pages, \$6.95

Available from your local bookstore, or

AVE MARIA PRESS NOTRE DAME,
INDIANA 46556

You're Invited

to hold your next conference, retreat, or meeting at **ROSLYN**, the perfect place for people and their ministry to **GROW**.

Here in the heart of Virginia, you'll find comfortable lodging, tasty meals, and modern educational facilities. All that in the beauty of a 160-acre James River estate, complete with huge oak trees and deer.

We're the Virginia Diocesan Center. Our ministry is to help the Church prepare for more effective ministry. So call us to discuss your own plans and dates. We have the ideal setting and you'll be surprised by our affordable rates for Church groups.

The Roslyn Conference Center

8727 River Road
Richmond, VA 23229
Phone: (804) 288-6045

Contact: Louise Bridgman
Conference Coordinator
Overnight Capacity: 100
Conference Rooms: 10
(groups of 12 to 125 persons)
Dining for 125
Airport: Richmond, VA.
(30 minutes by Groome Limousine)



Olympia's Bishop Robert H. Cochrane, right, is senior bishop of Province VIII. With him at the Province VIII meeting are Olympia's Bishop Coadjutor Vincent W. Warner, Jr., and Province VIII Episcopal Church Women President Dot Gailey.

Province VIII synod

Farewell to the Philippines, debate over episcopal visitors

by Sarah T. Moore

"Potlatch, a Gathering of the Clan" brought record numbers of Episcopalians to Boise, Idaho, August 29-September 1 to study the Bible, share stories of faith, pass an annual budget and discuss matters of concern to members at the 61st synod of Province VIII.

Marion Cedarblade of San Francisco, the first woman and first lay president of the province, chaired the four-day meeting in which the 18 western dioceses of the United States bid farewell to five dioceses of the Philippines who will form an autonomous church next year.

"This is the largest gathering we've ever had," said Clarence Stacy, synod secretary. He reported 143 delegates seated and a total of 406 persons for both the synod and the annual meeting of the Episcopal Church Women, held simultaneously.

The closing eucharist was a salute to the Philippines after many years under the jurisdiction of the Episcopal Church of the United States. Filipino delegates led the procession clanging metal *gongs*. Bishop Manuel C. Lumpias of the Central Philippines preached, asking the province for "fellowship, sympathy, understanding, tolerance and time enough to fashion our own story of history."

The synod offering was given to help defray costs for setting up the new Philippine church.

Although taking a small portion of the four-day agenda, three resolutions presented from the Diocese of California generated the most conversation and emotion.

Victor Wei presented a resolution citing "no need for episcopal visitors anywhere in the province" which was subsequently withdrawn on the stipulation that the matter be debated on the floor.

Dr. Alda Marsh Morgan opened the 5 p.m. discussion with background presentation. She was followed by 13 speakers who touched on ministry of all persons, ordination of women, theological and justice concerns, catholic order and Lambeth Conference.

"I have fear and trepidation... of crossing lines over to another diocese without invitation or acquiescence of the second," said Bishop William Swing of California, referring to a bishop performing sacraments in one diocese without diocesan permission. "If that happens, there will be a nuclear explosion. I want to make our province a nuclear-free zone."

Bishop David Schofield of San Joaquin, a member of the Evangelical and Catholic Mission, said everyone at the Fort Worth synod agreed that a bishop would not go to another diocese without an invitation. Otherwise "the worst-case scenario" would develop, and "traditionalists did not want that."

Bishop Shannon Mallory of El Camino Real said he voted for episcopal visitors in Detroit, but "I feel like we opened Pandora's box and think Fort Worth may realize that."

The Diocese of California's resolutions to reject discrimination against women and persons with homosexual orientation for employment in the Episcopal Church and in access to any order of its ordained ministry received considerable debate. Both resolutions passed, the one on homosexual persons with revised wording.

Sarah T. Moore is editor of the the Diocese of Utah's *Diocesan Dialogue*.

Church membership continues decline

Main-line churches in the United States continue to lose members, according to *The Yearbook of American and Canadian Churches 1989*.

Reports from 219 religious bodies show that 58.6 percent of Americans belong to one of their churches, synagogues or religious congregations. Among the churches showing membership losses was the Episcopal Church, down 1.69 percent to 2,462,300 members. The Christian Church (Disciples of Christ), the Presbyterian Church USA, the United Church of Christ, the United Methodist Church and the Lutheran churches also reported losses.

Are Episcopal seminaries getting the best students?

by Harry G. Toland

The Episcopal Church's Board for Theological Education (BTE) delivered a blunt message to last year's General Convention.

"The church in recent years," said the BTE, "has seemed to say, 'The harvest is little and the laborers are plenty—we don't need you for the ordained ministry; go start another profession and then see if you care to drop it and reconsider the ordained ministry when you are 35.'"

"The urgency of the times," the board added, "demands that the Episcopal Church actively raise up and recruit the best prospects for the leadership we need. We must be careful not to frustrate the work of the Holy Spirit by dissuading some good candidates, by failing to encourage some young people who might have needed nothing more than an invitation or by using a screening process that is unduly long and complex and counterproductive."

In recent years, the average age of students in Episcopal seminaries has hovered around 37, the result mostly of an influx of older, second-career students.

In July, *The New York Times* carried a page-one article reporting "signs that fewer gifted young people are joining the ranks of the clergy" and quoting religious leaders that the nation faces a "loss of moral leadership."

Leaders at seven of the 11 Episcopal seminaries surveyed by *The Episcopalian* agreed generally on the "young" assertion in that article but uniformly argued that their students were as gifted as ever or more so.

"My sense is not what *The Times* said," says Charles W. Taylor, acting academic dean at Church Divinity School of the Pacific in Berkeley, Calif. "We're getting incredibly talented people."

Preston T. Kelsey, BTE's executive director, however, was not so sure. "Are we getting our share of outstanding people who will be the leaders, the bishops?" he asks. "My gut feeling is the brightest go into investment banking or law."

And Bishop Craig B. Anderson of South Dakota, a BTE member, laments that the church is not attracting younger students and those newly out of college. "The question of selection is an outward and visible sign of the malaise of the church which mirrors society, the new conservatism and the privatization of religion," he says.

The influx of older seminary students means more married students. In the 1988 academic year, 59 percent of students in the 11 seminaries were married.

That, in turn, has made for higher student expenses and perhaps debt burden. In 1988, married students' expenses averaged \$19,971, or 76 percent higher than single students' expenses of \$11,296.

The question of student quality is twofold. First, what kind of applicants do bishops and their advising commissions on ministry send to seminaries? Second, how well do the seminaries prepare their students for

ordained ministry?

Most applicants "have been through a careful selection process at the diocesan level so we reject a relatively small number," says William P. Hugaard, associate dean for academic affairs at Seabury-Western Theological Seminary in Evanston, Ill., who reflects the view of a number of seminary leaders.

No data is available on the quality of seminarians, says BTE's Kelsey, save for the Graduate Record Exams seniors take. Variations in the results of the exams are statistically insignificant, he says.

Another question is what and how the seminaries teach. Anderson believes students cannot possibly ab-

sorb everything given to them in the three-year curriculum. And, further, students emerge unable to relate one discipline to another.

"We need to step back and make a radical reappraisal of theological education and what it has to do with ministry," he says. "The center is not holding."

Kelsey agrees. "Students get caught up in courses and don't relate one to the other. They become specialists, and they have an inability to be apologists for Christian faith."

Seminary deans, says James E. Anand of Berkeley Divinity School in New Haven, Conn., have discussed the idea of having subjects like evangelism and stewardship taught in dioceses during a priest's diaconal year. He opposes the notion of add-

ing a fourth year to seminary education, mostly because of increased cost.

Finally, are the seminaries producing enough—or too many—priests for the church? That seems to depend on where you look.

"The system is in balance," says Helen Havens, who chairs the BTE. The church has an oversupply of clergy in affluent urban areas and an undersupply in rural areas and inner cities, she says.

A priest supported by a small church on a low salary, who is trying to educate his or her children, has a hard time, she adds. One answer may be to raise up indigenous, canonically restricted clergy as dioceses such as Utah, Nevada and Alaska have done.

A SPECIAL MESSAGE TO CHURCH EMPLOYERS



Years of faithful service should lead to a meaningful retirement benefit — one that assures a degree of comfort when a lay employee retires. This is one reason why more and more Church employers are looking into the Episcopal Church Lay Employees' Retirement Plan as an easy and practical way to attract and, most important, retain good people.

Income Retirees Can Count On

The Easy Retirement Plan is a *defined benefit* pension plan. This means that well before your employees retire they can determine the lifetime benefits their pension plan will provide. Under the Plan, employees can begin collecting their pensions at the normal retirement age of 65 — even as early as 55. Or they can opt for late retirement at some age after 65. There are also benefits in the event an employee becomes disabled.

A Good Deal for Employers, Too

With The Easy Retirement Plan, employers don't have to worry about the investment risks and administrative costs involved in managing a pension program. The employer makes a quarterly contribution. We take care of all the details.

For Further Information

For the specifics about this easy and economical retirement plan, call James T. Brown, Manager, Lay Employee Pensions, Church Life. You can reach Jim toll-free at 800-223-6602; in New York City, 212-661-6700. Or write him at Church Life Insurance Corporation, 800 Second Avenue, New York, NY 10017.



CHURCH

Church Life
Insurance Corporation

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

Spiritual renewal drives outreach at inner-city church in Cincinnati

by Betsy Rogers

For many who know of it, Cincinnati's Church of the Advent serves as a kind of sacrament—an outward and visible sign of inward and spiritual grace.

Only grace and the power of God can explain how a relatively small, inner-city church, located in a ghetto neighborhood and beset with all the problems ghetto demographics imply, can accomplish what Advent's congregation accomplishes.

Consider the ministries of this parish of 200 in a predominantly black neighborhood of the city's Walnut Hills section:

- The Open Door, a community service program with an annual budget of \$170,000, helps the area's poor and mentally ill deal with hunger, housing and medical care.
- The Walnut Hills Redevelopment Foundation provides attractive new housing for families with incomes of \$18,000 to \$22,000.
- The Advent Housing Corpora-

tion provides apartments for the poor and elderly.

- Teams of callers visit newcomers to the church, four younger men preach in the streets and Open Door volunteers share the gospel as part of their work.

- And, lately, the House of Your Servant, a group home, provides "discipling in the Way," education in Christian living for some of their street-people neighbors.

The parish's 1989 budget allocates 47 percent of expenditures to work outside the parish, including the diocesan assessment and an additional voluntary pledge. Money never seems to be a problem for this hardy group of Episcopalians who advertise themselves in the Cincinnati papers as a "charismatic, socially concerned congregation."

Says Murray Hastings, rector: "We pray in the money and the gifts of ministry that we need."

Certainly money wasn't a problem when the parish started to renovate its 125-year-old limestone church.

The entire building and the adjacent parish hall were refurbished and refurnished at a cost of \$300,000—all without a capital funds drive.

"God has so blessed us," Hastings observes. "Our endowment is up to \$1.5 million. All the income from that goes to outreach, including \$100,000 to the Open Door and another \$30,000 to other ministries."

Up to a point, Church of the Advent's history parallels the history of many inner-city congregations. Hastings went there as rector in 1960 after five years at another Cincinnati parish. Filled with 1960's-style zeal for social ministries, he tackled Advent's problems head-on.

Though the church and the neighborhood had fallen on hard times and the surrounding population was a volatile mixture of blacks and Appalachian whites, Hastings was confident. His attitude, he says, was "Send me in, coach; I can do it."

Years of frustration and discouragement later, as he turned more and more to prayer for guidance and help, he says God brought him to understand that spiritual renewal and community outreach go hand in hand. It was then that the parish began its involvement in the renewal movement, which has grown and expanded through the years.

Spiritual growth in the parish has included Faith Alive weekends, prayer groups, retreats, conferences, preaching missions, healing ministries, home church groups and evangelism training.

Parishioners live out their commitment to the spiritual life in worship, which is "very free and open, with tremendous music," according to Hastings; in Christian education, in which the Bible is at the center of all they study and provides the basis for all they do; in small group ministry which incorporates parishioners and Open Door clients alike; and in parish life, including monthly dinners and a variety of outings to which neighborhood people are always invited.



Client at Advent's Open Door

But their community ministries are where Church of the Advent's parishioners show most clearly the reality and power of a living relationship with Jesus Christ.

The parish recognized early the importance of advocacy on behalf of its neighbors and of working with other agencies to "build a better serving network in the city" to benefit the disadvantaged. Parishioners also realized the importance of continuing to press governmental agencies for change.

They became involved in community programs—housing, a baby clinic, an ob-gyn clinic, mental health clinics, joint efforts with businessmen to revitalize the neighborhood and, at length, the Open Door.

This remarkable program began 15 years ago with a budget of \$25 per month and two women who served coffee and cookies to neighborhood people who came in looking for help.

As the program continued, Hastings and the volunteers realized that local residents needed advocates, people to help them with red tape in dealing with the courts and public and private agencies.

In the last five years the work has changed as the parish has discovered that the chief problem in the neighborhood is mental illness. Many of the clients have dropped out of mental institutions and are unable to cope with daily life.

The Open Door now operates on a \$170,000 annual budget. Its staff includes Angelo Puopolo, Open Door

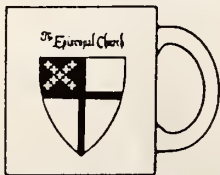
Continued on next page



Volunteer and client at Church of the Advent's Open Door

HIGH TEA

11 oz. White Ceramic Mug with 3 color Episcopal Shield



send **6.95** to: (includes shipping)

Shield Products
350 Burnside Rd.
Monticello, IL 61856

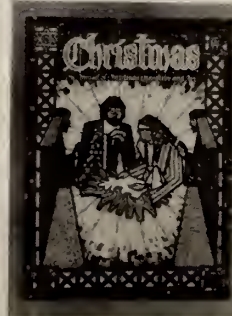
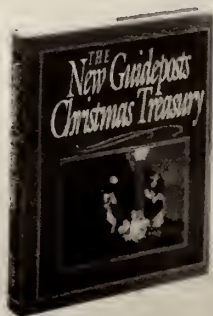
Also Available: 50/50 heavy-weight white tees and white crew sweatshirts with 3 color shield crest design.

(Only available in S - XL) Send **9.95** for each tee and **16.95** for each sweatshirt
(Prices include shipping)

allow 4 weeks for delivery • custom orders available

Remember This Christmas With Something Special

THE NEW GUIDEPOSTS CHRISTMAS TREASURY
A collection of 12 stories for Christmas enjoyment all year long. Contributors include Charles Dickens, Helen Steiner Rice, Martin Luther, Mary Blair Immel, and others. With popular Guideposts authors, you'll encounter the miracles that are part of the Christmas season and rekindle the warmth of love with the true meaning of Christ's birth. 224 pages. 7 1/4 x 9 1/4". Hardbound. ISBN 0-8066-2416-7 Code 09-2416 \$14.95



CHRISTMAS
The Annual of Christmas Literature and Art, Volume 59
Readers are taken south of the border for a fascinating look at the rich and varied traditions of our South American neighbors. Also included are 5 Spanish Christmas carols, the story of Jesus' birth, and much more. 64 pg. 10 3/4 x 13 1/4"
Gift paper edition in envelope
ISBN 0-8066-8974-9
Code 17-0138 \$8.95
Deluxe cloth edition ISBN 0-8066-8975-7
Code 17-0139 \$17.95

Augsburg Fortress

ATLANTA, GA • AUSTIN, TX • CHICAGO-NILES, IL • COLUMBUS, OH • HARRISBURG, PA • HICKSVILLE, L.I., NY
• LOS ANGELES, CA • MINNEAPOLIS, MN • MOUNTLAKE TERRACE (SEATTLE), WA • OMAHA, NE
• PHILADELPHIA, PA • In Puerto Rico—LA REFORMA

Cincinnati

Continued from previous page
director and assistant at Advent, seven paid staff members and 70 volunteers, 45 of them members of the parish.

A number of them function as caseworkers: They find out what their clients' problems are and help them deal with them. They work with agencies; they deal with landlords and the courts; they help clients with their finances.

Most of all, the Open Door provides food, prayer, Bible study, fel-

lowship and emotional support for many who have nowhere else to turn. Nor do the volunteers hesitate to share the gospel with the clients. "We're insistent about that," Hastings says. "The volunteers are trained in evangelism. And we find that it is no problem to talk with our clients about the Lord."

Parish volunteers are warmly enthusiastic about the work. Some of them, like Linda, came to the program as clients and stayed to work. Linda arrived at Advent after wandering through the city on a rainy day. She was deeply depressed. After a long talk she committed her life

to Christ and now volunteers full time as a secretary for the Open Door and for Advent.

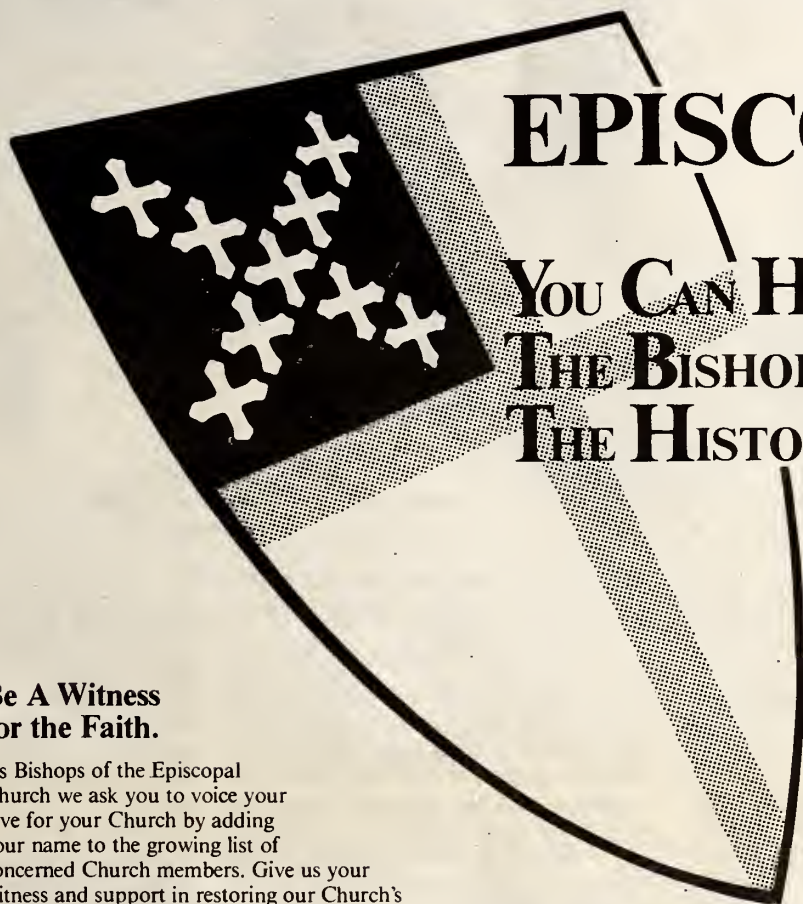
"Advent and the Open Door are a place of caring and loving people who can help," Linda says. "Advent helped me when I had problems and needed someone to talk to. They helped me, and now I work with them."

Donna, a diagnosed manic depressive, also sought help at the Open Door. Prayer and counseling gave her hope. "Now I have been blessed with hope," she says, "and am ever grateful." The Open Door is grateful for her as well: She has taken respon-

sibility for the clothing ministry and is, according to Hastings, "a blessing to us all."

Advent's parishioners believe that the effectiveness of what they do is bound up with their commitment to walk with Christ and share the gospel. "There are perfectly valid ministries performed with care and compassion" apart from the gospel, Hastings readily acknowledges. "But if we as Christians are not sharing the gospel, then we're missing our unique call."

Betsy Rogers is editor of *The Springfield Current*.



EPISCOPALIANS!

YOU CAN HELP
THE BISHOPS PROCLAIM
THE HISTORIC FAITH!

Be A Witness for the Faith.

As Bishops of the Episcopal Church we ask you to voice your love for your Church by adding your name to the growing list of concerned Church members. Give us your witness and support in restoring our Church's Scriptural Authority and Tradition.

The difficult road of Witness

We realize that what we ask is not an easy thing to do. Those who raise their hands will do so against the wishes of many church leaders unwilling to compromise, unable to admit the possibility of human error. In just the past few years, the Episcopal Church has lost over 1.5 million members. Many of those who dropped off the rolls were disaffected by the rapid, radical changes undermining the Biblical foundation of our Church. But thousands of concerned Episcopalians believe it is better to stand up for the Church we love, and for historic, Scriptural Faith we have received.

Stand up and be counted

We ask only for your commitment... your name to be recorded on the roll with thousands, who like you, share a Common Faith and purpose.

Stand with the Bishops, call or write today!

Clarence C. Pope, Jr.—Fort Worth, William C. Wantland—Eau Claire, William L. Stevens—Fond du Lac, David M. Schofield—San Joaquin, Edward H. MacBurney—Quincy, David S. Ball—Albany, A. Donald Davies, William C.R. Sheridan, Victor M. Rivera, Charles T. Gaskell, Charles F. Boynton, G. Paul Reeves, Brother John-Charles, Stanley H. Atkins, Clarence R. Haden, Hal R. Gross, Allen W. Brown, William H. Brady, John S. Higgins, Albert A. Chambers, Robert H. Mize, Edward C. Turner, Joseph Harte, James L. Duncan, Donald J. Parsons,

The ESA Speaks

The Evangelical and Catholic Mission synodical meeting of orthodox Episcopalians was an historic event! The Episcopal Synod of America, a Church within the Episcopal Church, was constituted in Fort Worth in June, 1989.

The Episcopal Synod of America is an association of dioceses, parishes, institutions, societies of laity and clergy of the Episcopal Church who embrace the Gospel of Jesus Christ, uphold the Evangelical Faith and Catholic Order of the historic Church, and are called to proclaim and propagate this Faith and Order, laboring with zeal for the reform and renewal of the Church. As a result of deliberations, the synod adopted and declared that...

- We accept the Holy Scripture as containing all things necessary to salvation and as being the rule and ultimate standard of Faith.
 - We accept the Apostles' Creed as the Baptismal symbol and the Nicene Creed as the sufficient standard of the Christian Faith.
 - We accept the two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
 - We accept the historic Episcopate and our obligation to continue it as the means of handing on the full Faith and Order of the Apostolic Faith.
 - We declare our determination to maintain and propagate this Faith and Practice according to the patterns of teaching, worship, Church Order, spiritual and moral life developed by historic Anglicanism, especially in the Books of Common Prayer.
- In addition, we also passed Resolution G which calls us to work for unity with all Christians according to the terms spelled out in the Chicago-Lambeth Quadrilateral of 1888.

STAND WITH THESE BISHOPS CALL THIS TOLL FREE NUMBER 1-800-225-3661

Episcopal Synod of America
6300 Ridglea Place, Suite 910
Fort Worth, Texas 76116



Yes, I want to add my name and names of family members _____

(Please note: Mr., Mrs., Ms., Miss)

Address _____

Zip _____

Phone Number () _____

Parish/City _____

Diocese _____

Early opponents now work for homeless drop-in center

by David L. James

The Zagat gourmet restaurant guide to New York says that the 150-year-old Delmonico's is "one of Wall Street's oldest and best dining traditions." The restaurant was also the site of strategy meetings held by opponents of Trinity Parish's drop-in shelter for the homeless—the John Heuss House.

Today some of those same opponents who went to court to stop the shelter and prevented its opening for three months are some of its strongest supporters. John Huber, owner of Delmonico's, located two doors from the shelter, donates food to the center and with other former opponents sits on the Heuss House advisory board.

"We had this vision of people lined up outside or camping on the sidewalks, causing a general nuisance," Huber explains.

Another early opponent, Art Piccolo, president of the Bowling Green Association, a downtown business group, said the business community was unaware how many homeless people were in the area and feared a drop-in center would attract street people to the neighborhood from other parts of the city.



Homeless New Yorkers relax at John Heuss House.

The dramatic change came because Winfield Peacock, Presbyterian minister and program director of the shelter, is as concerned about the needs of the neighborhood as he is about the needs of the shelter's clients.

Peacock, who formerly ran the First Moravian Church Community Coffee Pot, one of New York's first drop-in centers, has extensive experience in working with community, business and city leaders. As he

helped the lower Manhattan community see its homeless inhabitants, he also helped them see that meeting the needs of the homeless was meeting the needs of the neighborhood.

But the change from opposition to support is more than enlightened self-interest, says Jennifer Barrows, social services supervisor for the shelter. "Attitudes have been changed and hearts softened as people see that we're here to help the whole neighborhood."

As the community has become involved with the center and seen that it does not warehouse people for the city, but offers a wide-ranging ministry aimed at nurturing the neighborhood's most fragile residents, former opponents are now searching for ways to support the shelter.

The drop-in center has no beds. It is not a residential facility and thus does not attract homeless people from other parts of the city. Rather, it's a clean, well-lighted place where the neediest and most vulnerable of

the homeless can have meals, showers and clean clothing 24 hours a day, seven days a week.

But that is only the first level of ministry of Heuss House. The center's 21 full-time staff members work hard at developing ongoing relationships on a day-to-day basis with their clientele to assist them in obtaining health, social security and Medicaid benefits and provide mental health, job and housing counseling as well as spiritual guidance.

In an unusual coalition between church and state, John Heuss House, named after Trinity Parish's 13th rector, is sponsored by Trinity Parish but primarily funded by the city's department of Human Services Administration. Volunteers come from local churches and synagogues to work in the facility owned by the City of New York and renovated by the Port Authority of New York and New Jersey.

Port Authority representative and Episcopal Church vestry member

Debbie Finn says, "It's really exciting to see this kind of cooperation between the secular and sacred. It reminds us we're all in this together."

According to many who have been homeless for years, this center is different from other city shelters because of its cleanliness, safety and caring.

"Walking through a shelter is like walking through a war zone," says shelter veteran Malcolm Williams. "You have to sleep on your shoes. At this place you can leave your bag down and nobody will take it."

As shelters go, John Heuss House is unique because of its model for ministry. "We don't use a social work model," Peacock says. "Our model is the cross. These are not cases to be monitored and problems to be solved, but are children of God, made in his image to be nurtured and loved."

Priest and free-lance writer David James is a frequent contributor to *The Episcopalian*.

BED & BREAKFAST

at Clouds Rise Farm overlooking Lost Cove in Sewanee, TN. Gourmet fare, Continental croquet, informal skeet shooting, stables & kennels. \$60 per nite double. Nancy Boykin, 615-598-0993.

STATIONERY

ESPECIALLY FOR CHURCHES Custom letterhead, business cards, memos, Exec stationery. Your choice of low cost Bond or Textured Stocks. Sale Prices! Fast UPS delivery anywhere. Send for layout ideas, prices, samples and FREE "How To Design Your Business Card"

Parish Office Box 651 Mattoon, IL 61938



ENGLISH PARISH HOLIDAYS

...an idea whose time has come! Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:

PARISH HOLIDAYS

North American Office
106 S. Fraley Street, Kane, PA 16735
814/837-9178

"BURIAL in THE CHURCH not from THE CHURCH"

After careful research and planning, we installed a 64 unit Armento Columbarium. We were pleased that within four months, 29 niches had been claimed. Much of this positive response was due to the education and preparation of the congregation.

The expert craftsmanship and the rich beauty of the bronze combine to enhance the north entrance into our nave. This is especially important since the installation is part of the fabric of our baptismal area. We truly act out what we believe - that we are baptized into the death and resurrection of Jesus Christ.

We have the capacity to expand to 240 niches and intend to proceed as soon as the need indicates.

Joseph DiRaddo

The Reverend Joseph DiRaddo, Rector



Modified arrangement of Niches by architect
1st Phase, 64 niches, Grapevine Design

Special thanks are due for the success of this columbarium ministry to the untiring efforts of Joyce M. Griffin and for the fine architectural designs by Kenneth Martin Graves Architect Chairman, Columbarium Committee.



The Reverend
Joseph DiRaddo
Rector
St. Luke's Episcopal
San Antonio, Texas

ARMENTO
Liturgical
Arts

1011 Military Rd.
P. O. Box 39
Buffalo, NY 14217
Phone: 716/875-2423
FAX: 716/875-8011

Write or FAX for FREE Kit of Information

CALENDAR

October 3-5
RACA Retreat, Francisco Grande Resort and Golf Club, Casa Grande, Ariz. Recovering Alcoholic Clergy Association retreat for western states. Contact: David Bailey, St. Stephen's Church, 2310 N. 56th, Phoenix, Ariz. 85008.

October 6-9
Anglican-Roman Catholic Consultation, Duncan Conference Center, Delray Beach, Fla.

October 8
U.T.O. Sunday. 100th Anniversary of the United Thank Offering. Special service at Washington Cathedral, Mount St. Alban, Washington, D.C. 20007.

October 8-11
Conference for Resource Librarians and Archivists, Hendersonville, N.C. Contact: Kanuga Reservations, Drawer 250, Hendersonville, N.C. 28793.

October 15
200th Anniversary of *The Book of Common Prayer*, Washington Cathedral (see address above).

October 16-19
Stewardship Clergy Practicum, Duncan Conference Center, Delray Beach, Fla. Contact: Ronald Reed, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

October 18
St. Luke the Evangelist

October 18-20
200th Anniversary of the Constitution of the Episcopal Church, Christ Church, Philadelphia, Pa. Speakers include Archbishop of Canterbury Robert Runcie. Contact: Conference, Christ Church, 2nd above Market St., Philadelphia, Pa. 19106.

October 20-21
Working Class Ministry Conference, St. Mark's Church, Plainfield, Ind. Sponsored by Appalachian People's Service Organization and Working Class Ministry Steering Committee. Contact: Sandra Elledge, Box 1007, Blacksburg, Va. 24063.

October 20-22
Fall Retreat, Peekskill, N.Y. Mother Mary Jean, CSM, conductor. Contact: St. Mary's Convent, John St., Peekskill, N.Y. 10566.

October 20-22
Room to Grow: Nurturing God's Family, Aliquippa, Pa. Conference on Christian nurture. Contact: Conference Administrator, Celebration Conferences, Box 309, Aliquippa, Pa. 15001.

October 23
St. James of Jerusalem

October 23-27
Conference on Black Theology and the Black Church, Auburn Theological Seminary, New York, N.Y. General Theological Seminary, co-sponsor. Contact: Auburn Theological Seminary, 3041 Broadway, New York, N.Y. 10027.

October 26-28
Our Church Has AIDS National Conference, Christ Church and Hyatt Regency, Cincinnati, Ohio. Contact: Sue Scott, Box 550275, Dallas, Texas 75355.

October 27-29
Prayer and Christian Formation, Aliquippa, Pa. Conference on development of individual prayer life. Contact: Conference Administrator, Celebration Conferences (see address above).

October 28
St. Simon and St. Jude, Apostles

November 1
All Saints

November 2-5
Episcopal Society for Ministry on Aging fall meetings, University of San Francisco, San Francisco, Calif. Contact: ESMA, Sayre Hall, 317 Wyandotte St., Bethlehem, Pa. 18015.

November 2-6
Executive Council meeting, New York, N.Y.

November 5
International Bible Sunday. Contact: Inter-

national Bible Society, Box 62970, Colorado Springs, Colo. 80962.

November 10-12
Renewal Weekend, Peekskill, N.Y. Jeffrey T. Simmons, conductor. Contact: St. Mary's Convent (see address above).

November 10-12
Episcopal Peace Fellowship's 50th Anniversary

November 11-19
Anglican Consultative Council, Duncan Conference Center, Delray Beach, Fla. Contact: Judith Gillespie, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017

November 23
Thanksgiving Day

November 28-30
Vergers Guild Conference, St. George's Church, Nashville, Tenn. Contact: William Gleason, St. George's Church, 4715 Harding Rd., Nashville, Tenn. 37205.

November 30
St. Andrew the Apostle

Finances overshadow social concerns at Lutheran gathering

Evangelical Lutheran Church of America delegates, meeting in Chicago for the first time, confronting the reality of lower-than-expected congregational giving, were forced to come out with a lean 1990 budget.

The 5.2 million member church, representing the 1987 merger of three denominations, ran a deficit of \$15.8 million last year.

The some 1,000 delegates approved a \$102 million budget for 1990, with actual spending to be kept to about \$90 million, church officials said. Reduced programs and staff layoffs are expected.

As a partial response to the budget crisis, the convention approved "Mission90," a churchwide program of Bible reading, evangelism and tithing among at least a million members.

In other moves, delegates voted overwhelmingly on membership in the World Council of Churches (WCC) and the National Council of Churches (NCC). The former Lutheran Church in America (LCA) had been a member of the NCC; the American Lutheran Church (ALC) and the LCA were members of the WCC.

In a seeming retreat from statements on abortion approved by the ALC and the LCA, the delegates amended a previously approved statement on bio-medical/reproductive questions so that it makes no mention of abortion.

Human rights and civil liberties here and all over the world are threatened because we do not appreciate their source — **The Great Law Codes of The Old Testament**, which also give us the base of our unique Judeo-Anglo-American Common Law system.

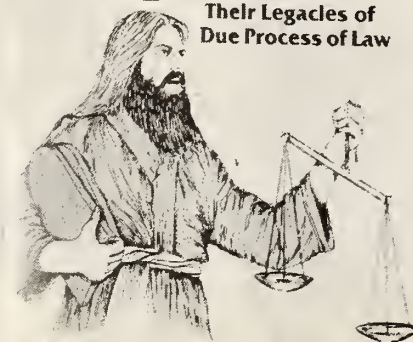
Using safe historical sources, this distinguished legal scholar shows our 1900-year misinterpretations of the **Gospel** accounts of Jesus' legal trials, and then points out their affirmative message.

When Jesus said, "...til heaven and earth shall pass away, not one jot or tittle shall be lost from the Law. (Matt. 5:18)," He honored God's Law of "Due Process" which permitted His two acquittals in the Jewish Courts for

- (1) Sabbath-Breaking, and
- (2) False Prophecy.

Jesus' Two Sanhedrin Acquittals

Their Legacies of Due Process of Law



Marshall Houts J.D.

Hard cover
414 pages

At the peril of all humanity, we continue to ignore His key command to, "Go ye into all the world and preach..." His "Due Process" message.

Sold only by mail order.
Not available in book stores.
Order Now!

TABLE OF CONTENTS	
PROLOGUE: FORMAT AND APPROACH	1
PART 1 THE JEWISH TEMPLE STATE	11
1 Yom Kippur: Day of Atonement	13
2 The Temple: Sanctuary's Power Seat	25
3 The Temple and the Temple Mount	35
4 The Committee of Ten	39
PART 2 THE SYNAGOGUE PREACHERS	45
5 The Synagogue at Capernaum	47
6 The Preacher from Nazareth	53
7 Jesus' Fellow-Galileans: The People of the Land	61
8 The Nazareth Threat	69
PART 3 THE SOPHISTICATED JEWISH LEGAL SYSTEM: THE TRIAL FOR SABBATH-BREAKING	75
9 The First Jewish Trial	77
10 The Small Sanhedrin of the Temple Mount	83
11 Direct Examination: The Warning	91
12 Cross Examination: Sabbath Breaking	107
13 Cross Examination: Sabbath Breaking	107
PART 4 THE TRIAL FOR FALSE PROPHECY: WHAT DID JESUS REALLY PREACH?	119
14 The Great Sanhedrin in the Hall	121
15 The Charge: False Prophecy	129
16 "The Kingdom of God"	137
17 "Hear, O Israel: The Lord Our God"	145
18 "The Son of God"	151
19 "My Father Who is in Heaven"	157
20 "Therefore, Choose Life"	159
21 "There is More Joy in Heaven Over One Sinner"	163
22 "Thou Art a God Ready to Forgive"	165
23 "Do This, and You will Live..."	169
PART 5 IN THE HOUSES OF THE HIGH PRIESTS	195
24 "Give to Him Who Begg From You..."	173
25 "I Have Given to All Able Men Ability..."	179
26 "Beside Me There is No Savior"	185
27 "...And Their Witness Did Not Agree"	191
PART 6 THE ROMAN PRESENCE IN JUDEA	213
28 Third Arrest: Gethsemane	197
29 "Are You The Christ?"	205
30 "The Son of Man"	211
31 Herod: "Forced Jew" - "Half Jew"	213
32 Pontius Pilate	215
PART 7 THE IMPERIAL ROMAN LEGAL SYSTEM	239
33 The Judgment Seat	241
34 The Accusers	245
35 The Search for a Charge	245
36 Pilate's Choices	249
37 Pilate's Imperium	253
38 The Herod and Barabbas Penitence	257
39 Sentence: Crucifixion	261
PART 8 JESUS' MISSED "DUE PROCESS" MESSAGE	277
40 "Not One Jot or One Tittle Shall be Lost From the Law"	287
APPENDICES	279
1 Gospel Reports of the Arrest, Trials & Death of Jesus	283
2 The Gospels	303
3 The Talmud	303
4 Jewish Court Organization at the Time of Jesus' Trials	319
AUTHORITIES CITED	329
CITATIONS	331
INDEX	341

Please send me _____ copies of "Jesus' Two Sanhedrin Acquittals." Enclosed is my check or money order for \$ _____ (\$19.95 each; CA residents add 6% sales tax).

Name _____

Address _____

City _____ State _____ Zip _____

send payment to:

Swallows Book Publishers • 31878 Del Obispo, Suite 608 • San Juan Capistrano, CA 92675

Chinese church seeks low profile after crackdown

by Cynthia K. McLean

Last spring Christians marched in Beijing and Shanghai, carrying crosses and banners with biblical prophecies written on them. In Nanjing more than 90 percent of the students at Jinling Theological Seminary joined demonstrators with signs identifying their institution and faith commitment. Marching and singing, they also provided food and water to their fellow students, serving tea with salt, glucose and certain Chinese herbs out of the back of an Amity Foundation van.

Anglican Bishop K. H. Ting issued a statement of support for the hunger strikers, praising their patriotism. Christians appealed in letters to the National People's Congress for the convening of an emergency meeting to resolve the tensions between the students and the government before blood was shed.

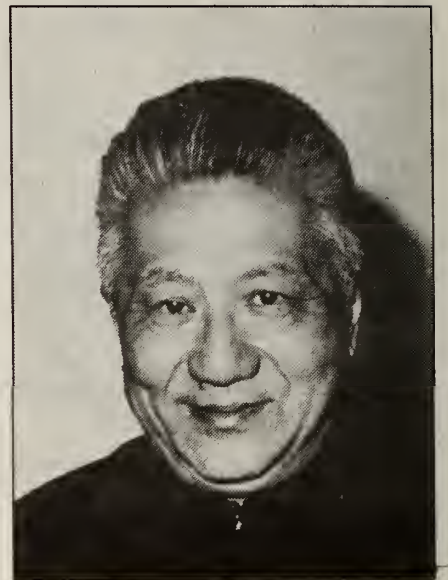
According to telephone conversations with Chinese Christians and Amity English teachers, like Episcopalian Katy Kincaide of Ohio, late May was a time of exhilarating hope and expectation of political reform in China. But then, in the early morning hours of June 4, the iron fist came down, smashing hundreds of workers and students in Tienanmen Square.

Ting and Han Wenzao, president of the Amity Foundation, wrote Amity colleagues in Hong Kong, saying, "We are with our people in this time of suffering and uncertainty. . . . We firmly believe God's justice and people's democracy will prevail. . . . We need your prayers, especially for strength and wisdom at this difficult time."

Since 1985 the denominations of the National Council of Churches' China Program, including the Episcopal Church, have worked with the Christian-inspired Amity Foundation to provide teachers of English to small Chinese colleges. Last spring there were 27 such teachers in China. They remain at their posts today.

Early in July the NCC received two communications from Christians in China. One was a loosely worded statement of support for the decisions of the Fourth Plenum, a legislative body which met late in June and endorsed the June 4 crackdown as well as the government's newly liberalized economic policies. The church's statement of support dealt largely with the economic policies and did not explicitly endorse the violent crackdown of June 4. The second communication was a pastoral letter from Ting as president of the China Christian Council, thanking American Christians for their prayers and concern.

Read together, the two statements starkly present the tension Chinese Christians face as they seek to remain loyal both to their God and to the state.



K. H. Ting

Late in August 10 new NCC-Amity teachers flew to China, including Episcopalian Pat Bower of the Diocese of San Joaquin. Except for seemingly more red tape on visas and medical forms, the teachers had no difficulty entering China and attending an orientation at the Amity Foundation in Nanjing.

No reprisals have been reported against seminarians who participated in the marches or against church leaders who supported them. Students at all the seminaries, like their counterparts in the universities, are currently studying the writings of Deng Xiaoping. News reports indicate that fewer Chinese students will be sent to study in the United States. At this time, however, the NCC China Program still expects to receive four theological students in January, 1990, who will enter American seminaries the following fall.

No one can know how the situation in China will evolve in the next few months. Unless government policy takes a drastic turn to the left, however, there is no reason to fear for the safety of Christians, who constitute less than 1 percent of the Chinese population. In fact, according to a Hong Kong report, the majority of Chinese Christians were uninvolved in the demonstrations on principle, believing that the church's witness should be purely spiritual.

Chinese Christians continue to ask for the prayers and patience of the American church. They do not support harsh sanctions which could cripple their already faltering economy and isolate China internationally. The times call for a low profile and, as Ting wrote June 27, "the faith which assures us that the visions of the young and the dreams of the aged are not lost to God's memory and will in his good time come to fruition."

Cynthia K. McLean is an Episcopal lay woman with the National Council of Churches' China Program.



Thanksgiving

at

Kanuga

November 21-26

Make your reservations now.

Kanuga

AN EPISCOPAL CENTER
POSTAL DRAWER 250
HENDERSONVILLE, N.C. 28793
704 692-9136



CANTERBURY SUMMER SCHOOL
• Ecumenical
• International

July 12-24, 1990

Canterbury, England

Theme: "Christianity and World Faiths"

Housed in modern Christ Church College in the Cathedral's shadow, inspiring lectures by world leaders. Reduced-rate travel to/from England and Europe.

Accommodations for 200 international participants. A great experience on an historic site!

OPTIONAL TOURS: HOLY LAND
CATHEDRAL CITIES

CANTESS REPRESENTATIVE

106 South Farley St. Phone 814/837-9178 Kane, PA 16735

Position Available Diocese of Hong Kong and Macau Director of Christian Counselling Service

The Counselling Service is part of the pastoral ministry of the Cathedral to the community in Hong Kong. Established in 1977, it ministers in-depth to people with spiritual, emotional, relational or behavioural problems.

The Director will:

- Head a team of trained, volunteer counsellors.
- Continue to evolve and evaluate training and supervisory programmes.
- Engage in personal and relational counselling.
- Develop group work in self-awareness and personal growth.
- Share as part of the team in the parochial ministry of the Cathedral.

The person selected will be in Anglican/Episcopalian orders; have proven experience in counselling, group work and training and be committed to personal growth. Contract includes: four year initial appointment; home leave with air fares every two years; apartment accommodation provided; health and educational package. Applicants should include, detailed C.V. and names of 3 referees one of whom should be applicant's current trainer/supervisor.

To: The Dean, St. John's Cathedral,
Garden Road, Hong Kong



SAINTS' TIES

We sell lots of them
In ones and hundreds
People feel good wearing them
Churches feel good about them
They promote the Church and raise funds
We want you to feel good too so act now!
In stock (Navy) Sts. Andrew, George, James, John, Luke, Mark, Paul, Peter, Philip, All Saints, Christ Church, Trinity & NEW EPISCOPAL TIE - See how little they cost:
1-3 US \$14 each, 4-9 \$13, 10-24 \$12, 25-49 \$11 Incl. mail.
Write for larger quantity discounts.

Also Custom Ties, Blazer-Tippet Badges, English Hand Painted Shields for Churches & Colleges
Color Brochure Available

Please note our NEW ADDRESS:

THE HERALDIC COMPANY INC.
100 THE EAST MALL, UNIT 10
TORONTO ONTARIO, CANADA M8Z-5X2
TEL: (416) 252-2345 or FAX: (416) 252-0443
Mr. TONY DAWKINS - Mr. BRIAN POWELL

We'd like to help tell your story...



Directories are produced by Coppinger & Affiliates, Cleveland, Tennessee.

And we're proud to offer your parish the opportunity to obtain pictorial directories that will be treasured for generations to come. Now, even a parish with as few as 50 participating families can have a parish directory at no cost! It's the perfect tool to help bring your parish family closer together.

Your pictorial directory will include a custom color cover, color pastor's page, color activity page, black/white activity page, black/white history page, and complete roster of all members. And your parish's participation in the Directory Service means you can take advantage of our list of bonuses! In addition, each participating family will receive a beautiful 10 x 13 color portrait!

As a further benefit, we've established The Performance Guarantee, which insures prompt delivery of your directory. So call the toll-free number below, and get all the latest Directory Service information and material from your Episcopalian Parish Directory Service.



The EPISCOPALIAN
PARISH DIRECTORY SERVICE

CALL TOLL FREE... 1-800-826-2325



©Mooney 89

Irish Anglicans are friendly and accepting of woman priest

by Noreen Mooney

I spent three weeks in Ireland this summer. It was my sixth trip to Ireland but my first extended visit as a priest.

How would I be received by a church which has ordained just four women deacons in the past two years and yet voted at last May's synod to pursue the possibility of women priests?

About Irish reactions in general: I wore clerical clothes only on Sundays, but when people asked me what I did for a living, I willingly told them. Reactions ranged from the local equivalent of "How about that!" to "Well, it's about time!" Women of every denomination were very supportive.

I thought that having waited so many years to be ordained a priest in Long Island, I might find it painful to function now as a deacon in the Church of Ireland. There wasn't much time to brood about that; I was too busy trying to keep up with local rectors. On one Sunday, I preached in four churches in four different towns, and I felt as though I were playing Clue: Is it a eucharist with an alb and *The Book of Common Prayer* and then Morning Prayer with cassock and surplice and the *Alternative Service Book*? Or is it the other way around? Which hymnal? Which psalter? What lectionary?

Ah! Canon Mustard, in the undercroft, with a mace!

As one of my host rectors said as we pulled up beside a stone wall, "I park my car like a bank robber!" The same priest told me later that one mid-summer week, what with holidays, illness and vacancies, he had the oversight of 13 parishes!

This work-load is only slightly atypical, and yet Church of Ireland

(C of I) clergy don't look frazzled, and they seem highly regarded in their communities for their hard work (with low salaries) and the quality of their pastoral care.

I've heard Americans describe the C of I as "backward, autocratic and very, very Protestant." Maybe I was steered to a carefully screened sample, but that's not what I saw. Americans say you'll never see candles or crosses on the altars and the clergy don't wear albs. Not so. All the above are infiltrating C of I churches. (I think fewer and fewer people see these things as harbingers of papal encroachment.)

But what moved—and, yes, surprised—me most was the power of the old C of I communion service. At its most Protestant, if you like. I had purchased a Prayer Book on a previous trip, and I had thought the communion service severe, almost chilling, to read. As I found it celebrated (with some optional sections mercifully omitted, yes) it had a depth of reverence, a stark power, a sense of the holy that I've seldom known.

If I had to choose one most persistent memory, it would be of slipping down to the rectory kitchen for tea early on Sunday morning. No matter how early I get up, the rector is already there! After tea, he gets out a cutting board and sharp knife and opens a bag of sliced white bread. He takes out a few pieces, trims off the crusts and then carefully scores each slice with the knife. Nobody speaks. Each slice is neatly wrapped in a paper napkin, and then we are ready to pile the vestments, books and bread in the car and go to church.

Noreen Mooney is supply priest at St. John's Episcopal Church, Oakdale, N.Y., and Episcopal chaplain in Suffolk.



Saint Barnabas
C E N T E R

A cooperative mission of the Episcopal Diocese of Milwaukee, the DeKoven Center and Rogers Memorial Hospital.

Wellness is a psychological and physical quality. Wholeness is a spiritual quality. At the Saint Barnabas Center we believe that psychological or addictive disease cannot be treated apart from the spiritual journey.

The Saint Barnabas Center is a spiritually based, ecumenical mental health and addictions treatment center for clergy, their families, and members of religious communities. Our mission is the achievement of wholeness: spiritual and psychological.

If you are concerned about a psychological or addictions problem, please call for a free, confidential consultation.

US 800-346-5690 ■ WI 800-635-3675

34810 Pabst Road
Oconomowoc, WI 53066

New Liturgical Work from HOWARD GALLEY

Working Editor of the 1979 Prayer Book

The Ceremonies of the Eucharist

A Guide to Celebration

by Howard E. Galley

Unlike liturgical manuals intended for use exclusively by priests, this new, long-awaited book by one of the primary liturgical authorities in the Episcopal Church, addresses organists, deacons, lectors, cantors, bishops, acolytes, and of course, priests. Galley gives practical ceremonial instructions for all ministers, complete with a synopsis of the ceremony across two-page spreads outlining the simultaneous functions of the priest, deacon, acolyte and other ministers.

"A guide to the Prayer Book that is sensitive both to its liturgical and theological background and to the practical and pastoral issues surrounding public worship today." —Thomas J. Talley

OTHER NEW BOOKS FROM COWLEY

Spirituality and Pastoral Care

by Kenneth Leech

Extols the pastor's role as spiritual director.

149 pp • \$8.95

The Heart of the Parish

A Theology of the Remnant

by Martin Thornton

(Formerly published as *Pastoral Theology: A Reorientation*)

Insists that the priest's role is to teach us to worship. 278 pp • \$9.95

The Word Is Very Near You

A Guide to Praying with Scripture

by Martin Smith

A Selection of the Episcopal Book Club

Includes verses for thematic praying. 211 pp • hard \$16.95 • \$9.95

A New Christian Yoga

by Nancy Roth

Preface by Tilden Edwards

118 pp • w/ 60 minute exercise tape \$19.95 • book only \$10.95

Sharing The Vision

The Spiritual Lessons of the Religious Life

by Lavinia Byrne

A British nun offers ideas on spiritual discipline. 101 pages • \$7.95

Ecclesial Boston, 1990

A 12-Month Liturgical Calendar

Includes 8x10 photos • \$8.95

1. Circle titles you wish to order.

Name: _____

2. Enclose prices of books chosen plus \$2.00.

Address: _____

3. Or call with MC or Visa number.

COWLEY PUBLICATIONS

980 Memorial Drive • Cambridge, MA 02138 • 1-800-225-1534



SHALEM GROUP LEADERS EXTENSION PROGRAM February 1990-February 1991

For Leaders of Spiritual Formation Groups & Retreats

Our ecumenical program is open to laity, religious and clergy who want support and deepening in their ministries of spiritual formation group leadership. Graduate credit from Washington Theological Union optional.

At-Home Work
1st Residency
At-Home Work
2nd Residency

February-May, 1990
May 8-15, 1990
June 1990-February, 1991
February 21-26, 1991

Ecumenical Staff: Tilden Edwards, Marlene Maier, Barbara Osborne, Gerald May, Rose Mary Daugherty.

Shalem Institute for Spiritual Formation, Mount St. Alban,
Washington, DC 20016 Phone: 202-966-7050
OTHER PROGRAMS ARE ALSO AVAILABLE.

SPEND A SUMMER AS A VOLUNTEER IN ENGLAND

Don't miss this chance to develop your personal and social service skills. All over the age of 18 may apply for this unique opportunity to grow in a new culture.

Some scholarships available
Deadline is Jan. 31st, 1990
For more information write to:

The Winant & Clayton Volunteers



St Bartholomew's
109 E. 50th Street
N.Y., N.Y. 10022
(212) 751-1616

EPISCOPAL CHURCH TIES

Superbly woven in
England. Neckties
with Episcopal shield
in full colors on Navy
or Burgandy.

Finest silk blend. An ideal gift.
\$19.75 including gift box and ship-
ping. Write for brochure.

CHURCH TIES

P.O. Box 1445 • Tryon, NC 28782 • 803-457-4613



ST. DUNSTAN CHURCHCRAFT

by
A. Edward Jones Limited
of England

SILVERSMITHS AND
CRAFTSMEN IN METAL

Established 1902
We make the highest quality Church Silver and Metal
Work including Altar Crosses, Chalice, Ciboria, Vases etc.
Custom made or to your own design.

CATALOG, DRAWINGS, AVAILABLE FROM
A. Edward Jones Limited, St. Dunstan Works,
Pemberton Street, Birmingham, England.
Incorporating Blunt & Wray of London

Cloisonne Church Emblem NECKLACE



16" Sterling	\$9.95	\$8.95
18" Sterling	\$10.95	\$9.95
18" Silverplated	\$6.95	\$4.95
Lapel Pin	\$4.95	\$2.95
Charm	\$4.95	\$2.95
Key Holder	\$3.00	\$2.00
Purse	\$4.00	\$2.00

(folded size 7 1/2" x 3")

All Plus Postage and Handling
\$.95

Order: PAN ASIA PRODUCT CO.
P.O. Box 49182
Atlanta, GA 30359

ENGLAND YOUR WAY



Self-catering flats and cot-
tages in England and Scot-
land. Rent by the week or
longer. Hundreds of choices,
London and throughout the
country. All arrangements
made—plane, car, train. Personalized service.

Pilgrim's Way

Box 1307 Havertown, PA 19083. (215) 649-1868.

MISSION'S SAFARI

Experience God's wonders in East Africa.

- Dynamic warmth of emerging African Church
- Exotic beauty of African wildlife
- Hosted by a diocese • Guided by professionals
- Meaningful and affordable

African Team Ministries
Box 115, Sierra Madre, CA 91024
Telephone: (818) 405-0843

TRAVELING ABROAD? Discounts of 10-40% also
available. Call (818) 405-0843

Episcopal
Accounting
System—
(made)
Easy

EASE

Accounting, Church Management
& Member Listing

Used by more Episcopal
Churches than any
other software.

- A full function church management computer program for only \$695!
- Written just for Episcopal parishes!
- Calculates financial and member statistics for the annual report!
- Integrates fund accounting with member information and pledges!
- Incredibly easy to use!
- Comes with an instructional videotape to show you how to use it!
- Recommended by the Episcopal Church Pension Fund!
- Over 400 installations in Episcopal parishes!
- FREE 60 day evaluation — **SEND NO MONEY!**



Call or write for more information:

Gosnell Computer Services

1331 Third Street • New Orleans, Louisiana 70130 • (504) 899-2355



Tutu says police killed 23 in election protests

Johannesburg, South Africa—Anglican Archbishop Desmond M. Tutu accused South African security police of killing at least 23 demonstrators protesting the September 6 elections from which the nation's 28 million blacks were excluded. Police asked him for proof of the estimate. "Mr. DeKlerk's presidential seat is a pool of blood," said Allan Boesak, president of the World Alliance of Reformed Churches, referring to Acting President F. W. DeKlerk. Earlier in the election campaign, Tutu had been arrested and briefly detained. The archbishop protested that on September 4 police armed with guns and whips had

BRIEFS

entered St. George's Anglican Cathedral in Cape Town in search of protesters and refused admittance to the cathedral's dean, Colin Jones. Tutu said they had desecrated the cathedral. "This act was performed by those representing a government that claims to be Christian," he said. The following day he held a service reconsecrating the cathedral.

Auschwitz convent flap heats up

Warsaw, Poland—A Carmelite convent established in 1984 at the site of the Auschwitz death camp has become a source of tension between Jews and Roman Catholics in this country. Roman Catholic and Jewish leaders signed an agreement in 1987 which called for the convent to be removed to a projected interfaith prayer center by February, 1989. When the move was not made, Jews protested and seven were beaten after demonstrating on the convent's grounds. Polish primate Jozef Cardinal Glemp has implied that the Jewish protesters had sought to kill the nuns and destroy the building. "Dear Jews: Do not talk to us from the position of a people raised above all others, and do not dictate conditions that cannot be fulfilled," he added. Glemp's remarks, which also accused Jews of controlling the mass media, drew fire from Jewish organizations, the Solidarity newspaper and New York's John Cardinal O'Connor. "One now gets the impression that Cardinal Glemp is so distressed" that he no longer intends to move the convent, said O'Connor. "Normal decent people could construe from such a statement that the blame be shifted to the Jews for demanding that the signed accord be carried out." Some people estimate the number of people killed at Auschwitz at 4 million, with 2.5 million being Jews. Others believe the Jewish death toll at the camp was as high as 80 percent.

NCC wrestles with implications of missionary AIDS program

New York, New York—AIDS is causing missionaries to rethink their recent trend of identifying with the cultures in which they serve. In an attempt to avoid using local blood supplies whenever possible, the National Council of Churches (NCC) is recommending that missionaries, particularly those serving in central African countries, identify "safe" blood donors and themselves become "walking blood banks." In addition, it has begun supplying missionaries with special emergency medical kits containing syringes and blood tubes. "It would be foolhardy to go out and not take care of yourself," says Dr.

Duvon Corbitt, medical secretary of the United Methodist Church's General Board of Global Ministries. Within three weeks of their availability more than half the 1,000 emergency injection kits were distributed by six of the NCC's largest member denominations, including the Episcopal Church.

Mass Christian rally held in Lenin Palace of Culture

Tallinn, Estonia—Despite a public transit strike about 18,000 people attended "Gospel Youth Festival '89" at the Lenin Palace of Culture and Sports here. It is unprecedented for Soviet authorities to allow use of a non-church facility for a major Christian assembly, according to Youth for Christ International president Jim Groen. Authorities also supported pre-assembly publicity, he said. In another rare occurrence, at least 1,800 persons made public confessions of faith. Seventy-five musicians, speakers and organizers from the U.S., England, Scotland, Poland and Finland helped conduct the gathering. Youth for Christ International and Outreach for Christ International organized the August 11-13 event at the request of Estonian Christian leaders.

Roman Catholic archbishop assassinated in Somalia

Mogadishu, Somalia—Salvatore Pietro Colombo, Roman Catholic archbishop of Mogadishu, was assassinated July 9 at the cathedral here. While authorities blame the murder on an unknown assassin, numerous other sources say Colombo, 68, was shot by a professional hit squad firing a machine gun mounted on a passing vehicle. An Italian missionary who arrived here in 1948, Colombo led an estimated 2,000 Roman Catholics in a country where Islam is the state religion and was said to have maintained good rapport with the Islamic majority. His murder may have sparked recent political violence here in which dozens of people have been reported killed in a suspected coup against President Mohamed Siad Barre, according to News Network International sources.

Jesuits in El Salvador face intimidation campaign

San Salvador, El Salvador—A propaganda campaign led by the press and right-wing government officials has helped incite violence against Jesuit priests here, say church spokesmen. The attacks, they add, are similar to those on Jesuits who worked closely with assassinated Archbishop Oscar Romero in his campaign a decade ago against political killings and human rights violations. In July, four bombs exploded at the printing press of the order's Central American University. No arrests have been made in the incident which, according to Jose Tojeira, Jesuit provincial of Central America, was perpetrated by "ultra-rightist groups connected with various sectors both of the state structure and private business." In another incident, Richard Howard, director of the Central American operations of Jesuit Refugee Service, has been ordered to leave the country; in 1986 he was deported for helping hundreds of Salvadoran refugees return to homes and villages they had fled in the country's continuing civil war. Church-state tensions have increased since President Alfredo Cristiani took office in June and Roman Catholic and Protestant leaders began stepping up their criticism of human rights violations.

Churches welcome persons with AIDS, could play key role in education



by Elizabeth Eisenstadt

Since AIDS was first identified, a disproportionate number of American homosexual men, minorities and drug abusers have suffered the ravages of the disease which cripples the body's immune system.

Because AIDS is transmitted through sexual acts or the exchange of bodily fluids, it can have a shattering impact on every community, say Episcopalians engaged in AIDS ministry. As the dimensions of the crisis have become clear, dioceses, congregations and individuals across the country have begun to lobby for housing, offer counseling, train volunteers and educate their children.

But the church, with its gospel vocation to reach out to society's outcasts, can be more effective in heading the assault on prejudice, misinformation and fear about the disease, say church members who have spent time battling both AIDS and public apprehension.

"Is the church ready to listen to the experience of the gay and lesbian community, of the black and Hispanic and native communities? Is it ready to listen to the experience of women who are addicted, HIV-positive and bearing children who are HIV-positive?" asks Randolph Frew, Episcopal Church AIDS consultant. "We have got to learn how to talk about addictive behavior, and we have to learn how to talk about sexuality, not homosexuality per se."

Thanks to new drug treatment and other medical advances, many people with AIDS are now living longer. In some cases the course of the disease has been arrested, at least temporarily.

But for many, such progress comes too late. As of July 31, 59,391 people out of 102,621 people with full-blown AIDS had died, according to the Atlanta-based Center for Disease Control (CDC). Of the estimated

1-1½ million people who test HIV-positive, about 50 percent are expected to develop AIDS within the next 10 years.

Among white homosexual men, the reports of new infections has "decreased dramatically," according to CDC statistician John Karon. But reports of AIDS are on the upswing among non-white homosexuals and IV drug users. A rise in AIDS among

Jesus spent most of his ministry—that has great and urgent needs," says Bishop Douglas Theuner of New Hampshire, head of the church's joint commission on AIDS mandated by the 1988 General Convention. "The church has an opportunity to respond."

"You don't have to live in New York or San Francisco to be concerned about a caring response to

to tell her story.

Christ Church pays for Jennifer's AZT and her husband Michael's methadone. Hoping that she and Michael will eventually have a place together, Jennifer lives in housing provided by Golden Rainbow, an organization of Las Vegas entertainers, singers and dancers who raise money for AIDS housing.

"The Lord has put so many beau-



heterosexual non-IV drug users can be attributed in most cases to sexual relations with IV drug users or bisexuals, he adds.

"Here is a dispossessed population—the type of folk among whom

AIDS," adds Theuner, who comes from a state which has few persons with AIDS and an ethnic minority population of less than .5 percent.

Jennifer, a recovering heroin/cocaine addict with AIDS, says the people of Christ Church, Las Vegas, Nev., made her a part of the family from the day she emerged from jail. Serving time on drug charges, Jennifer was baptized in prison by Christ Church's rector, Karl Spatz, after an encounter with Sister Faith, a Sister of Charity, impelled Jennifer to "ask the Lord to come into my life."

When Jennifer went to the doctor for her first "T-cell" immunity test, he told her she might have only a year to live. "I told God that I know the nature of the disease, that I would probably suffer, but if one person in the world could learn from that pain, here I am." With the AIDS education coordinator of a local treatment center, Jennifer travels around

tiful people in my life and taught me so much about unconditional love, . . . that I am an O.K. person and don't have to kick myself."

Although Las Vegas has a stable core community, it attracts more than 12 million visitors a year, says Spatz. Attending the 1986 Episcopal AIDS conference, Spatz heard AIDS expert Mathilde Krim say that AIDS was moving with some speed into the heterosexual community. "If you looked at where tourists went, you could predict where the next outbreaks of the disease would be."

Returning to Las Vegas, Spatz became an apostle for AIDS ministry in his parish and his city.

Christ Church, where school teachers mingle with the casinos' financial wizards, has had no hesitation in welcoming persons with AIDS, says Spatz. The parish also supports the two AIDS organizations

Continued on next page

This special 8-page pull-out section on AIDS ministry is a resource for individuals, parishes and dioceses to keep and use. Pages 13-16 were prepared by *The Episcopalian's* staff; pages 17-20 were prepared by the AIDS Ministry Office and Communications Unit of the Episcopal Church Center.

AIDS

Continued from previous page
in town through annual fund-raisers. A dozen parish members have been trained as AIDS ministry volunteers.

Walking the delicate line between promoting the church's traditional teachings about abstinence and monogamy and the need to present "candid and complete instruction" on safe sex and IV drug use, the Youth Ministries office of the Episcopal Church has developed an AIDS resource packet to be sent to every congregation.

Mandated by the last General Convention, the four-part resource includes a curriculum to be used by youth groups, Sunday school classes or adult education forums. "Youth Ministry in the age of AIDS" also contains a guide for adults who work with young people, information for families pegged to specific age groups and a line-drawing pamphlet for young people. Two videotapes will be sent to each diocese, according to Gene Robinson, a priest in the Diocese of New Hampshire and the project's editor.

The resource packet, having been reviewed by Christian education experts and representatives of other concerned church groups, is expected to arrive in parishes by mid-to-late October, says Robinson.

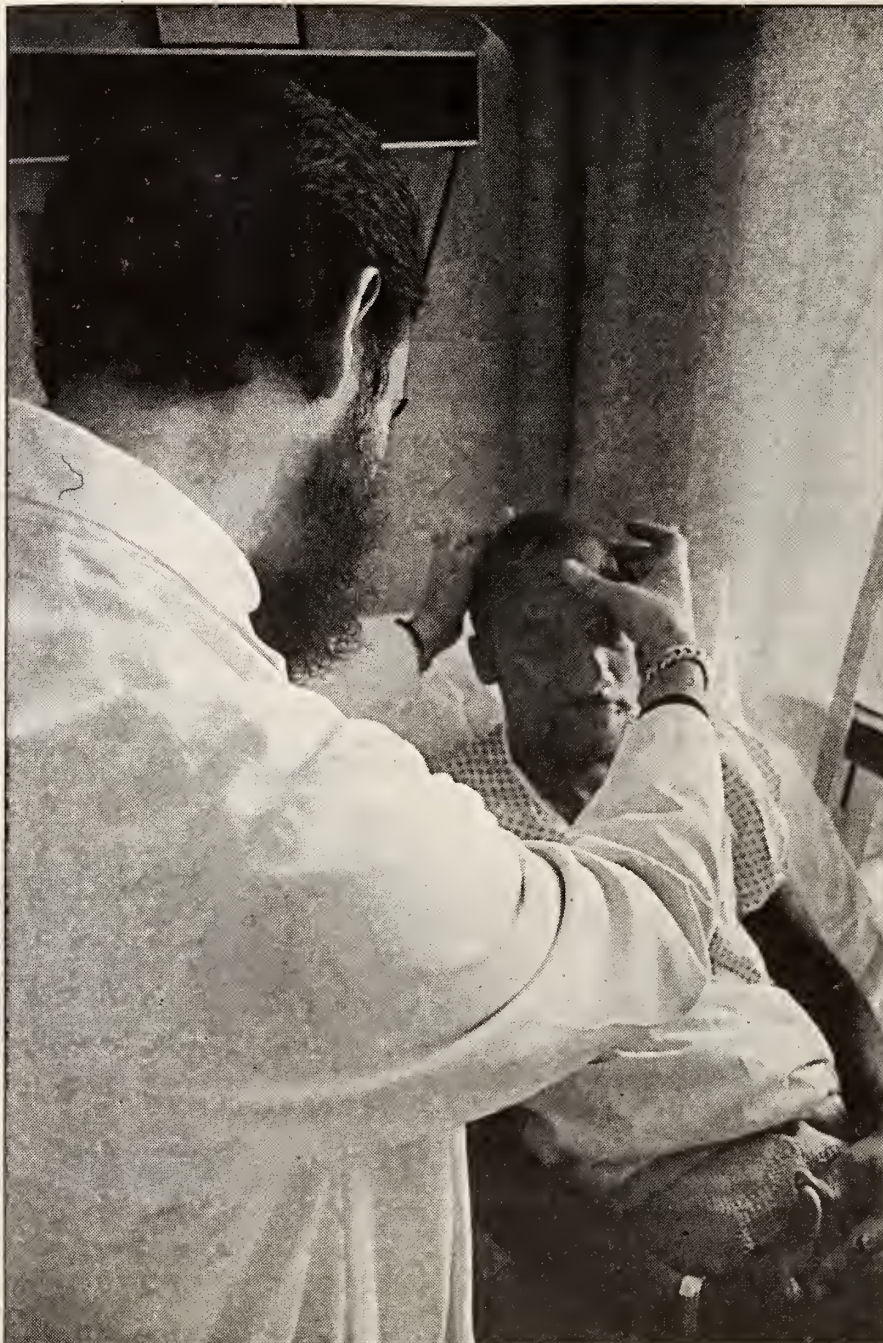
Citing statistics which say that one college student in 3,000 has AIDS, Frew says the church has not taken seriously its responsibility to talk with young people about how the disease is transmitted and the need to practice safe sex. "If we are not teaching our children that much, there is something wrong."

At the Province VII camp in August, 1988, young people developed "Way of the Cross liturgy" to be used on AIDS Sunday or other occasions. Focused on the story of a young man who contracts AIDS from a blood transfusion, each of the 14 stations illustrates how friends, family and doctors respond to his plight.

Matthew Murdoch, youth coordinator of St. Clement's Church, El Paso, Texas, and his youth group shared the liturgy with the congregation during Lent last year. Murdoch, who shares up-to-date AIDS information with his junior and senior high youth groups, is looking forward to using the new curriculum.

"Meeting people who have AIDS put a face on the disease for me, and I found I couldn't ignore it anymore," says Murdoch, who first encountered persons with AIDS at last year's youth retreat. As with the adults in this large parish, young people who have had contact with a person who has AIDS are likely to have a more profound awareness of the devastation the disease can wreak, he adds.

However insulated people may feel from AIDS, it crosses social and economic lines, says Union of Black Episcopalians (UBE) AIDS Task Force head Charles Poindexter. "For the most part the black Episcopal Church has tried to ignore the AIDS problem by saying it's somebody else's problem," says Poindexter, rector of a large, middle-class parish in Philadelphia.



Alan G. Ampolsky

An Episcopal chaplain ministers to a person with AIDS at St. Luke's/Roosevelt Hospital in New York City.

A brochure outlining ministry possibilities and resources, due off the presses by mid-October, will target every UBE chapter and every black priest in the United States and Caribbean, Poindexter says.

At St. Philip's Church in New York's Harlem neighborhood, recovering addicts, homeless, and affluent professionals meet every Monday night for dinner, socializing and networking, according to curate Cecily Broderick-Guerra. The one common denominator is they are all black and live or work north of 110th Street. Sponsored by the Minority Task Force on AIDS, the dinner is "like an extended family coming together for a weekend meal at Mom's house," Broderick-Guerra says.

Because of its extensive outreach ministry and its prominence as the second oldest black Episcopal church in the United States, St. Philip's is seen by former members as the place to return for rites of passage. Within the past year parish clergy have officiated at seven funerals of persons with AIDS.

St. Philip's, which founded the Community Council of Greater Harlem, also provided in-class and after-school AIDS education for neighborhood children. Thanks in large part to the love and respect they have for rector Chester Talton, the parishioners have become more

forthcoming about AIDS and what they can do to help those affected by the disease, Broderick-Guerra says.

In midwestern communities not yet confronted with the full force of the AIDS crisis, priests and bishops are gearing up to meet the needs of persons with AIDS who return home once they become ill.

When Frew held workshops on AIDS in the Diocese of Eau Claire, Bishop William Stevens of neighboring Fond du Lac made sure that members of his diocese attended. Stevens' goal, however, is to identify people in his diocese who can be trained to counsel persons with AIDS in their communities.

Although Fond du Lac does not have large homosexual or IV drug-using populations, Stevens does not think his flock will have moral or health problems with AIDS ministries. "These people coming back are children of God, made in his image, who need help. . . . AIDS is touching us in a way that we need to respond to."

Episcopal Church AIDS experts underline the importance of structuring an AIDS ministry program appropriate to the community. The database at the Washington, D.C.-based National Episcopal AIDS Coalition (NEAC) includes about 200

Episcopal-linked organizations doing work in approximately 90 dioceses around the country, according to NEAC's April Hockett. NEAC's information bank is available to any parish, diocese or individual seeking information on programs, resolutions or pastoral resources.

"Love First," the brainchild of the Diocese of Atlanta's AIDS task force, offers a model of a diocesan program emphasizing grassroots participation in individual parishes. The workshop, which takes roughly four hours, includes a time in which participants can anonymously ask sensitive questions about AIDS, according to task force head Joel Mason.

An opportunity to meet persons with AIDS or ARC and their relatives "puts a human face on AIDS," according to Mason. After small group exercises, participants come back together to discuss how they can be most effective in AIDS ministry.

Four parishes in the diocese, including St. Philip's Cathedral, have participated in the "Love First" training while small and mid-size parishes have asked for educational materials, says Mason. Young people active in youth ministry have demonstrated a commitment to AIDS education, and the diocesan convention has passed a resolution mandating a quarterly healing service.

Parishes can participate at four levels, according to Mason. Prayer for an individual or a group of persons with AIDS, the first level, is possible for any parish.

Secondly, parishes can supply financial assistance for the AIDS project of their choice.

Offering transportation, house-keeping assistance or preparing meals is a third way to become more involved.

At the most intense support level, the congregation sets up a parish team to work directly with persons with AIDS or to "adopt" a person with AIDS.

Mason is motivated by the Great Commandment: Love God and love your neighbor as yourself. "I love myself enough to know that I wouldn't want to die without dignity in a gutter," says the priest, who has worked with the homeless.

Frew, who spent many years as an advocate for the homeless and other disenfranchised groups, stresses the urgency of the need for new AIDS ministries and says that the church has not yet sufficiently exploited its resources.

"I would like to have the church be more spiritual and less religious, provide the tools of prayer, of community, the sacramental signs of the presence of Christ so they [persons with AIDS] don't feel isolated and alone and rejected."

Jennifer, the 27-year-old mother from Christ Church, Las Vegas, is living testimony to the power of acceptance and support. One of the posters on her wall says: "Just when the caterpillar thinks the world is coming to an end, God makes a butterfly."

The church has been her cocoon, says Jennifer. "I am building my wings, and someday I am going to fly like an eagle."

Former Tucson rectory is home for AIDS patients

by Kathryn Runbeck

Frensdorff House, a residence for persons with AIDS, is located in the remodeled rectory of St. Andrew's Church, Tucson, Ariz. It will open this month and become home to five men who have no other place to live.

Named after the late Bishop Wesley Frensdorff, the home is located in a historic, inner-city Tucson neighborhood. The parish, neighborhood, support groups for persons with AIDS, interested individuals and other churches all helped create Frensdorff House, the first church-sponsored project of its kind in Arizona, according to Charles Ingram, rector of St. Andrew's.

Vestry member Margo Higgins says the congregation was ready for a "big leap" project. In decline 10 years ago, it has shown a steady membership growth from only 17 people then to 180 today. "We have a lot of new people who go about the jobs that need to be done without a lot of hoopla. It is an exceptional, friendly, active parish," she says.

When Ingram presented the idea to his congregation, it was met with questions about safety and what would be expected of the congregation. "We made no decisions until all the questions were answered," Higgins says. "We are a strong community in ourselves. We try to live what we believe." She senses the



Pete Duerr, left, and Charles Ingram at the door of Frensdorff House

project has added to the revitalization of the parish.

Ingram was looking for an outreach project to add momentum to St. Andrew's. "I felt we would know when the right program came along that didn't duplicate others."

The availability of the debt-free rectory helped the parish make the decision. The home had been used as a rental property since 1976, and the loss of \$7,500 a year in income represents part of St. Andrew's financial commitment to the project.

The congregation looked for neigh-

borhood support at the outset. Ingram says his small parish had been a friend of the Armory Park neighborhood since the church was built in 1930. "This made a difference when we presented the potentially sensitive project to the [neighborhood] association," he says.

An initial meeting of the two groups, during which questions were asked and answered honestly, resulted in donations for landscaping, a neighbor's offer of her backyard for use as a vegetable garden by the home's residents and some personal time commitments.

Ingram says the neighborhood, located near Tucson's barrios, has gone through several changes in the last 40 years and is now being renovated. Its association was formed at a meeting at St. Andrew's to save the area from freeway encroachment. The area, including St. Andrew's buildings, was declared a historic district in the late 1960's.

Backed by \$3,000 of contributions from individual parishioners, a \$5,000 legacy from the family of a person who died from AIDS, a \$1,000 Episcopal Community Services grant and donations from individuals and churches, remodeling began in December, 1988.

Pete Duerr, a member of the parish, donated contracting services. Members of other Tucson Episcopal churches, students from the Univer-

sity of Arizona and members of Integrity donated work days. Volunteer help continues, and furnishings are still being donated.

The St. Andrew's Bach Society gave concerts to benefit the house. Limited edition posters were produced for the society and given for a donation.

The five residents will care for the home and themselves and have volunteer help if it is needed. Each resident will have a parish advocate, trained by the Tucson AIDS Project. The present director is Robert Williams, assistant at St. Andrew's. The home has no resident director or nurse.

Education for the community and training for the AIDS advocates is part of the Frensdorff House project. This one-on-one personal ministry has become as important to some members of St. Andrew's as the work of the renovation itself.

The parish also sponsors the Tucson Persons with AIDS organization. Ingram says support groups formed naturally out of the family closeness of the congregation.

And what is next for St. Andrew's? The parish already is looking for property for a second home, perhaps for children with AIDS if research proves it is needed in Tucson.

Kathryn Runbeck is a free-lance writer who lives in Phoenix, Ariz.

Requiem performance boosts Kansas City AIDS home

by Lyn Foister

Bill recalls clearly the day he learned he had AIDS. His first thought was he was going to die. His second was more frightening.

"I thought," he says, "Who the hell's going to care?"

Now, two years later, Bill believes he has an answer: "A lot of good and decent people."

In April, Bill moved into the SAVE Home in Kansas City, a special facility for homeless people with AIDS. Late in May, a benefit known as the Requiem Project, sponsored in part by St. Paul's Episcopal Church in Kansas City, raised nearly \$100,000 for the SAVE Home.

Since opening in September, 1986, the SAVE Home has served 66 residents; 58 have died. Currently the home has six residents, and it usually has a waiting list of three to four persons.

Although all residents are asked to contribute 50 percent of their income, no one is denied admission for lack of funds. Most, like Bill, have very little left anyway.

"We're not just providing a roof over their heads," Barrow says, "but a safe environment where we can help them retain their dignity."

Bill, who requests that his name not be used, has not worked full time in nearly two years. He was fired from his last job, and although a scheduling conflict was the reason cited, he believes a co-worker told his boss that Bill has AIDS. For a while he lived on his own. But as his illness progressed he found that after climb-



Jeffrey Powell conducts the Kansas City Symphony in the premiere of Christopher Lacy's Requiem.

ing the stairs to his apartment, "all I had the strength left to do was go to bed." With no job and no savings, he stayed for several months with friends but left when they became overwhelmed by the almost constant care he needed.

Although he has had none of the major illnesses that often strike AIDS patients, he has lived through various physical torments—the "explosive" diarrhea that can cause acute dehydration; high, spiking fevers accompanied by chills so severe that "even under seven blankets I was shaking so much I thought I would die."

Funds from the Requiem Project make up a large part of the home's annual budget of more than \$122,000. The project premiered *Requiem Mass*, a work by young Kansas City composer Christopher Lacy.

The idea to present *Requiem* as an AIDS benefit sprang from a discussion over Stephen L. McKee's kitchen table two years ago.

"At first, we thought if we made any money at all, we would donate it to the SAVE Home," says McKee, an associate at St. Paul's who also was a co-chairman for the Requiem Project. "Then the music started getting bigger and we started thinking bigger,

too—maybe \$5,000, \$10,000."

By opening night, May 25, the cost of the project—\$90,000—had been donated in cash or services from a variety of community groups. That meant that proceeds from all ticket sales went directly to the SAVE Home. Nearly 1,500 people attended the premiere, which featured the Kansas City Symphony, a 75-member community choir, a 30-member children's choir and four vocal soloists.

"It showed me that there are a lot of people out there that really do care," says Bill.

For a time, Bill's primary concern was his mother, who is elderly and in poor health. He still has not told his mother he has AIDS although he suspects she has guessed.

As for the possibility of death, Bill says he has concluded that he could just as easily die in a car accident as from AIDS. On the surface, he seems to be nonchalant, but Bill knows better.

"I hope people see the fact that even though I've taken this virus very seriously, I've not let it get me down—that my good attitude will get me through the past, the now and the future."

"If something happens to me, I guess I want God to know that I've done wrong and I've done good and to be gentle in his judgment of me."

"If I die, I don't want to be forgotten."

Lyn Foister is a former editor at *The Washington Post* and *The Kansas City Star and Times*. She is a communicant of St. Paul's Episcopal Church in Kansas City, Mo.

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

Embroideries
and Hangings

J. WIPPELL and COMPANY LTD.

1 Mill St. • PO Box 468, Branchville, NJ 07826
Phone: (201) 948-2134/2144

CATHEDRAL RESIDENCIES

An Independent Living
Retirement Community



AFFORDABLE 1 BEDROOM & EFFICIENCY APARTMENTS

- Close to churches, banks & shopping
 - Full range of social activities and outings
 - Small pets welcome • 24 hour security
 - Rental assistance available for qualified tenants
- For Information Call (904) 356-5507 Ext. 458
601 Newnan St, Jacksonville, FL 32202
Sponsored by St. John's Episcopal Cathedral

Ritual Notes

The International Anglican Fellowship is pleased to announce a Limited Reprint of **RITUAL NOTES**, 11th Edition. The cost is \$35.00 per book, including U.S. postage. Additional costs will be added for foreign postage. Please send check to:

ANGLICAN CATHOLIC CHURCH,
INTERNATIONAL ANGLICAN FELLOWSHIP,
BOX 18372, SPARTANBURG, SC 29318

BISHOP WHITE PARISH LIBRARY ASSOC.

Provides money for book grants to parish libraries & clergy. Send requests stating whether personal or parish grant, reason for request and endorsement from your Bishop to: BISHOP WHITE PARISH LIBRARY ASSOCIATION, c/o The Rev. Bernard L. Maguire, 224 Flourentown Road, Plymouth Meeting, PA 19462.

Money For Your Treasury OVER 2 MILLION

Sunflower Dishcloths WERE SOLD LAST YEAR BY MEMBERS OF GROUPS, SOCIETIES, CLUBS, ETC. THEY ENABLE YOU TO EARN MONEY FOR YOUR TREASURY AND MAKE FRIENDS FOR YOUR ORGANIZATION SAMPLE FREE TO OFFICIAL SANGAMON MILLS, INC., Cohoes, N.Y. 12047 Established 1915

QUALITY "CUSTOM" CLOISONNE ENAMEL PINS

Produced To Your Own Design
Lapel Pins • Medallions • Charms
Call For Brochure And Prices - 515-573-8265
THE PIN PLACE
1508 11th Ave. No. Fort Dodge, IA 50501

CARTER KERNS
INVESTMENT ADVISOR
Tel: 1-503-276-6564
203 South Main Street
Pendleton, Oregon 97801

INTEGRITY, Inc.

Gay and Lesbian
Ministries

Write: Box 19561
Washington, DC
20035-0561

Nameless AIDS babies: Martha's ministry

This article is written under the cloak of confidentiality. No one wanted to talk about the AIDS babies. The hospital doesn't want its name used or mention made of the city where it's located. The nurse, here called Martha, insists on anonymity.

St. Nowhere's is a state-of-the-art hospital serving a metropolitan area. Seven AIDS children live in the pediatric unit. Martha does not work in pediatrics. She stumbled on them by accident when meeting a fellow nurse for lunch.

The children fall into two categories: those who contracted AIDS through blood transfusions and those who inherited the HIV virus from their mothers. All seven are male. The transfusion group is all white; the inherited group, all black.

Here are profiles of the three babies in the inherited group:

Child A: The mother and father never married. The mother slept around and contracted AIDS from the father who was bisexual. Child A was well at birth but quickly developed chronic diarrhea. Several operations failed to help; AIDS was diagnosed.

The child finally gained weight and has gone home with his mother until he becomes ill again. He is now 2½ and looks good.

Child B: The mother was a prostitute and an IV drug user. Child B was born underweight and a drug addict. The mother left the hospital after giving birth and was never seen again.

After the child was withdrawn from drugs in the hospital, a routine AIDS test proved positive. Potential adoptive and foster parents refused to take the child when told he had



AIDS. He died of pneumonia at age 16 months, having never left the hospital.

Child C: The mother was a prostitute, the father unknown. The baby was born with AIDS and neurological impairment from minute brain hemorrhages. His mother came to the hospital for a while to see him but after a few months did not return and has not been seen since.

Child C became a ward of the court and had frequent surgery. He was never well enough to be considered for placement. He died at 6 months in the step-down ICU.

When Martha first discovered the AIDS children, she also discovered that many of the staff and doctors refused to touch the babies unless

they had to give ordered care. "TLC was not given," says Martha, "because they were afraid of AIDS."

Martha's ministry is a simple one. She just visits the ward when she can and holds the children in her arms.

Martha is an Episcopalian with a husband and three teenaged children. She is active in her church and in her heart would prefer 1928 Morning Prayer to Rite II Eucharist. She helps the kids with their homework and does what she can in the community, but she's not a social activist or crusader. She just saw some little ones who had been left alone and did what she could.

"It's not a big thing, but it may be the only love they will know in their short lives."

Homosexuality and AIDS: A personal statement

by Richard H. Schmidt

A friend of mine has AIDS. His doctor told him he has at most two years to live. When I heard this, I felt as if I had been struck by a brick. My friend is a relatively young man, articulate and witty and committed to the same ideals which I hold dear. This was terrible news.

I had known from the beginning that my friend was a homosexual. We had never discussed it because I don't generally ask people about what happens in their bedrooms. I knew of it, but it didn't seem particularly important. He was my friend.

Upon learning of my friend's disease, I recalled a remark made several years ago by evangelist Jerry Falwell. He said AIDS is a disease sent by God to express his displeasure with homosexuals. I find homosexuality generally unappealing; I find Jerry Falwell totally repulsive. If Christians must believe in such a tyrannical, vindictive God, then I'm turning in my papers and leaving the church. I will not serve such a God.

But one can believe that homosexuality is a sin without regarding AIDS as a divine visitation upon the sinner. Is it a sin? The church has traditionally said so, and the Bible seems clear about it. But the church has from very early times tolerated homosexuality in its ranks. And the biblical passages which seem to condemn homosexuality are very few and lend themselves to various interpretations, some of which are plausible and do not see the passages as statements about sexuality at all.

I am sure of one thing. Female and male are designed for each other—like violin and bow, like lock and key, as C. S. Lewis said.

Two violins without a bow cannot do what violins were meant to do. And two males, although they may form a fast friendship, cannot, sexually speaking, do what they were meant to do. But does that constitute sin? I am willing to admit it might. But I'm not sure.

If homosexuality is sinful, it is surely not one of the more deplorable sins. Pride, avarice, anger, hatred (including hatred of homosexuals) and a host of other sins of

which most of us are repeatedly guilty are far more serious and damaging to the soul. If I'm going to work myself up into a lather over sin, it's going to be on behalf of a sin worth working up lather for.

But what about my friend? If I am a follower of Jesus, then my course of action is clear. In his day there was a disease which made the sufferer so repulsive to most other people that they wouldn't go near him, but Jesus was notorious for fraternizing with lepers. While I hope no one shuns my friend now that he is sick, someone may. As a Christian, I cannot. Nor do I want to.

I understand the point of Jesus' friendship with lepers—and publicans and Samaritans—to be that the usual categories of clean and unclean, good and bad, nice and nasty are really nothing but baloney when they are applied to people. There aren't two kinds of people. There's only one kind—sinner standing in need of the grace of God. My friend is such a person. I am such a person. And that's all the bond I need with anyone.

**The
Episcopal
Church
commends
an AIDS
treatment
that doesn't
require FDA
approval...**

...pray...

A Litany in the Time of AIDS

God the Creator, *have mercy on us.*
God the Redeemer, *have mercy on us.*
God the Sanctifier, *have mercy on us.*
Holy Trinity, One God, *have mercy on us.*

[Blessed Mary, *pray for us.*
Woman of women, *pray for us.*
Counsel of the afflicted, *pray for us.*

Blessed Michael, *pray for us.*
Blessed John Baptist, *pray for us.*
Blessed Joseph, *pray for us.*
Blessed Mary Magdalene, *pray for us.*
Blessed Peter and Paul, *pray for us.*
Blessed Luke, *pray for us.*
Blessed Francis of Assisi, *pray for us.*
Blessed Catherine of Siena, *pray for us.*
Blessed Raphael, *pray for us.*
Blessed Constance and Companions, *pray for us.*
Blessed Oscar Romero, *pray for us.*
Blessed Julian of Norwich, *pray for us.*
Blessed Aelred, *pray for us.*
Blessed Martin Luther King, *pray for us.*
Blessed Martin de Porres, *pray for us.*
Blessed Elizabeth Seton, *pray for us.*
Blessed David Oakerhater, *pray for us.*
Blessed Absalom Jones, *pray for us.*
Blessed Florence Nightingale, *pray for us.*
Blessed (N.), *pray for us.*
Blessed martyrs of God, *pray for us.*
Blessed saints and angels, *pray for us.]*

Draw near to us, O God,
And sustain us with your Holy Spirit.
Be present in our sickness and pain,
And sustain us with your Holy Spirit.
Hear us when we cry to you,
And sustain us with your Holy Spirit.
Forgive us our transgressions,
And sustain us with your Holy Spirit.

We pray for the creation, the planets and stars, and the earth our home.
Help us to be committed and humble stewards.

We pray for the Catholic Church, for Edmond our Primate, for (N.) our bishop(s), and for all bishops and other ministers.
Give us grace to show your glory in the world.

We pray for George our President, and the leaders of other nations.
May they govern with courage and be guided by compassionate strength.

We pray for the abiding presence and comfort of your Holy Spirit.
For it is by grace alone that we shall prosper.

We pray for courage to walk with those who are living with HIV.
Encourage our hearts and open our hands.

We pray for those who are afflicted with HIV and with any other grief or trouble.
Give us relief and quietness of spirit.

We pray for all HIV care givers, hospital workers and researchers.
Be with them in their tasks, enliven their spirits and grant success in your time.

We pray for the families, friends, and loved ones of persons living with HIV.
Fill them with your healing and redemptive love.

We pray for the frightened, the timid and those who breed fear.
Loosen our bonds and help us to grow more and more into the likeness of Christ.

We pray for the dying.
May they know the light and joy of your presence.

We pray for those who have died of AIDS and for all the departed.
May angels surround them and saints welcome them in peace.

O Christ hear us.
O Christ hear us.

Lord, have mercy.		Kyrie eleison.
Christ, have mercy.	or	Christe eleison.
Lord, have mercy.		Kyrie eleison.

The Collect

God of the living and the dead: Pour out the abundance of your grace upon us and show us the comfort of those who have gone before. Strengthened in this communion of love and aided by their prayers, may we continue steadfast and faithful in our time on earth; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

or

O God, whose days are without end, and whose mercies cannot be numbered: Make us, we pray, deeply aware of the shortness and uncertainty of human life; and let your Holy Spirit lead us in holiness and righteousness all our days; that, when we shall have served you in our generation, we may be gathered to our ancestors, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a religious and holy hope, in favor with you, our God, and in perfect charity with the world. All this we ask through Jesus Christ our Savior. *Amen.*

*This new litany is the work of the Rev. Randolph L. Frew, AIDS Consultant,
The Episcopal Church Center, New York, N.Y.*

...work...

The Episcopal Church is ministering with persons living with AIDS, their families, friends, and care givers, through a variety of national, congregational, diocesan, and community-based organizations. From errand-running to prayer and personal encounter, the opportunities for making a difference are endless—there is room for every gift and talent. Contact one of the following national Episcopal AIDS ministries for more information about how to become involved.

AIDS Ministry Office The Episcopal Church Center

The Rev. Randolph L. Frew, AIDS Consultant
The Episcopal Church Center
815 Second Avenue, New York NY 10017
800/334-7626 (1-800/321-2231 in N.Y. state), or 212/867-8400 x487

Through the AIDS consultant at the Episcopal Church Center, the national Church provides information about resources and works with national, diocesan, provincial, congregational, and ecumenical task forces, coalitions and networks. The consultant also serves as a resource to the General Convention and Executive Council as these bodies address the many issues and concerns which arise as AIDS affects the life of our Church. Other offices at the Episcopal Church Center involved with AIDS ministries include the National Committee on Indian Work, the Episcopal Commission for Black Ministries, the Episcopal Asiamerica Ministry, the National Commission on Hispanic Ministries, and the National Association of Episcopal Schools.

The Washington Office of the Episcopal Church

Dr. Betty Coats; The Rev. Robert J. Brooks
110 Maryland Avenue, N.E.
Washington DC 20002
800/228-0515

Brooks chairs the AIDS Working Group of the Washington Interreligious Staff Council (WISC) to track legislation addressing or affecting HIV/AIDS/health issues. The Washington Office provides officials of the several branches of government with the positions of the Episcopal Church, as formulated by the General Convention, and works toward the adoption of these positions as public policy.

The Joint Commission on AIDS of the Episcopal Church

The Rt. Rev. Douglas E. Theuner, Chair
63 Green Street
Concord NH 03301
603/224-1914

The Joint Commission focuses the Church's attention on the theological, ethical, and pastoral issues of AIDS by developing recommendations and strategies for increasing AIDS awareness throughout the Church, facilitating communication among the Church's AIDS ministries, and advocating with and for those who are affected by AIDS.

Youth Ministry in the Age of AIDS

a new resource produced by

The Youth Ministries Office
The Episcopal Church Center
815 Second Avenue
New York NY 10017

Copies of this curriculum will be made available to every diocese and congregation of the Episcopal Church. Ask your rector, vicar, or lay leader about it—and when it will be used in your congregation.

The National Episcopal AIDS Coalition (NEAC)

The Rev. Canon Earl Conner, Executive Director
Ms. April Hockett, Database Manager
The Rev. Thaddeus Bennett, President of the Board
1511 K Street, N.W., Suite 715
Washington DC 20005
202/628-6628

NEAC is a nonprofit grass-roots membership organization that works in conjunction with the national Church to expand and serve the growing network of Episcopal AIDS ministries around the country. It maintains the National Episcopal AIDS Database, provides referrals to models for ministry in education, pastoral care, and direct services, serves as a network linking Episcopal AIDS ministries, produces a quarterly newsletter, and sponsors national conferences on AIDS ministry.

Union of Black Episcopalians AIDS Task Force (UBEAT)

The Rev. Charles Poindexter, Chair
5421 Germantown Avenue
Philadelphia PA 19144
215/844-8544

UBEAT conducts workshops and develops HIV/AIDS educational models for black clergy and congregations. UBEAT has produced a theological statement, and is in the process of developing an educational program for black colleges, a quarterly newsletter, and increased cooperation with Latino communities.

**...give—
of your time,
of your talent,
of your treasure,
of yourself.**

**Contributions may be sent to
The Presiding Bishop's Fund for World Relief
The Episcopal Church Center
815 Second Avenue
New York NY 10017**

Designated: AIDS Ministry

‘But I want to’

A loving father’s last lesson to his daughter

by Betty-Jo Rule

As persistent as fingerprints, elements of individuality mark us from our first days to our last.

Exterior and functional characteristics may fade, but something of an inner essence holds on, filtering through age and disability to reveal who we are. I witnessed this vitality in my aging father.

He was a Kansas native who went east and succeeded. He lived with unusual devotion to church, family and profession. By his mid-70’s my father was in the final stages of bone cancer.

The hours we spent together during my last visit with him were both precious and difficult. We were switched out of character. The caretaker-parent had become dependent; the woman-child shifted into a protective stance.

I knew Daddy wanted to call a taxi service (as he always had because he did not drive) to take me from the New York suburbs to JFK International Airport—but he could no longer dial the telephone. He wanted to help me close and lock my suitcases, then check to be sure I had my airline ticket and enough money—but this ritual, started during my college years, was also impossible. He wanted to walk with me to the waiting car, help me inside, give directions to the driver and a final kiss to me—but all these caring actions, performed many times before, were out of the question.

My father was seated in his body-molded easy chair when I went into the bedroom to face the farewell. As I crossed the room, he reached for a nearby walker, bracing himself to rise from the chair. I put my arm around him and scolded, “Daddy, you don’t need to get up for me.”

His response was quick and firm: “But I want to.”

BRIEFLY noted

Hope Koski, rector of St. Lawrence of Canterbury, Dix Hills, N.Y., is the first woman rector in the Diocese of Long Island □ **Howard Tischler** of Grosse Pointe, Mich., and **Fred Gore** of Hockessin, Del., have been reelected chairman and president of Faith Alive □ Former Presiding Bishop **John Allin** and his wife **Ann** have moved to Jackson, Miss., from Sewanee, Tenn.

Bishop **Michael Nazir-Ali**, a native of Pakistan, has been appointed general secretary of the Church Missionary Society, the first non-Briton to be appointed to the senior executive position of the Church of England’s largest missionary society □ Bishop **Michael Marshall**, director of the Anglican Institute, Bishop **Frank Griswold** of Chicago and author **Madeleine l’Engle** were keynoters at the annual meeting of the Association of Anglican Musicians in June □ **Judy Jones**, 57, wife of Bishop **Bob Jones** of Wyoming, died in June from head injuries incurred in a fall in their home.

This was not petulant fussing. It was a statement of fact, conveying the kernel of a spirit which identified my special parent.

But . . .

He began by taking gentle exception to what I had said. *Take a minute to consider my point of view. I see it differently.*

But I . . .

Then he asked me to acknowledge the real person. *Remember, I am still here. I am intact—with great limitations but intact. Do not diminish my I. It is the I you always have known. I remain your loving father, trusted friend, wise elder, available counselor, thoughtful gentleman. Do not deny me these roles because they still are what I am.*

But I want to.

Here the message and tone revealed both frustration and determination. *I still have wants, most of them impossible to have but a few of which, even now, can be fulfilled. Please recognize my wants and know that they are not frivolous. I want to stand; I want to stand for you; I want to stand and embrace you. I intend to reach for what is within my grasp because I still think and feel and will do as much as I can.*

“But I want to.” Brief, basic words, not intellectually formulated, spontaneously reflecting an inner nature.

My father’s simple statement taught me a vital last lesson: As we struggle to cope with aged and ailing loved ones, the misconceptions of ageism, the segregation of sickness, can bring about a kind of passive betrayal.

For those of us who wait and care, the declining days ask us to respect individuality and to recognize that life’s needs, even at its close, may not be solely utilitarian.

Betty-Jo Rule is parish librarian at Christ Church, Denver, Colo. Her father, the late Joe Boyle, was editor of *The Spirit of Missions*, which he renamed *Forth*, a journal which later became *The Episcopalian*.

David Willis is the new editor of the Diocese of Rochester’s *Chronicle* while his sister **Ann Willis Scott** is editor of the Diocese of California’s *Pacific Church News* □ Bishop **Colin Bazley** of Chile is the new primate of the Province of the Southern Cone □ Brothers **Charles Kramer** and **Laurence Andrew Keller** made their life professions in the Brotherhood of St. Gregory during its annual convocation in June □ **Emily Gardiner Neal**, deacon and president of the Episcopal Healing Ministry Foundation, is recovering in Cincinnati from an arterial embolism.

Retired Bishop **John Coburn** of Massachusetts was awarded the Episcopal Church Foundation’s **Henry Knox Sherrill Medal** for “outstanding service” □ Congratulations to **Pettlyn Job** of Brooklyn, N.Y.; **Mollie Zeigler** of Buffalo, N.Y.; and **Frances Abbot** of Cambridge, Mass., student winners of the top prize in the 20th Annual Essay Contest sponsored by Church Life Insurance.

The Bible publishing event of the decade...

1970
The New English Bible is published to great acclaim...

“May well be the most notable effort in centuries.”—TIME

1989
The Revised English Bible—a complete and far-reaching revision of The New English Bible is published.

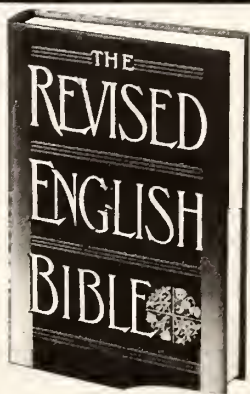
Regular edition: \$19.95 With Apocrypha: \$21.95
Leather edition: \$45.00 With Apocrypha: \$50.00



Oxford University Press



Cambridge University Press



Now at all bookstores

HISPANIC COOKERY

182 especially selected recipes from Mexico, Central & South America and the Caribbean. Single copies \$10.50. Volume discounts for fund raising.

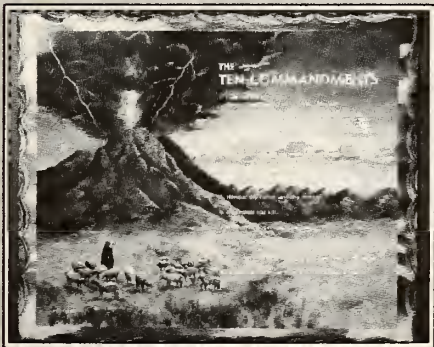
The Hispanic Mission, Diocese of Oklahoma
2709 Meadowbrook
Norman, OK 73072

RECTOR NEEDED

St. Andrew’s, Roswell, New Mexico is accepting applications for the position of Rector. Interested persons may request an information packet by letter addressed to St. Andrew’s Episcopal Church, 500 North Pennsylvania, Roswell, New Mexico 88201, or by calling (505) 622-1353.

The Ten Commandments

This 16" x 20" full color plaque beautifully illustrates the Ten Commandments as presented by God to Moses at Mt. Sinai. Now you can proudly display the laws of God in your home or office. Simply complete the form below and mail it to Bronwyn, P.O. Box 416, R.D. #2, Emporium, PA 15834. Let everyone know that you believe in the laws and power of God.



Actual Plaque is 16" x 19" x 1/4" and comes with a thick, high-gloss Klee-Kote finish. (Ready for Mounting)

A great gift to family and friends for:

- Christmas
- Weddings
- Anniversaries
- Special Occasions

Only \$29.95

Don’t Delay Another Day - Order Now!

No Phone or C.O.D. Orders Please
Allow 4-6 Weeks Delivery

Name _____

Street Address (No P.O. Box No.’s) _____

City _____ State _____ Zip _____

Phone _____

Signature _____

Payment By: Enclosed is my check or money order for \$ _____ Payable to BRONWYN

Charge To: ☐ VISA ☐ MASTER CARD

Exp. Date _____

My Card No. is: Mth. _____ Yr. _____

Ten Commandments Plaque No. 10		
Quantity	Each	Total
	\$29.95	
UPS Shipping & Handling		\$4.00 Ea.
PA Orders Add 6% Sales Tax		
Total Order		

Mail To: Bronwyn, P.O. Box 416, R.D. 2, Emporium, Pa. 15834

Happy Birthday, UTO!

On Oct. 3, 1889, the offering at the Triennial Meeting of the Women's Auxiliary was placed upon the altar of Church of the Holy Communion in New York City. The offering was too small to fund the proposed mission projects of building a church in Alaska and sending a missionary teacher to Japan. So other moneys were united with that offering and the United Offering, which became the United Thank Offering in 1919, was born.

Since that year when the Dakotas, Montana and Washington entered the Union, Jane Addams established Hull House in Chicago and Nellie Bly circumnavigated the globe in just 72 days, over \$75 million have been placed upon the altars of Episcopal churches throughout the world.

The altar which received that first offering is now in Church of the Holy Communion in Lakeview, N.Y. On Oct. 8, 1989, at that parish and most of the other parishes in the Episcopal Church a special celebration to mark the 100th anniversary of the United Thank Offering is being planned. But no U.T.O. offering will be placed upon any of their altars that day, as Centennial Sunday has been designated as a celebration of the first 100 years of the United Thank Offering, not as an ingathering.

In parishes throughout the provinces of the Episcopal Church, celebrations, birthday parties and special liturgies will observe the enduring nature of this extraordinary program. Opportunities for representatives from grant sites to share the stories of current ministries made possible by U.T.O. grants as well as relate the past history will be part of the celebrations.

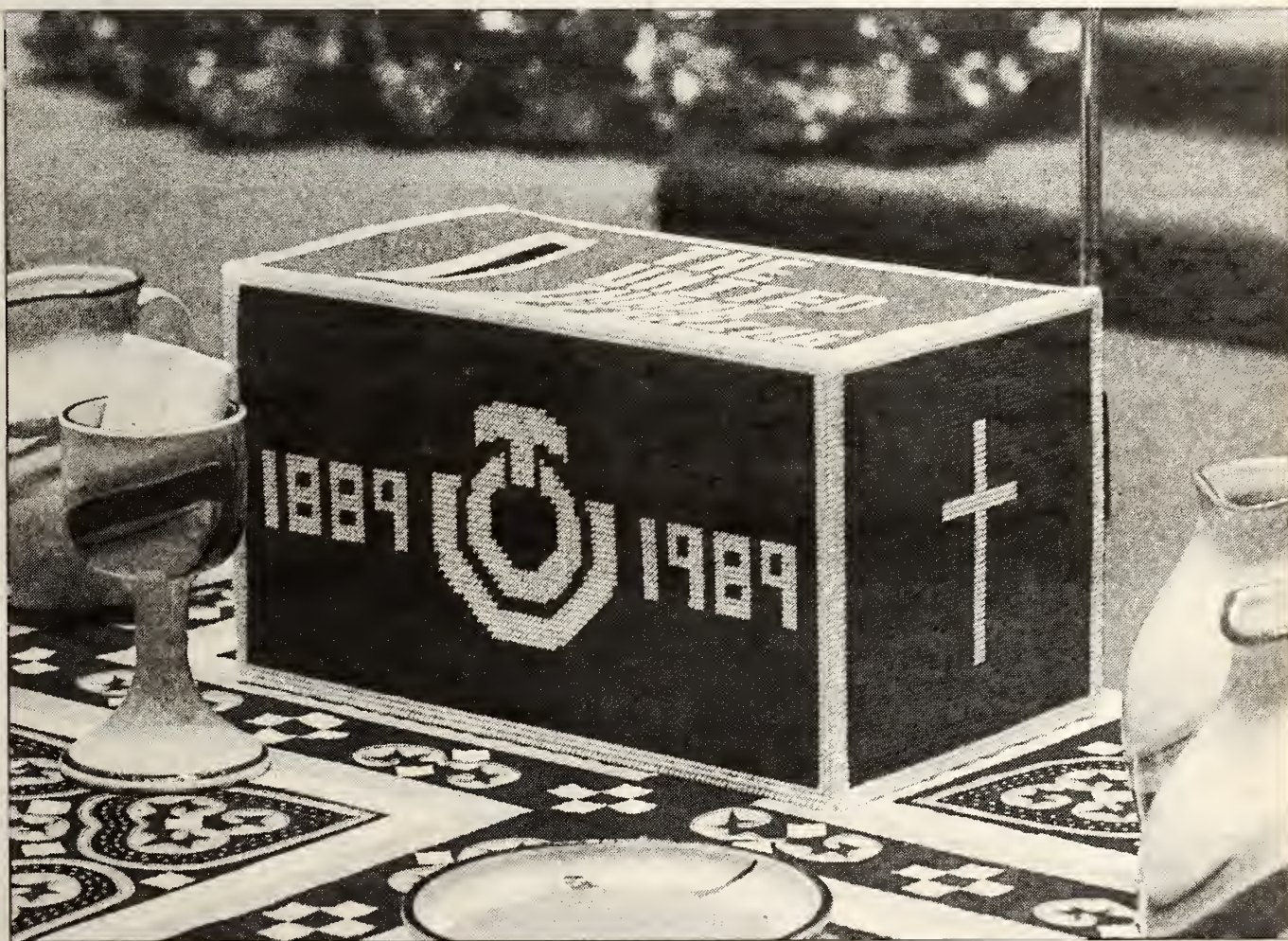
Founded by women at a time when women were not perceived as leaders, the U.T.O. has witnessed the dramatic changes that have occurred over the century in the status and role of women in the world, the nation and the church.

Centennial Sunday will celebrate this past century of service and look forward to its second century at a time when all roles in the church have been opened to women.

Certainly one of the U.T.O. stories to be told is the incredible flexibility of this remarkable program which has survived a tumultuous century, a century which has seen revolutions in communication, travel and information, felt the anguish of major and minor wars tearing the world apart and survived the Great Depression, church growth and decline, and changes in Prayer Books, hymnals and liturgies.

This ability to adapt to the times has enabled the U.T.O. to move away from "sending" to "enabling," from "doing for" to "doing with."

"It is more important to thank God for blessings received than to pray for them beforehand," Archbishop William Temple once said. Episcopalians have given thanks in an unusual way for 100 years: When they are thankful for a specific blessing, they drop an offering into a small blue box while saying a prayer. Twice each year these offerings are gathered in parishes in every diocese. Such small offerings from many thankful hearts carry the good news far and wide. This is the United Thank Offering.



The Diocese of Haiti has traditionally had only one annual ingathering because the distance and cost to many of its 80 missions and parishes was too great for their representatives to travel to the cathedral in Port-au-Prince more than once a year.

But this year will be an exception as the U.T.O. representatives will travel to Holy Trinity Cathedral for a second time to celebrate Centennial Sunday. The ingathering at Holy Trinity will be unique as the gifts will be regional offerings of art, poetry and crafts in thankful response for the buildings, programs and ministries the U.T.O. has provided in response to their needs and requests.

At Holy Trinity Church in Fayetteville, N.C., Nancy Broadwell, Province IV representative, will be the

preacher. And at Washington Cathedral, in the nation's capital, where Pamela Chinnis, vice-president of the House of Deputies, will preach and Gini Peterson, U.T.O. chairman, will be a reader, the emphasis will not be upon money, but upon the relationship between prayer and thanksgiving.

The U.T.O.'s leaders hope this special anniversary will be used to continue to educate the clergy and laity about the connection between giving thanks and giving money. They also hope it will help the church understand that "theology is the basic coin in the Blue Box." As one parish chairman stated, "Thanks comes before offering in our name, offerings which are never out of guilt, always out of

thanks."

Through its patented blue boxes, the U.T.O. has helped alleviate some of the world's pain, educate some of its doctors, teachers and priests, and build some of its hospitals, schools and churches. It has given fish to hungry people but has also taught them how to fish. It has carried the gospel of Jesus Christ to remote parts of the globe, followed his example as good Samaritans and brought his message of hope and salvation to a broken and dying world.

On October 8 some of these individual stories will be retold in missions and parishes throughout the church as the remarkable story of the U.T.O. is celebrated—a story not just of money put in boxes, but of lives poured out for others, never out of guilt, always out of thanks.

Tracking a grant from start to finish

Every day people write or phone the U.T.O. office in New York City requesting information on how to apply for a grant. Each request is handled on an individual basis but ultimately referred back to diocesan bishops. The first U.T.O. grant criterion to be met is: Does this request play a part in the mission strategy of the diocese from which it comes?

The application forms for U.T.O. grants which are in each diocesan bishop's office include four pages seeking detailed information and a fifth page for the bishop's comments. As only two requests can be submitted from each diocese each year, the bishop makes the first screening decision.

Diocesan U.T.O. coordinators frequently assist their bishops through their contacts with parish coordinators and clergy in researching the requests and providing firsthand information about grant projects.

The U.T.O. office receives over 200 requests each year through this process. These requests are then submitted to the province representatives for further research. The 13 persons on the screening committee present the heart and soul of the grant requests to the rest of the U.T.O. committee.

The nine provincial representatives, plus the three members at large and the Executive Council liaison who research and present the overseas proposals, put in thousands of hours of work each year. They talk to diocesan coordinators, discuss projects with the bishops and visit as many grant sites as possible in an effort to represent faithfully the requests in their provinces.

Each province representative carefully reads and rereads each proposal from her province to see if it fully meets U.T.O. criteria of a single project of compelling human need or mission expansion with Episcopal Church connection. When she has questions that need answers, people on the local level help in the process.

As Nancy Broadwell notes, "It is critical to the province representative to have diocesan U.T.O. coordinators and ECW presidents familiar with the projects to do adequate research."

In addition to the thorough research each representative does from her own province, she also studies all the grant proposals from the other eight provinces and those from overseas.

When the representatives gather for their annual meeting to present, discuss and vote on which of these worthy projects will be funded and which will not, they begin and end each day with prayer.

As the voting took place for the 1989 grants, Kathy Plumb says she felt such a heavy burden of responsibility that "I was praying constantly for God's guidance, and I discovered all the other women were praying, too."

By the time a vote on a grant takes place, it has been thoroughly screened through the diocesan, provincial and national process. While all the programs are good, they cannot all be funded.

Each of the representatives has lived with the proposals from her own province for nearly six months and become emotionally involved with them. But when the time comes to vote, each reports a kind of divine detachment from her province's projects so she is able to vote only on the merits of the proposals.

"It is a humbling experience to sit for a week and decide which among these worthy projects will receive U.T.O. funding and which will not," Mandy Alford says. "During the voting two of the projects in my province were not funded, and I worried that I had not presented them well. But when we finished there was a peace that God's will had been done."

Grants do not require a unanimous vote to be funded, but they do require 10 of the 13 votes to pass, which is a very strong consensus.

When the committee first votes for grants, it doesn't know how much money it has. The grant is voted solely on its merit. Only after the grants have been presented, discussed and voted upon are the amount from the ingathering announced and final adjustments made.

Kathy Plumb, whose province had a project which was not funded, discovered later that the project had



A Nicaraguan family who received food through the Miami Christian Community Service Agency's Nicaraguan Ministry

found additional funding elsewhere. She says, "You have to trust the process."

"When it was over I could see why a few of the projects in my province were not funded and others were," says Leah Corning.

For the two years between Triennial Meetings, this is how a grant that starts with a dream, comes through a bishop's office and moves through the stages of research and review becomes a ministry of the church. During the Triennial year the process is the same except that the committee must do its work earlier and make recommendations to the over 500 del-

egates to the Triennial who then question, discuss, pray and vote on those recommendations.

Through this process and network of highly dedicated volunteers the gifts of coins in a blue box have found their way into churches, hospitals, schools and other ministries of hope worldwide for 100 years.

This special section on the United Thank Offering was researched and written by **David L. James**, a New York-based priest and free-lance writer and frequent contributor to *The Episcopalian*.



Gini Peterson

United Thank Offering Committee, 1988-1991

Selected by Province

- I Joan Lang, Vermont
- II Marie Obermann, Newark
- III Kathy Plumb, Central Pennsylvania
- IV Nancy Broadwell, East Carolina
- V Yvette McCoy, Milwaukee

VI Leah Corning, North Dakota

VII Mandy Alford, Arkansas

VIII Julia Rae Walz, Los Angeles

IX Ada De Guzman, Dominican Republic

U.T.O. Executive Committee
Members-at-Large

Chairman
Gini Peterson, Georgia

Vice-Chairman
Olga Shirley, Panama

ECW Liaison
Betty Silva, Connecticut

Executive Council Liaison
David Cardenas, Mexico

Staff
Willeen Smith, New York

How the contents of a little blue box travel the world

A little girl in a red dress who was squeezing her hands so tightly that her fingers were white whispered to the squirming boy next to her, "I wish they'd hurry up; I can't wait."

What she was anxiously waiting for was her Sunday school class' turn to go to the front of the church and place their coins in a box.

She had a new baby brother and had seen another baby from another land on a poster and had been saving the quarter her grandmother had given her for this moment of thanksgiving.

Because of this gift united with others in 1989, babies with ordinary infant problems which might otherwise go untreated will receive adequate care at the Well Baby Clinic in the renovated undercroft of the Church of Our Saviour in Dubois, Pa.

Thanks to the combined nickels and dimes in thousands of Blue Boxes, totaling nearly \$3 million, the U.T.O. was able to make grants in 1989 to enable the Prayer Book to be translated into the language of the Miskito Indians in Nicaragua and a new church building to be constructed to serve the Sioux Indians in South Dakota.

In the Anglican Church in Bangladesh, 16 churches will be able to replace mud floors with solid ones so when the floods come the buildings can be used as refugee centers.

In St. Croix, Virgin Islands, a small church with a floor and walls built with parishioners' hands will now have a roof.

When a woman in Texas learned that her grandchildren were coming

for a visit, she put a dollar in her U.T.O. box. When they left, she put in \$5!

Those \$6 from Texas, multiplied by the thanksgiving gifts of others throughout the country, will help latch-key children in Arkansas who are alone during much of the day have contact, support and guidance from counselors on the other end of the Phonefriend Line.

From an educational grant to St. Andrew's Center for Racial and Ethnic Understanding in Colorado to a new church building in St. Andrew's Parish in Barbados, U.T.O. grants are made without formulas or quotas.

Intense screening of grant requests at diocesan, provincial and national

levels are made, but the decision to fund domestic vs. foreign, building vs. program, start-up vs. completion projects is never an issue.

And yet in 1989, 46 percent of the U.T.O. grant money awarded was for the U.S. and 54 percent for overseas. This balance is welcomed but unplanned and seems to happen year after year as ministries offering health, hope and truth literally ring the globe on five continents.

The 135 grants made in 1989-86 in the U.S. and 49 overseas—included ministries to aid:

- Counseling and educational programs for St. Leonard's House for ex-offenders in Chicago and a Labour Institute at St. Barnabas' Church in

Ulsan, Korea.

- Women needing employment in St. Louis, Mo., and in the Erimayoor-Palghat District of India.

- Orphanages in Bogota, Colombia, and in San Pedro Sula, Honduras.

- Teen fathers in Cincinnati, Ohio, and teen parents in Orange County, N.C.

- Economic development programs in Nambale, Kenya, and in the Diocese of Toamasina in Madagascar.

- New church buildings in the Diocese of West Malaysia and in Wagner, S.D.

- Ministries to those who suffer from AIDS in Norfolk, Va., and in the Diocese of Minnesota.

- Hunger programs in Seattle, Wash., and Dhaka, Bangladesh.

- Homeless in Gaithersburg, Md., and Phoenix, Ariz.

This year, the Hispanic Ministry at Christ Church in Reading, Pa., the Education to Mexican Migrant Workers ministry at St. Mary's in Bridgeville, Del., and Immigrant Ministries at the Christian Community Service Agency in Miami, Fla., will be better able to obey Christ's command to invite the stranger in because of coins in a box of thanks.

Whether those seemingly insignificant little boxes are crocheted or made of ceramic or cardboard, whether they are on the corner of a desk in an office, next to the toaster in the kitchen or rattling around somewhere in the car, because of the bills and coins placed in them, some of God's work on this earth will be done this year.



Adolescent parent education in Hillsboro, N.C.

The U.T.O.'s two best-kept secrets revealed

To most Episcopalians, the United Thank Offering is synonymous with, and limited to, a little blue box. A famous example of this identification was when in 1952 Bishop William Gordon of Alaska named his U.T.O.-funded airplane "The Blue Box."

But in addition to the enormous numbers of unpaid volunteers who make this \$3 million-a-year ministry possible are what Betty Silva likes to call "the two best-kept secrets in the Episcopal Church," the U.T.O. Loan Fund and the Memorial and Gift Trust.

The U.T.O. has always recognized that some financial needs are temporary, needs not for grants, but for loans. But by the mid 1950's, as post-war new church growth exploded, the need was critical.

So in 1958 the U.T.O. Loan Fund was established with \$750,000 and later raised to \$1 million to aid parishes and dioceses which needed start-up money for church planting and expansion.

The loans today are administered in conjunction with the other loan funds of the Episcopal Church and are initially received and reviewed by the Episcopal Church Building Fund. They are made to parishes which need help for new mission initiatives that will enable them to do more

ministry.

Over the years loans have been made for a variety of needs. Parish halls have been built, burned roofs have been replaced and church buildings have been constructed. Loans this past year have included building expansion to provide a senior day care center at St. David's in DeWitt, N.Y.; remodeling, repair and expansion of the church of St. Mark's in St. Albans, W.Va.; and a new parish hall for St. Francis' in San Antonio, Texas.

Judith Gillespie, former coordinator of the U.T.O. and current executive officer of World Mission for the Episcopal Church, says that one of the most exciting things in her years associated with the U.T.O. and world mission has been to witness the approval of loans to continue ministry in strong parishes which began as small missions with U.T.O. grants.

"That kind of good stewardship," she notes, "has always been the hallmark of U.T.O. grants and loans."

"Every penny in the Blue Box goes for mission" is an important and accurate statement of trust among the men, women and children who have placed over \$75 million in little blue boxes over the century.

But that important claim could not be made today without something called the Memorial and Gift Trust,

the second best-kept secret of the U.T.O.

Although the rising administrative costs of running the U.T.O. are extremely low, the committee felt it was important to continue the tradition that every coin in the Blue Box go for mission.

So in 1982, the U.T.O. Committee voted to create the Memorial and Gift Trust Fund. This fund provided an opportunity for people to make larger gifts of thanksgiving, recognize the ministries of individual people and make memorials.

The committee also decided that the income from this fund would be used to pay the administrative costs of the U.T.O. Committee.

By 1985, however, the committee recognized that the trust fund was not growing fast enough to meet the rising costs of printing, communications and committee expenses and that additional funds would be needed.

So the committee voted to set aside funds from the 1986, 1987 and 1988 U.T.O. offerings to achieve the goal necessary to meet the committee's expenses and assure its independence.

There was intense discussion and debate about the appropriateness of using some of the U.T.O. offerings

for the trust fund. Many saw the move as good planning and an exercise in good stewardship. Others thought funds should be raised through a separate appeal with no money being set aside from annual U.T.O. offerings. Indeed, many women and ECW's made separate substantial gifts for this purpose. But everyone agreed upon the necessity and importance of such a fund.

Today, the income from the \$1.2 million Memorial and Gift Trust is used to provide U.T.O. Committee expenses and to cover the cost of the essential interpretive materials needed to operate the U.T.O.

The only paid professionals in the entire U.T.O. program are the three staff members at the Episcopal Church Center in New York City whose salaries are not paid by the U.T.O., but by the Episcopal Church. These are U.T.O. Coordinator Willeen Smith and her assistants, the Rev. Daniel Darko and Steven Bailey.

Typical of the forward-looking vision that has characterized the U.T.O. for 100 years, the committee is hoping that in the future the Memorial and Gift Trust will not only cover the U.T.O. Committee's expenses, but also fund additional mission projects.

Marvelous and diverse things sprout from little seeds

In a surprise event that astounded the entire 1988 General Convention, meeting in Detroit, the United Thank Offering presented every diocese in the Episcopal Church with a \$1,500 "Seed Money" voucher to be used for any of the church's Mission Imperative projects—a pre-100th anniversary present.

These funds had no strings, restrictions or accountability except the request for a brief statement of how the money was used.

The purpose of the report was not to monitor the money, but to be able to present to the Presiding Bishop in book form a permanent record of how and where the seed money was sown. And someday in the future, perhaps at the 200th anniversary of the U.T.O., people will be able to look back at this anniversary with thanks.

When farmers would bring their crops to harvest, traditionally the first thing they did with the proceeds was to put away the seed money. Knowing how easy it would be to spend the money later in the winter when things grew tight, wise farmers saved the seed money to insure a new crop in the spring and harvest in the fall.

The "seed money" metaphor suggests this probability of a harvest in the future and was an apt name for the gifts presented to each diocese in celebration for the first 100 years of the U.T.O.

Some dioceses took the seed money metaphor literally and made it grow before it was distributed. Others distributed it as it was received, trusting that growth would occur in the lives of the people and ministries in which it was invested.

Bishop William Frey was so moved by the surprise U.T.O. gift that he returned to Colorado and challenged all 108 of his parishes to match the gift for mission.

Frey has said the church will die in Colorado if it doesn't support mission. So on the U.T.O.'s Centennial Sunday the matching gifts, which are estimated to be in the tens of thousands of dollars, will be presented for the support of the new suburban missions springing up around the metro areas and the existing missions in the remote areas of the state.

In Newark, Bishop John Spong set up a seed money committee to encourage growth of the money. Named "Grow A Dream," the committee set about obtaining matching gifts. It asked the ECW, which had never raised money on the diocesan level before, for a matching gift. The group decided it would try a "Grow A Dream" jazz concert to be held in a parish church. Not only did the women match the seed money, they learned they could raise money.

Quickly Newark's seed money grew and resulted in a gift of \$6,500 to the Oasis ministry of support to gays and lesbians and education of those issues to the diocese.

Marie Obermann, Province II U.T.O. representative, says, "The seed money proved not only to be a gift of money to the diocese of Newark, but a gift of learning to the ECW

which next year will once again raise money for important ministries."

In Central New York, the seed money quadrupled before being channeled toward the development of evangelism programs.

In Rhode Island, the state founded by theologian and planter Roger Williams, the seed money metaphor was clearly understood in the agrarian sense. Seen as starter money to be increased before being brought to harvest, Bishop George Hunt challenged a seed money task force to think creatively about how to use this opportunity for mission.

The results were startling. A goal of \$25,000 was set for the completion

of the cathedral in Rhode Island's companion diocese of Northern Brazil. Creative communication, publicity and challenge resulted in \$1,500 growing to over \$35,000. The cathedral has been completed and will be dedicated in February, 1990.

As the reports come in of how the seed money was used, the uses reflect the whole range of human need in our time. From an AIDS day care center in Southern Virginia to a women's shelter in Northern Indiana, from the production of video tapes of the mission of the church in the Dioceses of Springfield and East Carolina to a prison ministry in Upper South Carolina, the gospel of Jesus Christ is

being sown across the land.

Land for a new church, a new jeep for an old one, travel to and from a companion diocese, a diocesan history project, handicapped access in a diocesan house are just some of the ministries funded by seed money.

From as private as a gift to a homeless family in North Carolina to as public as the completion of a cathedral in Brazil, seeds of hope have been planted in the Kingdom of God.

Upon being complimented for such a creative use of the money, Judy Maurer, former Province VI representative from Colorado, replied: "Some plant, others water, but only God makes things grow."

A case study: The Dominican Republic

"The sugar plantation has agreed to melt down the brass bells from old locomotives to make candlesticks for the new church!"

This news was symbolic of the changes which were beginning to take place in the life of the Episcopal Church in the Dominican Republic in 1955.

From the turn of the century until the 1950's, the Episcopal Church in the island nation was a holding action. Served primarily by American clergy and other missionary leaders, it struggled to remain alive as a church of missions and small parishes in this country of great poverty and political oppression.

But in 1955, the storefront Mission of All Saints in La Romana received a U.T.O. grant to build a real church building. The 30-member congregation was excited and built as much of the church as they could with their own hands. The membership began to grow, and another U.T.O. grant was made in 1958 to start a school with three grades and 15 students.

A year and a half later the 30-member congregation had grown to 200, and today that school is K-12 with 400 students and is the best school in the city.

In 1961, a \$10,000 grant was made to the little Church of San Esteban in San Pedro-de-Macoris. In 1964, a \$47,500 grant was made to the high school there. In 1972, a \$52,000 grant was made for hostels to house Episcopal university students, many of whom were educated at San Esteban and other Episcopal parish schools. And in 1974, a grant of \$5,000 was made to establish a pension plan for the school's lay staff.

Since 1955, 24 grants totaling over \$700,000 dollars have enabled this story—growth from mission to church to school—to be repeated over and over again.

Like ripples in a pool, the ministry of the Episcopal Church in the Dominican Republic has spread out from those initial grants to affect the entire life of the nation.

What those grants did was to give legitimacy and prominence to a church which had been on the periphery of the country and its culture. Not only did the grants give people a place to worship, in which they could take pride, they began to educate the people in a country where good education was at a premium.

Soon the Episcopal Church was no longer just another of the small non-Roman Catholic denominations scattered throughout the country, but the church which was becoming known for having the best schools and a growing influence in the life of the nation.

This important perception of respectability attracted young men to the ministry and directly led to the growth of an indigenous clergy which today is nearly all Dominican.

Today, leaders in church, society and government received their first formal education at parish schools which were made possible by U.T.O. grants. Instructed in the faith at the Church of San Esteban, educated at its school and taught English by its teachers, the current U.T.O. Province IX representative, Ada De Guzman, says, "I am a living example of the power of U.T.O. grants."

The effectiveness of single grants which led to addi-



U.T.O. cans instead of boxes at Todos los Santos (All Saints' Church) in La Romana, Dominican Republic

tional ministries and additional grants has created a strong national presence of the Episcopal Church in the Dominican Republic and testifies to the thoroughness and discernment of the U.T.O. grant-making process for screening and review.

The young vicar of All Saints', William Wipfler, who today is the World Mission officer for Asia and the Middle East for the Episcopal Church, says, "If it hadn't been for the U.T.O., I seriously doubt that the Episcopal Church in the Dominican Republic would be the vibrant church it is today."

Similar stories of the effectiveness of U.T.O. grants in developing a holistic ministry in dioceses, regions and countries such as the Philippines, Guatemala and Alaska affirm the truth that the U.T.O. is more than a giver of grants to isolated projects.

Rather, it is interested in the lives of the people it touches and is a force which systematically attempts to help build the Kingdom of God.

Written just for me?



by Christine Dubois

I once had a friend who wouldn't start the day without reading a meditation from a devotional booklet. "Today's meditation was written just for me," she'd say. "It was just what I needed to hear."

Of course, I knew better. I worked in publishing. I knew about deadlines and blue lines and press checks. I knew those meditations were written six months or a year before.

Then Steve and I began writing scripture meditations for a conservative Protestant publication. I was responsible for sparkling writing; Steve was responsible for inspired ideas.

They were like puzzles. Each meditation had to be 25 lines long, start with an anecdote, end with a prayer and incorporate the assigned scripture. It was fun to try to fit our upbeat, "Isn't-the-Lord-wonderful!" style into a magazine full of austere exhortations to flee the delights of the world. We thought we provided a good balance though occasionally the editors thought we went too far. A meditation we wrote about "the holy fire of God's love" ended up as "the holy fire of God's judgment."

When the booklet was finally published this fall—13 months after we had sent in our meditations—it was like opening a forgotten trunk in the attic. We turned straight to our section and read it through, laughing at the editorial changes and enjoying how good we looked in print.

Reading our work brought back memories. A meditation on "The In-

visible Empire" compared spiritual warfare with the battle against yellow fever which, unknown to doctors, was being spread by the tiny mosquito. I had mentioned to a co-worker that my great-grandfather was an engineer on the Panama Canal, and she lent me a book on the history of the Canal Zone. I read it while suffering from a bout of flu so the descriptions of yellow fever were vividly engraved on my mind.

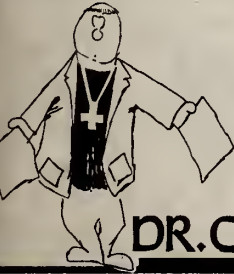
Another meditation explained that the sweetest grapes come from vines that grow in difficult, arid conditions because those vines develop the deepest roots—a fact I had learned while touring a local winery with my father.

A meditation on the power of prayer quoted an Episcopal woman we'd met who had felt the prayer support of her congregation while on a mission overseas.

Although the meditations reflected what we were learning about God a year ago, they were amazingly relevant to our life now. The importance of knowing who or what you're fighting, the sweet fruit you see in your life when problems force you to reach more deeply for God and the power of the prayers of your friends—all were messages we needed to hear today.

I'm beginning to think my friend was right. God is in control—even of the publishing business.

Christine Dubois, a Seattle-based free-lance writer, contributes regularly to *The Episcopalian*.



ASK DR. CHURCH

Dear Dr. Church:
The parishioners in my new cure seem to be upset because I have a bushy beard and rather long hair. Some are even angry. What do you think I should do about it?
Feeling Awkward in Anchorage

Dear Feeling Awkward:
Said a priest with much hair and a beard,
"The reaction's much worse than I feared.
Is there anything criminal
About being liminal,
Or even a little bit weird?"
On the other hand, it is sometimes better to cut off your beard than your parishioners.


Your friend,
Dr. Church

Dear Dr. Church:
I am a priest who loves to sing as much of the liturgy as possible. I rejoice in the many possibilities for this the new Prayer Book and Hymnal give. But I am not aware of any text and music to be used at the exchange of the peace, which surely should be celebrated in song. Do you know of any?
Singing in Ossining

Dear Singing:
Perhaps you would like to try this one, adapted from the work of some noted Hebrew liturgists, I. and G. Gershwin:
Embrace me, you sweet embraceable you.
Embrace me, in this liturgical do.
Just one look at you I feel a tuggin' in me.
I love all the many charms about you.
Above all, I want my arms about you.
Don't be so haughty, ladies,
Come to Father, come to Father, do!
My sweet embraceable you.

Your helpful friend,
Dr. Church

Dr. Church is an Episcopal bishop who chooses to remain anonymous.



A SYMBOL OF FAITH

To Help You Achieve Your Goals

GENUINE MUSTARD SEED BALLPOINT PEN

Now for the first time, a quality pen that contains an actual mustard seed encased in clear resin and the barrel is inscribed with this truly inspirational passage...

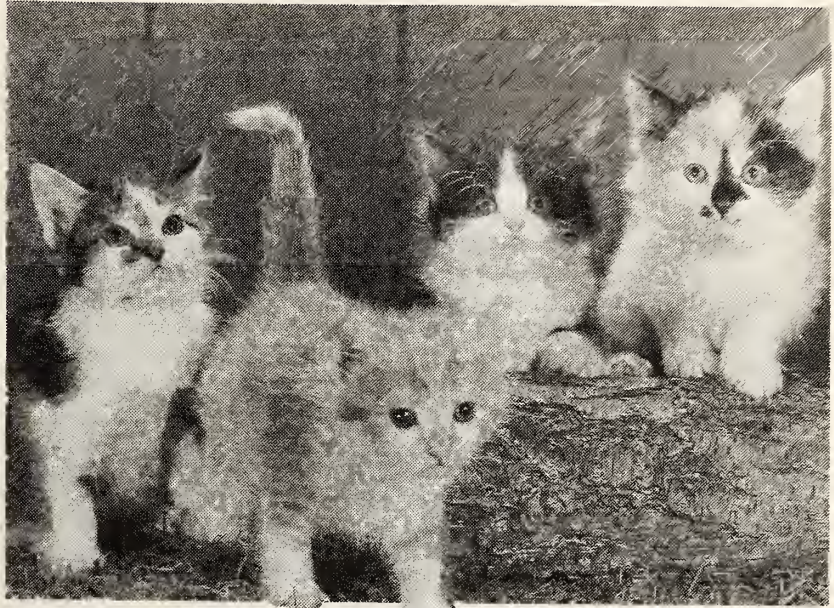
*If ye have faith as a grain of Mustard Seed
Nothing shall be impossible unto you. Matthew 17:20*

To order send 2.50 plus .50 P&H (FL res. add. .15 sales tax) to ...
IDEAS INTERNATIONAL INCORPORATED
1789 Gulf to Bay Blvd., Clearwater, FL 34615 (813) 447-0563

Name _____ Tel. _____

Address _____

Inquiries for Bulk Orders or Fund Raisers please write or call us.



Here we come again
to brighten all 365 days
of the coming year

THE ALL NEW 1990
EPISCOCAT CALENDAR

There are 15 of us—making our debut on the November 1989 calendar and taking our curtain call on the January 1991 page. In between, our witty, whimsical insights will keep you smiling through each month. For your more serious moments, the calendar portion will keep you in touch with the deeper teaching of the Church Year.

\$5.50
(add \$2.00 for overseas postage)

EPISCOCAT CALENDAR
Box 1379, William Penn Annex
Philadelphia, PA 19105-1379

Please send _____ 1990 EPISCOCAT CALENDARS. \$5.50 each (includes U.S. postage and handling). Add \$2.00 per calendar for overseas postage. PAYMENT MUST ACCOMPANY ORDER.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

The church needs a few Christian soldiers, but not very many, please!



by Richard H. Schmidt,
Managing Editor

*Like a mighty army
moves the church of God.* —Hymn 562

The heck it does. " 'Like a mighty turtle' is more like it," a friend once bemoaned to me. My friend was right, of course, but I'm not sure that's cause for bemoaning.

Armies have done more harm than good through the centuries. Few causes for which human life is sacrificed seem worth dying for centuries later, and those billed as holy wars lose their luster the fastest.

The Crusades, carried out at immense sacrifice in the name of God, are now seen as examples of misguided idealism or worse. And the slaughter between Roman Catholics and Protestants in the 16th century seems pointless to many in our ecumenically chummy age.

menically chummy age.

Armies also require uniformity and single-mindedness. I picture soldiers in parade, stepping in time, lined up straight, dressed alike. Without such discipline an army would collapse—but is that what we want for the church?

I recently visited an institution associated with the Episcopal Church. Discussion ranged over several hot controversies—inclusive language, the place of homosexuals in the church, Barbara Harris, abortion, liturgical procedures. Everyone in the room held the same point of view on every question. I realized that whether these people were liberals or conservatives (and I won't say which they were) didn't matter because they could have been either. All were "true believers," uniform and single-minded; I was alternately frightened and bored. That's how I feel about

armies: When they're fighting, they scare me; when they march in parade, they bore me.

I prefer to think of the church on a pilgrimage. Picture Chaucer's motley and scattered assortment of pilgrims. It was neither uniform nor single-minded, but neither did it frighten or bore. Each pilgrim was unique. Some lagged behind while others plodded ahead. Some traveled as an act of devotion, others for a good time, to make money, because of friends or for reasons unclear. Some showed nobility of character, some were rascals, most were something in between. Yet all were headed for Canterbury, and sooner or later most of them would surely arrive there.

To speak of the church as an army is more exciting, but to speak of it as on a pilgrimage—perhaps even as "a mighty turtle"—is more accurate. And I expect that even in ages of

religious fervor most Christians went to mass on Sunday and did their duty day by day, their energy largely consumed just holding body and soul together. There was little left for wielding swords and spears, however noble the cause.

On those blessedly rare occasions when we are asked to die for our Lord, we must all be willing to become soldiers and go the whole distance. But our present controversies, however deep the passions they arouse in us, lack such ultimacy. We need a few soldiers to fight for that part of the truth they hold dear lest the rest of us lose sight of it; we need a few "true believers" to keep us on the pilgrim's way and out of the ditches and snares by the side of the road. But we do not need many.

After several years of searching for "the cutting edge" in order that I might do battle there, I've chosen a place back on the broad, flat part of the knife where most of the pilgrims are found. To be on the cutting edge is also to be on the fringe, isolated from most of the body. I see too much good in too many different sorts of people to dissociate myself from them.

I may arrive at the Kingdom's door somewhat later this way, but I'm enjoying the trip, and I have much to learn from sundry souls whom I shall come to know along the way.

education Guide

The Episcopalian reserves this section for listing qualified institutions of learning. To list your school contact Advertising Manager, 1201 Chestnut St., Suite 1200, Philadelphia, PA 19107, or phone (215)564-2010.

Women's Schools

"...as a member of the Vestry, she's developing her leadership skills."

SAINT MARY'S

The Episcopal High School and College for Women



900 Hillsborough Street
Raleigh, North Carolina 27603
919-839-4100

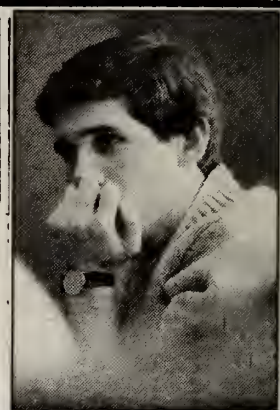
Coeducational School

THE WHITE MOUNTAIN SCHOOL



With a student/faculty ratio of 5:1, this independent co-ed school offers a traditional college preparatory curriculum for boarding and day students in grades nine through twelve. Post graduate study available also.

THE WHITE MOUNTAIN SCHOOL
West Farm Road, Littleton, NH 03561
(603) 444-2928



Boys' School

At South Kent, every boy counts...

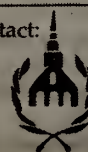
- In the classroom
- On the playing fields
- In our daily life

South Kent School is a small boarding school for boys in grades 9-12. Located 75 miles north of New York City, the school is situated on 500 acres of beautiful farmland. Dedicated to the Episcopal principles of community life and service, our boys assume responsibility for running the daily routine of the school.

Innovative teaching and a strong, traditional curriculum prepare our students for success at college and beyond. Small classes, averaging 8 students, and a faculty/student ratio of 1:6 ensure individual attention to each boy.

Students pursue a wide range of extracurricular opportunities in team sports, art, drama, music and other activities.

For more information, contact:
Peter Bartlett
Director of Admissions
South Kent School, Box E
South Kent, CT 06785
(203) 927-3530



Boys' School



Christ School

Since 1900

- An Episcopal boarding school for 150 boys, grades 8-12
- 7:1 student-teacher ratio
- College preparatory curriculum
- Advanced placement and accelerated courses
- Strong religious life
- Emphasis on outdoor and athletic programs
- Daily work program
- 500-acre campus in the mountains of North Carolina



CHRIST SCHOOL
Box E
Arden, N.C. 28704
(704) 684-6232

Coeducational School

THE STONY BROOK SCHOOL



"Stony Brook combines first-rate education with a most excellent presentation of the biblical faith. It teaches young people not only how to think, but how to shape their vision and values according to Christian ideals. It's a happy and wholesome place."

— Right Rev. Alden M. Hathaway
Bishop, Diocese of Pittsburgh on daughter Melissa's experience

Founded in 1922

Independent college preparatory • Boarding and day, grades 7-12

for more information, write or call
THE STONY BROOK SCHOOL
Stony Brook, New York 11790
(516) 751-1800

feasts FOR feast days

by Virginia Richardson

Teresa of Avila October 14

Teresa de Cepeda y Ahumada was born in Avila, Spain, on Mar. 28, 1515. One of 12 children, she was reared in a comfortable, cultured home by a father given to prayer and good works and a mother gifted with common sense.

When only 6 or 7 Teresa ran away with her brother Rodrigo "to become a martyr" because she was certain it was the easiest way to attain the blessings of heaven. Following her mother's death when she was 13, however, she went through a phase of "personal vanity" and confesses in her autobiography, "I lost nearly all my soul's natural inclination to virtue." At 18 she read some books which inspired her with a fear of hell and deduced that being a nun "was the best and safest state and so, little by little, I determined to force myself to accept it."

Although her father refused his permission, she entered the Carmelite Convent of the Incarnation at age 21. The decision had not been easy; she felt a physical wrenching at leaving home and wrote that "I had no love of God to subdue my love for my father and kinsfolk." Yet she felt freedom and joy in her choice.

The Carmelite order had originally been dedicated to prayer and poverty, but over the years its convents in Spain began to resemble exclusive clubs for unmarried gentlewomen. For the next 20 years Teresa enjoyed her life at the Incarnation yet experienced interior conflict. Her allegiance divided between God and the world, she described herself as a plant of slow growth in constant need of watering.

About 1555 Teresa experienced her second conversion and began to sense God's presence in her and to have visions. Centering her life now in prayer and contemplation, her intimate communication with God deepened rapidly and she dreamed of a convent whose nuns would follow the original Carmelite rule. In 1562, despite ecclesiastical and civil opposition but with the local bishop's approval, she and four novices established the Convent of

St. Joseph, beginning the Discalced (shoeless) Carmelite order.

In 1567 Teresa received instructions from the Carmelite general to establish more convents as well as monasteries for men who would observe the Primitive Rule. Before her death she had founded 17 convents—"with not so much as a penny to buy one"—and, through a young Carmelite priest, John of the Cross, was responsible for the founding of 12 monasteries.

Teresa wrote tirelessly: letters, poems, instructions and treatises. Her *Life*, written at the instruction of her spiritual directors, portrays the journey of her soul as well as her life story. She followed this with *The Way of Perfection*, *The Interior Castle* and several other spiritual guides. *The Book of the Foundations* describes her establishment of the convents.

Teresa's writing was as natural as she was—practical, tart, spiritual by turns yet so wise, powerful, rich with love and understanding that four centuries later her works are still eminently readable and considered spiritual classics.

Her sense of humor, a constant surprise to those around her, laced her writings. She believed humor reflects the optimism good Christians should have because they are constantly in God's care and insisted that her nuns possess both humor and intelligence. "Heaven preserve me from sullen saints!" she wrote.

Nor was she hesitant in telling her Lord exactly what she thought. During an arduous journey, one biographer records, her saddle slipped from the back of her mule. Complaining to the Lord that this should happen when she was traveling in his service she heard his reply: "Teresa, whom the Lord loves, he chastises. So do I treat all my friends."

Teresa snapped back, "No wonder you have so few!"

In 1582, at the age of 67, Teresa died of a cerebral hemorrhage at Alba de Tormes. She was returning to Avila after founding a convent at Burgos. To honor her, serve a simple supper of Spanish dishes—roast chicken, Spanish rice, *legumbre mezcla* (mixed vegetables), *pepinos* (cucumber salad) and *frutas de oro*. (Serves 4.)

Roast Chicken

3 lbs. whole roasting or frying chicken
3 tbs. olive oil
6 - 8 small carrots, scraped, cut lengthwise and halved
½ lb. small white boiling onions

1 cup white wine
Fresh mint or dill
2 tsp. flour
Salt
Pepper

Preheat oven to 325°. Rinse chicken and pat dry. Heat oil in heavy skillet; add chicken, searing breast side. Spread carrots over bottom of roasting pan; put chicken on top, breast side down; spread onions around. Deglaze skillet with wine, scraping up brown bits, and pour over chicken. Roast chicken until tender, about 1½ - 2 hours. Remove chicken and vegetables to serving platter and garnish with mint or dill. Measure liquid from roasting pan and add additional liquid (wine or chicken broth) to make 1 cup. Add flour to skillet and heat until it starts to change color; add liquid and stir until it starts to thicken, about 1 minute; season with salt and pepper. Serve gravy separately.

Frutas de Oro

20 oz. can apricot halves
10 oz. can Mandarin oranges
Orange juice
2 tsp. cornstarch
1 tbs. water

2 tbs. brandy (or 2 tsp. brandy flavoring)
½ tsp. almond extract
½ cup blanched almonds, slivered and toasted (or ½ cup toasted coconut)

Drain fruit separately and reserve juices. Combine apricots and oranges in serving bowl. Measure apricot nectar and add enough orange juice to make 1½ cups. (Orange juice has more flavor than mandarin juice.) Mix cornstarch and water in a small saucepan; add juice and cook until mixture is clear and begins to thicken. Remove from heat; add brandy and almond extract; pour over fruit. Let stand 2 hours or more. Serve rewarmed or chilled, sprinkled with almonds.

(Space prohibits printing all the recipes for this menu. For the others, send a stamped, self-addressed envelope to Feasts, The Episcopalian, 1201 Chestnut St., Philadelphia, Pa. 19107.)



Complete Software For Episcopal Churches

- Recommended by the National Church Finance Department and the Church Pension Fund
- Fully Supported. Regular updates and enhancements.
- Includes Member Records, Contributions, Accounting, Checkwriting, and Word Processing.
- Annual Parochial Report
- Used by over 30 dioceses and 150 parishes

Call or Write Today
For a Free Demo Diskette

Toll-Free: 800-527-9919, ext. 0805
Texas: 800-442-7950, ext. 0805
Membership Services, Inc.
P.O. Box 152130
Irving, TX 75015

SILK SCREENED

SWEATSHIRTS & T-SHIRTS

Have you hugged an Episcopalian today?

Colors: white, yellow, light blue, and red
T-Shirts: standard weight, short sleeves
Sweatshirts: long, raglan sleeves, crew neck
Quality: premium, U.S. made national brands
Money back guarantee. Quantity inquiries invited.
Sizes: Adult: small, medium, large, extra-large
Youth sizes are available. Please inquire.
T-Shirts: (ET601) \$9, two shirts \$16, six \$42
Sweatshirts: (ES701) \$16, two \$30, six \$84
Add sales tax for delivery in N.Y. UPS costs included.

MARKETING TANGIBLES
Rawson Rd. E., Cuba, N.Y. 14727
(716) 437-2923



from ST. MARK'S PRESS A LECTOR'S GUIDE TO THE EPISCOPAL EUCCHARISTIC LECTIONARY

Recognizing that the performances of the Liturgy of the Word is an area of our public worship in need of attention, and that no Lector or Lay Reader can be effective without preparation, **A Lector's Guide** is designed to assist in understanding the Propers, containing an outline of the general sense of the passages of Cycles A, B and C for the Sunday Readings along with suggestions for presenting the text. While designed by author Frank Mulligan from long experience in helping people deliver the Word with maximum effectiveness, **A Lector's Guide** is also indispensable for Bible Study and adult education programs.

It makes a perfect companion to the **Episcopal Eucharistic Lectionary**, now in its 7th printing and found in more than 1000 parishes across the U.S. Available in both RSV and NEW ENGLISH editions, the **Lectionary** contains the words of the Gospel, Epistle, Lessons and Collects for years A, B and C in ONE compact and easy to use volume.

ORDER BOTH TODAY.
Perfect-bound **A Lector's Guide** only \$12.00
Perfect-bound **Lectionary** only \$12.00
Spiral-bound **Lectionary** only \$14.00
(A small shipping/handling charge will be added to your order.)

Quantity Discounts Available
For information, or to place your order call
TOLL FREE 1-800-365-0439
VISA/MASTERCARD accepted

ST. MARK'S PRESS
2040 Westridge Drive
Wichita, KS 67203

Individual Retirement Homes

Active retirement in beautiful southern Ohio. Join the caring community at Bristol Village. Independent living. Individual homes from \$20,000 to \$65,000. Life lease with refund. Assisted living apartments available. Modest monthly fees. First night visit FREE. Bristol Village, Waverly, Ohio. Call 800/223-9766, Ext. 19. In Ohio call 800/223-3811, Ext. 19.



Individual homes for today's active retirement.
An affiliate of National Church Residences.

Pews Repaired/Refinished
Fredrick Woodcraft's only business for the past twelve years. Free estimates. Call Collect. 717-898-7250.

THE SOCIETY OF MARY

An Anglican Devotional Society
For Information Write:
Mr. Wallace H. Spaulding
1206 Buchanan Street
McLean, Virginia 22101

The Saint Thomas Choir presents

Christmas at St. Thomas.
New York—a Stradivari Label
Carols by Gibbs, Cleobury, Saint-Saëns, Gigout, Mathias, Goss, Warlock and Gruber.
Judith Hancock, Organist.
Available as a CD—\$13.50 or Cassette—\$12.00.

Silent Night at St. Thomas
12 traditional Christmas favorites.
Available as an L.P. or Cassette

Festive Music at St. Thomas
An eclectic collection of new and old works for choir and organ.
Available as an L.P. or Cassette

The Great Service—Byrd
An exquisite performance of Byrd's greatest piece of sacred music. A rare and complete version recorded by a choir of men and boys.
Available as an L.P. only.

Easter Morning at St. Thomas
Featuring the *Missa resurrectionis* by Master of Choristers, Gerre Hancock and Bairstow's popular *Sing Ye to the Lord*. Recorded live.
Available as L.P. or cassette.

These recordings are \$12.00 each. Any three L.P.s or cassettes for \$29.00 except Christmas at St. Thomas. All 4 L.P.s for \$36.00 except Christmas at St. Thomas. U.S. currency, please. All prices are post paid on orders delivered in U.S. only.

WONDERFUL GIFT IDEAS!

MAIL ORDER FORM	
Music, St. Thomas Church 1 West 53 St., New York, N.Y. 10019	
Please send me the following:	
_____ copies of Christmas at St. Thomas \$_____	
□ C.D.s @ \$13.50 □ Cassettes @ \$12.00	
_____ copies of Silent Night \$_____	
□ L.P. or □ Cassette	
_____ copies of Festive Music \$_____	
□ L.P. or □ Cassette	
_____ copies of The Great Service \$_____	
L.P. only	
_____ copies of Easter Morning \$_____	
□ L.P. or □ Cassette	
Name _____	1
Address _____	
City/State/Zip _____	
ENCLOSE CHECK OR MONEY ORDER	

The mutual benefit of AIDS ministry

Sometimes it seems that AIDS has been with us as long as the common cold, such has been our awareness of the disease. But the epidemic is little more than a decade old and the virus causing the syndrome was identified only six years ago.

Public response to the disease has evolved from astonishment to fear and revulsion to education to concern and compassion. Those steps do not apply universally, of course. But it was heartening to read of a Gallup poll last year showing 87 percent of respondents expressing compassion for AIDS patients.

AIDS is a many-sided problem—medical, public health, sexual, drug abuse and more. But for Christians it is a matter that begins with prayer and should end with reaching out in love.

Some Episcopalians no doubt believe that the epidemic is a scourge of God visited on drug users and promiscuous homosexuals. Such a view unfortunately often translates into discrimination against and isolation of people with AIDS. The perception also does not account for the infected who are not in those two groups—AIDS was reported last year to be the ninth-leading cause of death of children aged 1 to 4.

None should forget, as a recent diocesan pastoral letter on AIDS put it, that "Every human being, baptized into Christ's community, is a child of God and full heir to the Kingdom, with an equal claim upon the full pastoral care and ministry of the church."

What can we do? Begin by observing on Sunday, October 15, a day of prayer for persons "touched by the AIDS epidemic," which includes patients, care-givers, family members and friends—in other words, many of us.



Beyond that, parishes can educate members about the disease—for example: visiting, shaking hands with and casually kissing an AIDS patient will not infect the visitor, even over many visits. A resource directory and an AIDS network can be set up. Churches can do their best to end religious and cultural prejudice about the malady and replace it with compassion and care.

A drug, AZT, has some effect in slowing down the impact of the disease, but it is expensive and a cure appears a long way off. Much needs to be done in medicine, public health and education to

prevent AIDS, basically secular work but work in which Christians can feel comfortable participating.

Christians are called to reach out. When they do, they are likely to be rewarded. "AIDS ministry, like all ministry, is reciprocal," said Presiding Bishop Edmond L. Browning recently. "I have received as much and at times more than I have given in particular relationships. Persons living with AIDS are creative, difficult, vibrant, crabby, strong, broken, vital human beings and have much to teach about life and hope."

YOUR VIEWS

So we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

Does Stevens contradict Fort Worth synod?

I am confused! In your article, "Sorting out Fort Worth (August), you quote from the Bishop of Fond du Lac, stating, "I have no pastoral oversight of any congregations outside the Diocese of Fond du Lac."

My confusion arises from his statement which appears to be in direct conflict with the decisions and actions taken by the synod at Fort Worth. In the synod's Declaration of Common Faith and Purpose which every member of the synod is required to sign, the signer pledges to seek the "godly counsel of an ECM bishop." Furthermore, Resolution A, adopted unanimously by the synod, states, "We will respond to requests from congregations desiring the ministrations of bishops of this synod... and give spiritual and pastoral guidance..."

The synod bishop to whom the request was made would seek the permission of the diocesan; if that were denied, then the office of the Presiding Bishop; but if these ef-

forts fail, "the bishops of this synod will nonetheless act in accordance with their mission... and minister as requested."

Either these brave words mean what they say and the bishop of Fond du Lac now wishes they didn't (and I rejoice if this is the case), or the Fort Worth synod was simply an exercise in "sound and fury signifying nothing."

Canon John R. Frizzell, Jr.
Executive Officer
Diocese of Washington

Bishop Stevens says he was misquoted

I am seriously misquoted by Richard H. Schmidt in his article, "Sorting out Fort Worth" (August). When asked by Mr. Schmidt in a telephone interview if I would minister in another diocese if the only bishop available to a parish in that diocese were a female, my reply was that I would seriously consider such a request and hope for the cooperation of the local bishop and the Presiding Bishop in the matter.

I further made it clear that I

would not consider entering a diocese which had a male bishop because—whether he held the traditional and scriptural view of the ordained ministry or not—I would still consider him a validly ordained bishop in the apostolic succession. The hypothetical question referred to in Mr. Schmidt's article had to do with a specific parish, and I did not think it appropriate or helpful to that parish to respond to the question.

The Rt. Rev. William L. Stevens
Bishop of Fond du Lac

'Wonderful face-lift'

In the last year or so, *The Episcopalian* has undergone a wonderful face-lift. It has become a newspaper of the '80's—as exciting as the secular press!

Mary A. Legge
Redondo, WA

Ordaining homosexuals should be rejected

It was with great concern that we read the reports on the meeting held in Grace Cath-

edral, San Francisco, on July 3 and that All Saints' Church, Hoboken, N.J., will ordain a practicing homosexual to be a priest.

To say the Bible has little to say on the matter ignores the message in the first chapter of Romans as well as the destruction of Sodom.

Homosexuals should be admitted to the church as should any sinner. We are all sinners. Our mission is to become better people, better Christians, with Christ as our standard and God's word as our guide.

Does the church now sanction all that God's word calls sin or only this one variation of it?

For the long-term spiritual health of the church we would hope that the ordination of homosexuals is rejected.

James & Francine Titherington
Milwaukie, OR

It wasn't church banner

With reference to your article on the recent Integrity convention (August), please inform the author that the rag depicted in the photograph is

not "the Episcopal Church banner." I suggest that a retraction from Mr. Carey would be in order.

The Rev. Lowell J. Satre, Jr.
St. Paul, MN

Gunslinger cartoon 'totally inappropriate'

Even though I am a priest totally at odds with the principles of the Episcopal Synod of America, I cannot help but be offended by the gun-toter cartoon (August). It might, indeed, express some truth; some people might find it funny; but it is totally inappropriate for the national publication of any church embroiled in controversy. It reeks of the spirit of a partisan publication rather than reflecting the inclusive reasonableness of the Presiding Bishop.

I don't see how you could allow it to appear in the same publication as your own excellent article, "Sorting out Fort Worth." The incongruity is stunning.

The Episcopalian has improved so dramatically in the last few years—especially in terms of inclusively repre-

The special qualities of Episcopal colleges

by Samuel R. Williamson

Why should the church own or support or sponsor institutions of higher education? Why should Episcopal parents or students consider the benefits of an Episcopal institution of higher education—University of the South, Kenyon, St. Paul's, Bard, St. Augustine's (Raleigh), St. Augustine's (Chicago), Voorhees and Hobart?

The paramount reason for considering any college must be the quality and character of its undergraduate education. A poor church college is a poor college, not offset by the trappings of religion. For Episcopal colleges the accent has always been on quality—though to be sure this quality varies. But the commitment to quality is there.

Academic program diversity must also be addressed. The Episcopal colleges offer a remarkable diversity. Some have specialized programs; others such as Voorhees and St. Paul's seek to address vocational needs. Still others are committed to traditionally defined liberal arts curricula.

Only then should one turn to what truly distinguishes the Episcopal college from its secular

counterparts: the fact that each college is a part of the Anglican heritage and proud of that fact. The church, either as owner or sponsor or supporter, occupies a central place in the life of the college. Not only does this mean that religion and ethical questions receive curricular attention, it also means that the college affirms, by its very existence, the Anglican conviction that education and religion can co-exist, that reason can buttress faith.

The interactions of quality and commitment mean an emphasis upon the chapel and the chaplaincy, upon the declarative presence of worship as a possible feature of undergraduate experience, of the possibility even of a faith encounter on the campus.

The chaplaincy demonstrates an active commitment to the church and is an affirming presence. The chaplain acts as preacher, counselor, teacher and religious presence on the campus.

Increasingly, the chaplaincy has also become a campus focus for community service activities and volunteerism. Anxious to show that faith must have a dynamic impact upon the lives of others, as well as on the believer, chaplains sponsor community service projects, establish overseas programs to help third-world communities and expose students to the unpleasant realities of poverty and despair.

Finally, the Episcopal tradition of higher education is committed to educating the individual

in a setting that offers religion but does not impose it. These colleges encourage the exploration of belief without insistence upon an outcome, allow a comparative perspective on religion and ethics and attempt to develop both the intellectual and the spiritual lives of undergraduates.

At the end of this educational experience, not only will the graduates be well educated, they will have had a chance to experience a sense of community, to have shared in the Anglican tradition of higher education and possibly to have resolved for themselves the inherent tensions between Jerusalem and Athens.

Samuel R. Williamson is president and vice-chancellor of the University of the South at Sewanee, Tenn.

Tithing—then belief

by Bruce A. Rockwell

As the son of an Episcopal priest, I grew up in the church. Unlike some PK's, I never rebelled and left the church. As a youngster I was an acolyte and sang in the junior choir. While in college I taught Sunday school one year. Since then I have been at various times a vestry member, Christian education teacher, choir member and every-member canvasser.

During the first 39 years of my life, all that I did in the church seemed like a duty. Worship was a dutiful part of my life for one hour a week. I prayed in church on Sunday, and when I was scared, I gave money to the church as an obligation, something I thought I ought to do. The other things I did in and for the church felt like tasks or burdens.

Seven years ago I began a life-changing conversion experience. It wasn't like St. Paul's. There was no blinding light. It began when I was led to some education about stewardship. Whereas I had once thought that stewardship was merely a fancy word for the every-member canvass, I soon learned that as God's children, we are called to be stewards, or managers, of creation. Stewardship involves how we manage all the gifts God has given us. These gifts include all that we are and all that we have. In other words, our time, talent, treasure, our whole lives are gifts from God.

Everything we do involves using our God-given gifts (much as we often like to take all the credit for them). Stewardship, therefore, is everything we do after we profess our belief in God.

Learning this has brought the words, "All things come of thee, O Lord, and of thine own have we given thee," to life. As a result, I have tithed in order to offer back to God a meaningful and sacrificial portion of the material gifts God has enabled me to possess. When I began tithing, I started acting like a believer, and belief happened.

After that, my conversion was off and running. I have begun to pray every day. Worship has taken on a whole new meaning for me. It has become an important time to praise and thank God for the many blessings of my life and a time to be strengthened to go out into the world to help do the mission of the church. Mission has become for me a central focus of what church is about.

The work of the church is done as we allow God to work through us in the world. This work is only done as we use our God-given gifts. As I reach out to others with those gifts, I am doing the work of the church as a lay steward.

For me, stewardship, using our God-given gifts to do the mission of the church, is the main work of the church. I know that some have trouble with the statement that stewardship is the main work of the church, arguing that worship, evangelism or perhaps social ministries are the church's main work. But to do any of these requires God's people, God's stewards, to use their gifts sacrificially.

Bruce A. Rockwell is assistant to the Bishop of Rochester for stewardship and planned giving.

Pontius' Puddle



senting all the factions of the church—that I am baffled by little liberal jibes that keep appearing. I'm a liberal and proud of it. I appreciate grown-up liberal stands on the editorial and op-ed pages. But I despise what Paul calls "party spirit" and am embarrassed to find it month after month in these mediocre cartoons.

The Rev. Robert C. Morris
South Orange, NJ

Cartoon: 'a new low'

The editorial cartoon in the August issue hit a new low. You seem determined to go out of business still hurling epithets at traditional churchmen. No other reports I have read or heard characterized the Fort Worth synod in the way your so-called news articles did.

The Rev. Edward G. Meeks
Asheville, NC

Communists share in woes of Nicaragua

Bishop Browning and his companions [on their trip to Nicaragua and Panama] cited

former President Reagan for "willingness to impose sanctions... and to inflict the evil of war on the people of Nicaragua." Why was no mention made of deeply involved communist dictators Fidel Castro and Mikhail Gorbachev?

Archbishop Desmond Tutu, a member of the group, added that "the rich of the world decided they would teach the people of Nicaragua a lesson." But if one speaks of the people of Nicaragua, one must include their government, a body that has never been tested in fair and open election. Surely the archbishop knows a dictatorship when he sees one, especially one with its own form of racial distinctions, police tactics and press censorship.

Had Archbishop Tutu talked with Bishop Obando y Bravo, he could have learned a great deal more. I cannot help wondering why he and his colleagues did not meet with the Roman Catholic leader. A great opportunity to exchange views was missed.

Cyrus J. Sharer
St. Davids, PA

Dr. Church: 'rude and insensitive'

I like the idea of an advice column in *The Episcopalian*, but couldn't someone a little more objective than Dr. Church be found?

The idea that he can make rude and insensitive comments, the ones concerning Barbara Harris being only the most recent example, while hiding behind anonymity is really not tolerable.

What right does Dr. Church, above everyone else, have to a monthly forum for his particular perspective?

The Rev. Terence Blackburn
Pelham, NY

'Pontius' Puddle' title 'really offends me'

The title of Joel Kauffmann's cartoon, "Pontius' Puddle," really offends me.

When it comes to [Jesus'] Passion, this most holy of all his life is one area that must be held sacred above all other.

Couldn't the title of the cartoon be changed? It does not apply in any way.

Mrs. J. F. Holmes
Memphis, TN

SUNDAY SCRIPTURE INSERTS

Your congregation can have the New English Bible readings in a complimentary Bulletin insert.

Write **The Propers**, 555 Palisade Ave., Jersey City, NJ 07307-1409 or call (201) 963-8819

QUALITY CHURCH SUPPLIER



Write or call for information
J. R. EVANS & CO
209-683-6715

Box 2083 Oakhurst, CA 93644

Personal Professional Attention
to All Your Church and Clergy Needs



STAINED GLASS "SUNCATCHERS"

Episcopal Church Emblem

Handcrafted - 5"x5 1/2" - \$14.00 pp.
ECW - The Nativity and St. Stephen's
159 S. 2nd St., Newport, PA 17074
Proceeds to support ECW mission work
Bulk prices available

One clip of the
scissors can
cut you in on
guaranteed
income
for life...
and
strengthen
your
church at
the same time

It is easy when you purchase a Charitable Gift Annuity from the Episcopal Church.

An annuity is a contract between a donor and the Episcopal Church that guarantees regular fixed payments for the life of the donor and one or two additional beneficiaries.

Though you purchase the annuity through the national office, the gift it creates can be used at the parish, diocesan or national level, as you designate.

All the while you enjoy tax and other benefits, not least of which is the satisfaction of knowing for sure you have provided a gift for your Church. For more information use coupon below or call 1-800-334-7626 Ext. 410

TO: STEWARDSHIP OFFICE
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017

Please send me—at no obligation—additional information about CHARITABLE GIFT ANNUITIES E 1089

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____ Birth Date _____

Parish _____ Diocese _____

Mariners'

Continued from page 1

around its continued use of the 1928 Prayer Book. "We don't want to trash the traditional Prayer Book," says Ingalls. "I don't go along with the view that the traditional book is imperialistic, racist or whatever. We realized 20 years ago that the American church was the only branch of the Anglican Communion with a death wish for the traditional, and we decided to go with the traditional."

McGehee wrote to every parish in the diocese when the 1979 Prayer Book was adopted, offering to work with congregations to introduce the book at a pace suitable for each congregation.

"We never put pressure on the congregations until three or four years ago," says McGehee. "But then I said we'd had enough time and I asked the half dozen or so congregations still using the 1928 book to make plans to introduce the new book. Those plans are underway in all parishes but Mariners'."

Both the parish and the diocese have long memories.

"Mariners' Church was incorporated by the state legislature in 1848," Ingalls states. "Julia Anderson left \$13,000 in her will at that time for the construction of a church. No mention was made of any denominational affiliation. A board of trustees was set up to run the church and to hire a clergyman. I am an Episcopal priest, and the church has always used the Episcopal liturgy and enjoyed the

Pittsburgh

Continued from page 3

soon worship in its own building.

In the expanding community of Cranberry Township is the Church of the Resurrection. Begun with 10 families a few years ago by vicar William Eaton, Resurrection has a charismatic style that has attracted some 50 families. The parish is planning to build its own church soon.

Also providing ministry to the expanding suburban population is Orchard Hill Church, begun by St. Stephen's Church in Sewickley. This church provides ministry to young professional families who have bought homes in the affluent sections of northern Pittsburgh. Rector Stuart Boehmig uses aerobics classes and sports clinics with members of Pittsburgh's professional teams in his unique approach to worship and ministry.

Not all the mission attempts have been successful. A mission in Plum Boro in the eastern suburbs did not take root. After three years of hard work and repeated attempts to nourish the effort, the decision was reluctantly made to close the doors and to place the emphasis in other places.

What is different in all of this? Nothing is going on in Pittsburgh that isn't possible anywhere. In a variety of settings, clergy and lay people have worked to establish new churches, using modest resources and the commitment and dedication of a small group of people who want to make something happen in their communities.

Rodgers T. Wood is rector of Christ Church, North Hills, Pittsburgh, Pa.

sacramental oversight of the bishop of Michigan. But we have been and remain independent."

The diocese points out that Julia Anderson was an Episcopalian and that the board of trustees of the congregation debated the desirability of a denominational affiliation and voted on Oct. 18, 1849, "to accede to the constitution, canons, doctrine, discipline and worship of the Protestant Episcopal Church and to the constitution and canons of the Diocese of Michigan."

"For much of Mariners' history, the parish has been like any other parish in the diocese," says McGehee. Until recent years the rector of Mariners' had always attended diocesan and convocational functions and the parish had paid an apportionment, sent delegates to diocesan convention, used the liturgy of the church and accepted the authority of the bishop.

"When an Episcopal bishop visits a parish and confirms people, into what body does he confirm them if not the Episcopal Church? I am a bishop of the Episcopal Church. I do not, could not and would not try to confirm someone into some other ecclesiastical body," McGehee says.

The deteriorating relationship between Mariners' and the diocese seems to be coming to a head. As an independent parish, Mariners' is under no obligation to any bishop, Ingalls says. "I've told Bishop McGehee that it's as if I as an Episcopal priest were appointed chaplain at a private school. That wouldn't make the school subject to the bishop."



Bishops and spouses will worship at historic Christ Church, Philadelphia.

Bishops

Continued from page 1

"I believe the Episcopal Church has the opportunity to model how a province can handle its diversity with grace. The bishops hold a range of opinions on a variety of issues. The issue we will discuss that is most in the public consciousness is the ordination of women. How we handle our diversity, our differences as we talk about that issue can be a model to the rest of the church. I do believe it will be," Browning said.

But McGehee scheduled a visitation last April without seeking the trustees' invitation. "And he said we would have to work out an order of service for confirmation from the 1979 book that he would approve," says Ingalls. This was unacceptable to the parish's trustees.

"I said we would use the 1979 confirmation service and offered to help them prepare a leaflet containing the service since there were no Prayer Books in the pews," says McGehee. The visit did not take place.

Several parishioners wonder whether McGehee will defrock Ingalls and attempt to seize Mariners' property for the diocese.

"Not at all," says McGehee. "I'd like to get their status clarified so that when Bishop [Coadjutor Stewart] Wood takes over in January, he won't have this left-over business to deal with. Is Dick Ingalls an Episcopal priest or isn't he? Is Mariners' Church an Episcopal parish or isn't it?"

That's a good question. Says Ingalls: "Mariners' is not an Episcopal parish because its material resources are not the property of a centralized ecclesial authority. Our act of incorporation as an independent congregation has been neither amended nor repealed."

"None of that distinguishes Mariners' from dozens of other parishes of the diocese," replies McGehee. "Many parishes were independently incorporated and own their own property—in trust for the diocese and larger church."

Trinity Press

Continued from page 1

of SCM Press in London, is managing director of TPI's United Kingdom division.

Launching the new enterprise followed a year's discussions by a group of church leaders and scholars convened by Borsch. He challenged them to secure the future of serious theological publishing "at a time when denominational publishing is experiencing retrenchment as a result of institutional mergers and dislocation. . . ."

Borsch explained that the structure of the new press will reflect the circumstances of ecclesiastical existence today. Since all publishing today must develop a worldwide market to survive financially, TPI is intentionally international in arrangement. Because denominational boundaries have long disappeared in serious theology, TPI will be ecumenical in the character of the books published. To guarantee both its independence from institutional and commercial pressures and its service orientation toward the Christian community, TPI is independently chartered with strong links—falling short of official ties—to the Anglican Communion.

Support for the project has come from Presiding Bishop Edmond L. Browning and Archbishop of Canterbury Robert A. K. Runcie, both of whom will appoint representatives to TPI's board of governors.

Rast, a 56-year-old Lutheran minister, was former senior editor of Fortress Press. He and his wife Jean, a psychiatric nurse, live in Villanova, a Philadelphia suburb. They are parents of two sons and a daughter.

Seamen's center is a foreign mission at home

by Dick Corbett and Betty Klemm

"Reach out the hand of friendship" has a special meaning for the active ecumenical cooperative of several denominations in the Wilmington area. Although much smaller in physical size than the facilities at larger ports, the International Seamen's Center at the port of Wilmington more than makes up the difference in hospitality and caring. One seaman recently told a volunteer that his captain said Wilmington is the friendliest port they enter.

Today's seaman leads a life as containerized as the cargo his ship carries. Most merchant ships unload and reload within a few hours after arrival instead of docking for several days. The Seaman's Center provides a ministry as unique and varied as the seamen who visit it. The chaplain and numerous volunteers who staff the center 12 to 14 hours each day try to make the few short hours in port as pleasant as possible.

There is a small chapel for quiet meditative time when needed. The Rev. James L. Ranson, the fulltime chaplain, is available for the seamen to talk with and for counseling in times of trouble. Bibles are provided in 40 different languages and the chaplain has assisted in setting up Bible study groups on ship and in port. Study materials are provided by the center. The chaplain not only visits over 500 ships annually but also uses the center's station wagon to transport seamen to shopping centers, sports events and places of worship.

Library relieves boredom

The Seamen's Center has a library filled with books and magazines which the seamen may take back to the ship to ease the boredom and monotony at sea and share with their shipmates. Long distance telephone service permits the seamen to call home or

contact friends and relatives in the U.S. These calls to loved ones ease the loneliness of life so far from home, especially at holiday time. A Greek ship arrived at the port of Wilmington the afternoon before the Orthodox Easter and most of the crew lined up to "call home" that evening as it was already Easter there.

Cookies, coffee and tea are served at all times. However, December is a special time at the Seamen's Center. As the chaplain visits each ship that docks at port, he bears with him a small gift for each crew member. These gifts have been individually wrapped by volunteers and are distributed to indicate the Christian blessing to those who would not otherwise receive it. There are home-baked cookies, candy and holiday decorations to show the feeling of Christian love.

The following extract of a letter received from the captain of a vessel from Saudi Arabia speaks for itself—

"I would like to express the gratitude and appreciation of the entire ship's company for the generosity of yourself and your ministry in providing Christmas presents for everyone on board.

Whilst a time of joy and thanksgiving throughout the world Christmas can also be a time of loneliness for those far from home and family; however, the selfless understanding of people like yourselves does much to mitigate such feelings.

Our Christmas day was spent in making a transit through the Suez Canal in gale-force winds so we certainly had a very 'full' day, though not quite in the traditional manner."

Volunteers are center's mainstay

Writing materials, games and equipment for basketball and soccer are available. There is a large recreation room with pool tables, a ping pong table, dart board and a piano. Some of the seamen play piano very well and it is pleasant to hear music of their homeland,



FLAGS FROM ALL OVER the world dress the library of the Seamen's Center. Dick Corbett, chairman of the center's board of directors, and the Rev. James L. Ranson, the center's chaplain, are seen here making plans for a new scheduling of volunteers. The center is a member of the International Council of Seamen's Agencies, Inc.

light classical and popular themes. A TV room makes additional space for relaxation.

Many residents of Wilmington and the surrounding communities give freely of their time as well as contribute magazines, books, clothing, cookies and other useful items. At least ten bicycles, all gifts, are on hand for the men to visit local points of interest or shop in nearby stores while in port. Large grocery stores and discount marts are most popular.

Founded in 1971, the Seamen's Service Center of Wilmington has over 100 volunteers and is open every day. It is annually visited by more than 8,000 seamen. Many letters and card of thanks are received by Chaplain Ranson in appreciation of the attention provided by the center.

A smiling face and a friendly word of

welcome do much to lift the spirits of a tired merchant seaman in a foreign land. The volunteers receive more than they give through the seamen's expressions of gratitude and knowing that, in a small way, they are carrying out a Christian mission.

Episcopal, Presbyterian, Lutheran, Methodist and Catholic churches support the center and since the center is totally supported by local churches and individuals additional support is always needed to continue to reach out with the personal message of God's love. Contributions are tax deductible and may be sent to:

Seamen's Service Center
P.O. Box 486, Wilmington, NC 28402

Dick Corbett, a member of St. James', is chairman of the center's board of directors.

Color used in church expression of joy, love

Recently The Diocese of East Carolina's Altar Guilds and Episcopal Church Women enjoyed a "Day at Trinity" at which time the Rev. William J. Bradbury, St. Peter's, Washington, presented a lecture on "How to Study the Bible".

After lunch there was a flower arranging course given by Kay Gray, from the Diocese of Southern Virginia, a member of the Flower Committee of the National Cathedral in Washington, D.C., a judge for the Council Garden Clubs. A flower arranging demonstration was followed by a hands-on session with all participating in a basic design.

Australian bishop to visit diocese in November

The Rt. Rev. Clyde Wood, Bishop of Northern Territory, Winnellie, Australia, will visit our diocese in early November. He will meet with clergy on November 8 at Trinity Center from 2-5 p.m. and later that day, he will preach at a diocesan-wide service at 7 p.m. in Christ Church, New Bern.



BOARDING WITH A BAG of current magazines, Chaplain Ranson looks forward to meeting with the vessel's captain. At that time he will discuss concerns the captain may have, tell him about Wilmington and the south and offer his services to the captain and his crew.

photos by Ede D. Baldrige



AN INSPIRING MESSAGE in a multitude of languages stands on the corner of the book shelves in the Seamen's Center Library, one of the most popular areas of the center.

People resistant to dealing with problems of aging

by Sherrie James

Everyone ages. Babies become children. Children become teenagers. Teenagers become adults. Adults grow older and become the elderly.

But what about that last phase of life? For some, it is a time of joyous retirement. For others, a time of fearful existence.

In August at Trinity Center, a conference on aging was conducted. Its purpose was to provide information on aging and to identify the needs and fears of the aging Episcopal community and explore ways the church locally and as a whole could best be of service.

Over 30 people attended the conference which featured guest speaker, Dr. Charles Gerkin, professor on aging at Emory University, Atlanta, Georgia. The conference was under the director of the Rev. Frank Ross, St. Philip's Episcopal Church, Southport. Music was lead by Patty Chamberlain, St. John's Episcopal Church, Fayetteville.

The Rev. Mr. Ross said people are often resistant to dealing with the issue of growing older. "The more people we get to these things, the stronger they are and the more self-confidence they have," he said. He added it was an important step to admit to getting old and called those who attended the conference "a powerful force because they are free to be aged."



DR. CHARLES GERKIN

Dr. Gerkin agreed.

"The biggest problem facing the elderly is coming to terms with their diminished physical capacity in the midst of a society that highly values youth and vigor and the capacity to do things," Dr. Gerkin said. "I think that puts a lot of older people in a difficult world. Our society tends to value people on the basis of what they are able to do."

Dr. Gerkin also noted other major problems facing the aging including inflation. Many older people set aside what they thought would be sufficient funds to live comfortably for the rest of their lives. Instead, their retirement funds in today's world enable them to live just short of the poverty level.

Then there is the rising cost of health insurance and medical care. Families are living further apart and it is no longer expected the children will take mom and dad into their home when they grow old.

The group did a variety of activities to aid their understanding of what happens to themselves and others physically and psychologically as they move into their later years. Information on planning for the future was presented. They met in small groups to discuss and identify concerns and to brainstorm assigned problem situations.

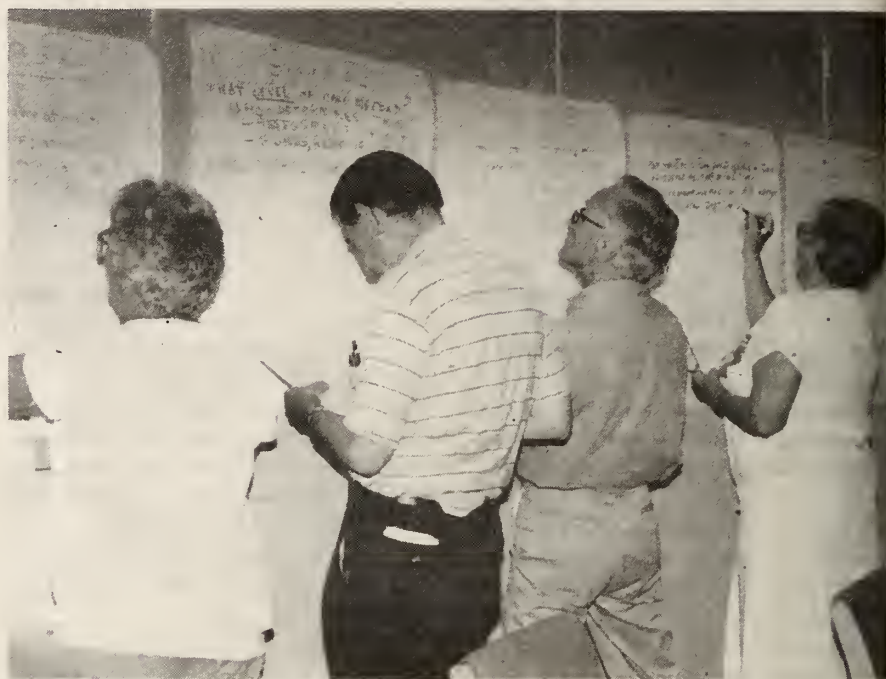
They also noted what they considered the elderly's greatest fear: living badly or being alienated; decline in physical health; loss of control of one's self and one's situation; loneliness; incurable diseases; being a burden to others; powerlessness; premature death; poverty; living anonymously; rejection; mental deterioration; and lack of medical care.

But there was hope as well as fear.

The group discussed older people they most admired, role models often having qualities in common: capability to interact at younger people's level; have pain but cope well; remain active; work at a vocation; continue to give to others; not fearful; multiple careers; strong will to live; courageous but unassuming; humble; interested in others besides themselves; humorous; and enjoy life.

The Rev. Mr. Ross indicated with education and conferences, such as this one, it is hoped individuals, society and the Church could begin to realistically plan for the aging population in today's and tomorrow's world.

Suggested reading—"Older Adult Ministry"—A resource for program development, order from Episcopal Society for Ministry on Aging, Sayre Hall, 317 Wyandotte Street, Bethlehem, Pennsylvania 18015. \$5.95 plus \$2.00 for handling.



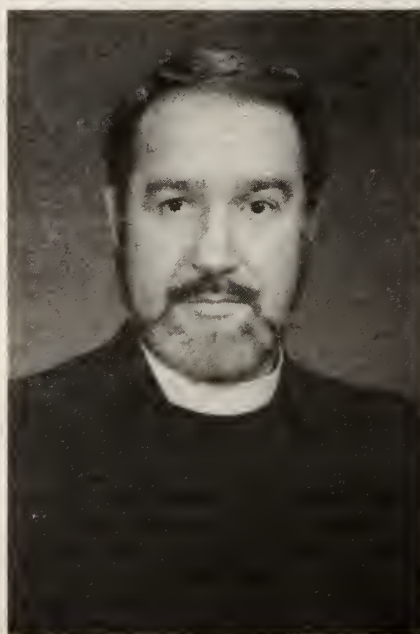
THE RESULTS OF BRAINSTORMING are being posted on the boards each sub-group was given at the Conference on Aging. Different hypothetical problems were given to the groups which they were to expand and try to solve. photo credit-Sherrie James

'Shared Housing' is more

Shared Housing is more than its name. Intended to encourage "a living arrangement where two or more unrelated people share a home or apartment to their mutual advantage," shared housing means companionship, security and affordable housing. It benefits the community by efficiently using existing housing, preserving the neighborhood fabric and diminishing demand for costly, long-term supports. It often joins someone who is "house-rich, money-poor" with someone who can pay some rent. Many matches are inter-generational and many involve services in exchange for reduced rent. Shared Housing Resource Center, begun in 1981 by Grey Panther activist Maggie Kuhn, serves as a

referral service and provides training and technical assistance to housing officials and developers. SHRC also helps set up group residences, many run by nonprofit organizations, which, it suggests, may be "the most cost-effective housing alternative to emerge in the last decade." Seventy-one percent of shared housing programs serve people with incomes of less than \$10,000, states SHRC. In 1988 an estimated 30,000 people were placed in shared living arrangements. For more information, contact SHRC, 6344 Greene St., Philadelphia, PA 19144, 215/848-1220.

From APSolution Spotlight



THE REV. WILLIAM E. DORNEMANN

Clergy Register

Appointments

The Rev. William Eugene Dornemann is rector of St. John's, Wilmington. The Rev. Mr. Dornemann is the former associate rector at All Saint's Church, Richmond, Virginia.

Retirements

The Rev. John B. Richards, as rector of St. Mark's, Wilmington.

A word on "Our Bounden Duty"

When Christian people awake on Sunday morning they ought not to begin the day by debating the question of attendance at church. Just in proportion as they are truly Christian, if they have strength and health, they will feel it a privilege and a duty to be there. It is hurtful to one's moral and spiritual tone to live without any definite rule in this matter and merely be governed by the temporary mood in which each Sunday happens to find you.

There are some things that among Christians ought not to be left as perpetually open questions but ought to be considered as settled; and one of these is that it is the privileged duty of the Lord's people on the Lord's day to worship God in His House. Let that duty, dear Christian people, be in your eyes a standing engagement, quiet as incumbent on you as your home duties and the labors of your business or profession. It is a prime duty of every person who has any religious belief to attend the services. Individual faithfulness in this counts largely towards the Church's strength and growth.

Do not say that you will not be missed. Everyone's example is worth something. Regular attendance at public worship is the casting of your personal influence on the side of religion and all that that word implies. On the other hand, habitual absence from church strikes a blow, even though it may be unintentional, at all that makes life beautiful and good.

Reprinted from the Anglican Digest

Hope for children in crisis

What you are about to read will not make you feel good. But pray to God that you will feel and empathize, so that you can raise up enough energy within you and in your community to change the conditions that bring about suffering.

The victims you will read about are children, the most vulnerable of all people, because they cannot advocate for themselves, they cannot earn enough money to support themselves, and they cannot stop the wars going on around them. They have no political power, yet politicians make decisions that have life or death consequences for them.

Grown-ups create wars and economic injustice that devastate children's lives and destroy the environment in Central and South America; soldiers beat children or kill them because they don't happen to like their parents' politics. Children are imprisoned in South Africa because of the color of their skin, and in Israel because they dare to lift two fingers in the sign of peace.

Children are exploited by their parents or other adults, and children are exposed to drug and sexual abuse in so-called civilized countries. They are born addicted not because they took drugs; they are born infected with AIDS because of the misery and ignorance of their parents. Children are the victims of a society gone awry. The Bible calls such a word *fallen*.

And we, unable to face so much suffering, put the knowledge aside. It is easier not to know and not to think about these helpless victims of our sinful world. But they are real and they are ours, and Jesus asks us not to hinder them but to bless them and minister to them.

The Presiding Bishop's Fund for World Relief wants every Episcopalian to learn the truth about this neglected and most vulnerable segment of our society, to feel enough anger to want to act on their behalf, and to have enough faith to change their despair to hope.

Please give generously to the campaign for Hope for Children in Crisis.



THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF
815 SECOND AVENUE
NEW YORK, N.Y. 10017

Thrift shop has given community more than \$63,000

by Bobbie Marcroft

When Shirley Teasley and the late Beryl Alexander decided to open a thrift shop for the purpose of providing funds for the soup kitchen run by Holy Trinity Episcopal Church, Lumberton, it's unlikely that either of them realized the far reaching effects it would have on the community.

Mrs. Teasley, the wife of Garland Teasley, former minister of Holy Trinity, and Beryl Alexander, an active church member, opened the little shop in 1982 in a small building on Fourth Street. It became quickly apparent that a full time manager was indicated and Earl Mattson, another church member, took over the job. She's still there and, with the help of many volunteers, oversees the operation from the present and larger location at 108 Chestnut Street.

Since October 16, 1985, the soup kitchen and shelter has been run by the Lumberton Christian Care Center, a separate non-profit organization, but the Repeat Performance Thrift Shop continues to meet its pledge of providing major financial support for its operation with a monthly check.

Merchandise is accepted on consignment as well as tax credit. Many items are simple donated to the shop which sells clothing, furniture, appliances, knick knacks and various items. Items must be in good condition to be accepted. Clothing must be clean, pressed and on hangars when brought to Repeat Performance Thrift Shop. Appliances must work properly.

If merchandise accepted on consignment is sold within 60 days, the owner receives 60 percent of the price. After 50 days, 50 percent and after 90 days it becomes the property of the thrift shop to dispose of it to the needy. The shop has approximately 500 clients on consignment.

Mrs. Mattson says customers range from lower income people to "upper class". Helen Palmer, a regular volunteer, says, "We have families who shop here for school clothing and that's why we try to maintain high standards."

All proceeds from sales, aside from operational expenses, go back to the community. A 9-member board of directors determines where the proceeds are most needed.

Since 1984, over \$63,000 has been distributed. Some of the recipients of these monies have been Hospice of Robeson County, Southeastern Family Violence Center, Department of Social Services, Southeastern Industrial Center to finish their greenhouse project, Human Relations Commission, Special Olympics, Robeson Community College Foundation for the Illiteracy Program and 8 rescue units of Robeson County. Funds have also been given to the Walk-In Ministry which provides such things as bus tickets, emergency car repairs, prescriptions and groceries.

The Repeat Performance Thrift Shop is an excellent example of what can be accomplished when people care about people.



BETTY HAYES ENTERS in hopes of finding a bargain. The Repeat Performance Thrift Shop is located on Chestnut Street at the Plaza in downtown Lumberton.

photo credit-Stephen Humbert

Letters to the editor...

CrossCurrent welcomes letters and comments. However, it reserves the right to edit contributions when space limitations make it advisable.



IN CHARACTER AND COSTUME as "Little Johnnie", the Rev. John Grayson, St. Andrew's, Morehead City, sings for the children in Vacation Bible School. To quote the Rev. Frank W. King, Christ Church, Hope Mills, "...all of us would benefit more than we can imagine by a week of Vacation Bible School each summer...a week to spend just getting to know Jesus better."

photo credit-Sherrie James

The 'e' word we don't talk about

Episcopalians have a word we don't like to talk about much—let's call it the "e" word. We are not sure what the word means to us, but we have seen others do the "e" word and generally we don't like it. So, we avoid the "e" word and so avoid something which is central to the Gospel: Jesus said, "Go therefore and make disciples..." The "e" word which we avoid and know so little about, except that we don't like it, is evangelism.

We have been talking about evangelism as telling our story, which is a way of saying that to do evangelism we must be willing to share ourselves—who we are—with others. In doing so we also share that special part of our story which is tied up in the Story of Jesus.

Since evangelism is telling our story, let me tell you a story.

Last summer we were preparing for Vacation Bible School. We pretty well knew who would come, figuring to have 10 or 11 children in our school. We made signs and plastered them all over the neighborhood. Teachers prepared lessons, the rector sweated the details, folks pitched in to bring snacks. All, so our children could learn some Bible stories. No one really considered the "e" word.

About a week before Vacation Bible School was to begin one of our girls ran into a school mate and told her about Bible School. She was excited about it and as she talked a light

came on in the eyes of her little friend. "Mommy, can I go to Bible School, too?" Mommy explained patiently that they had other things to do and that they were busy. But the little girl persisted and finally her mother gave way, allowing her little girl to go to Bible School.

This story was repeated in several different ways that week, but it always began the same way; with someone telling their story to someone they knew. When we learn to tell our story, we will no longer be afraid of the "e" word.

by the Rev. Phillip Glick, reprinted from the Newsletter, Holy Innocent's Church, Kinston.

What is RIGHT?...to stand or kneel...

The Rev. Dr. Marion Hatchett, the recognized expert in liturgy of the Episcopal Church, claims the original posture for prayer was to stand, and that it was only during the Middle Ages when the service was being said in Latin that kneeling became the practice. This was the response to the fact that people did not understand what was taking place at the altar, so they knelt as a way of having private prayer until it was time for them to pay attention, which was signaled by the ringing of the Sanctus bells. As time passed,

kneeling for prayer became associated with being penitent.

Retired Presiding Bishop C. Fitzsimmons Allin of the Diocese of South Carolina told the ECW at their gathering last year in Washington, North Carolina, that his vision of worship is one where there are some people standing for prayer, some kneeling and no one cares or notices.

(Adapted from St. Paul's Parables, St. Paul's, Wilmington, by Adult Formation Committee.)

CrossCurrent is often the last to learn of church's anniversaries, retirements, resignations, changes and/or deaths of the clergy, special parish events or programs and is rarely supplied with material for the stories. If you want something in CrossCurrent, please send it in. If it is at all possible, it will be published. And, given enough notice, if it is at all possible, CrossCurrent will cover the event.

Don't imagine that CrossCurrent is fully aware of all that is going on in the Diocese's 75 churches but, somehow, just choosing to ignore what's happening. To the contrary, CrossCurrent is here to serve the Diocesan family by helping to keep its members informed about each other.



CENTER OF ATTRACTION is the lobster (but not the only attraction) at the Lobster Fair, October 14, 9 a.m.-2 p.m., St. Timothy's, Greensboro.



THUMBS UP from a group of Camp Trinity campers and Bishop B. Sidney Sanders for all the events, activities and experiences of a fun-filled day. *photo credit-Carol Taylor*



BRIGHT, SHINING FACES, all in this photo of campers and staff at Discoverers IV at Trinity Center. The campers were from among our diocese and beyond. And it is to be hoped they can all be together next summer.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

Litany for Children

L: Help us, God, to know that your children live all over the world; here where we are and on the other side of the Earth in the Philippines.

R: *Hear our Prayer.*

L: Help us, God, to see that the Filipino children go to their places of worship and schools as we go to ours. Teach us your ways, Lord

R: *Hear our Prayer.*

L: Help us, God, to know that they play and have fun and laugh; and that they hurt and cry as we do. Be with us in all that we do, Lord.

R: *Hear our Prayer.*

L: Help us, God, to realize that we live in a world that is not peaceful and calm, a world that children did not make. Give us the blessing of your peace and a vision of hope.

R: *Hear our Prayer.*

L: O God in heaven, hear the prayers of your children that we may know and do your will through Jesus Christ, our Lord and Savior, in the power of the Holy Spirit.

R: *Amen.*

reprinted from Into the World

Nourishing one's spiritual growth

Education for Ministry (formerly known as TEEX) and DOCC, Disciples of Christ in Community, are two ongoing adult programs for those who want more depth, continuity and small-group community than is possible with the usual Sunday morning Christian education program. Both of the aforementioned programs call for commitment and an investment of time, care and money (a modest sum).

For those interested in nourishing their spiritual growth these programs may be of interest to you. Speak to the clergy for further information.

WANTED

Correspondent wanted for north-eastern East Carolina to write features for *CrossCurrent*. Please call editor (reverse the charges) at 762-0814 or 251-0704.

Do you have a stock pile?

by Glenn K. Richards

Stocks, bonds, mutual funds, and other securities account for billions of dollars in our country's economy. And among the 35 million owners are people who have a high commitment to the work of Our Lord in the world today.

Stocks may be a better way for you to contribute to the Church.

+ Stocks which have risen in value can be given outright, usually for a larger tax savings than an equivalent gift of cash would bring.

+ Stocks which have lost value can be sold by the owner, who claims the capital loss and takes the gift deduction.

Our booklet, "Giving Securities", will show you how to put your stock to work for God. Just request your free copy below.

—CLIP AND MAIL TODAY—

TO: Director for Stewardship Development
Diocese of East Carolina
P.O. Box 1336
Kinston, NC 28503

() Please send me a free copy of "Giving Securities". I understand there is no obligation.

Name _____

Address _____

City _____

State _____ Zip _____

Diocesan Calendar

September

- 7 Prison Commission, Diocesan House, 10:00 a.m.; Commission on Ministry, Diocesan House, 10:00 a.m.-2:00 p.m.
- 8-9 Adults Who Work With Youth, Trinity Center
- 9 Christian Education, St. John's, Fayetteville, 9:00 a.m.
- 11 Christian Social Ministries, Newton Grove, 10:30 a.m.; Angel Tree Workshop, St. John's, Fayetteville, 7:00 p.m.
- 12 Department of Mission, Diocesan House, 10:00 a.m.; Stewardship Development Training Overnight, Diocesan House, 10:00 a.m.; Angel Tree Workshop, St. Andrew's, Wilmington, 7:00 p.m.
- 14 Arts, Diocesan House, 11:00 a.m.; Stewardship Commission Area Meeting, St. James, Wilmington, 6:30 p.m.
- 15 Executive Council, Diocesan House, 9:30 a.m.
- 16 Cursillo Rollo, Trinity Center
- 17 Happening staff, Diocesan House, noon-4:00 p.m.
- 18 Commission on Aging, Diocesan House, 10:30 a.m.
- 19 Consultants network, Diocesan House, 9:30 a.m.; Celebration of the new ministry of the Rev. William Trimble, Jr., St. Andrew's, Wilmington
- 20 Stewardship Commission Area Meeting, St. John's, Fayetteville
- 22-29 House of Bishops
- 26 Camp Commission, Diocesan House, 1:00-4:00 p.m.
- 28 Program Group, Diocesan House, 10:00 a.m.
- 29 Diocesan youth event, Trinity Center

October

- 1 Will Seminar given by Glenn Richards, Christ Church, New Bern
- 3 Vocational Diaconate, Diocesan House, 1:30 p.m.; Stewardship Commission Area Meeting, St. Peter's, Washington, 6:30 p.m.
- 7 Happening board, Diocesan House, 10:00 a.m. to noon. Happening staff, 1:00-4:00 p.m.
- 8 National United Thank Offering 100th Birthday Celebration
- 13-14 Pilot evangelism training, Trinity Center - 14-Cursillo secretaries, Diocesan House, 10:00 a.m.; Coalition of Black Episcopalians banquet, MGM Regency, Hwy. 70 West, Copper Kettle Restaurant, Goldsboro, noon
- 16 Christian Social Ministries, Diocesan House, 10:30 a.m.
- 17 Stewardship Commission Area Meeting, St. Mary's, Kinston, 6:30 p.m.
- 18-22 DOCC training, St. Andrew's, Wilmington
- 19 Stewardship Commission Area Meeting, St. Paul's, Edenton, 6:30 p.m.
- 20-22 Happening #14, Trinity Center
- 21 Cursillo meeting, Diocesan House, 9:30 a.m.
- 22 Will Seminar, Glenn Richards, St. Mary's, Kinston
- 23-24 Clergy conference, Trinity Center
- 23 ECW New Bern, St. Thomas', Oriental
- 27-28 NC/SC Regional Christian Education Conference, Greensboro
- 28 Youth Commission, Diocesan House, 10:00 a.m.-2:00 p.m.
- 31 Healing, Diocesan House, 10:00 a.m.

November

- 3-5 Christian Education Conference, Trinity Center
- 4 Black youth leadership workshop, Trinity Center
- 8 Diocesan-wide service, Bishop of Australia's Northeastern Territory, Christ Church, New Bern, 7:00 p.m.
- 13 Christian Social Ministries, 10:30 a.m.
- 14 Department of Mission, 10:00 a.m.; Vocational diaconate, Diocesan House, 1:30 p.m.
- 15 Foundation, Diocesan House, 10:00 a.m.
- 16 Province IV Youth meeting, Birmingham, Alabama
- 17 Conference on racism, St. Cyprian's, New Bern
- 17-18 New Beginnings #4, Trinity Center
- 18 Small church vestry workshop, Trinity Center
- 28-29 LARC Conference, Trinity Center

December

- 2 Day of Prayer, St. Mary's, Kinston
- 8 Executive Council, Diocesan House, 9:30 a.m.
- 26-1 Winterlight at Kanuga

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

Prison Ministries

Biblical standards in criminal justice system

by Bobbie Marcroft

It began as an experiment in 1982 when a Prison Fellowship volunteer in Alabama saw a special way to minister to prisoners and their families. Since then the Prison Fellowship Angel Tree project has grown into a tremendous nationwide program with 16 Prison Fellowships in Eastern North Carolina alone.

There are close to 700,000 people in jail in this country. They are locked in. The children they left behind are locked out. Isolated. Lonely. Often embarrassed, occasionally ostracized by their peers or other parents who feel threatened by association. It isn't their fault that Dad—or Mom—is in prison, so, in a sense, they serve time, too.

And the hardest time of all is at Christmas. A prisoner grieves because he can't give a gift to his child and a child wishes for a gift he's not likely to get.

Last year, the Angel Tree program brightened Christmas for over 700 children. It is the largest prison program in the country and expands with each passing year.

Primary yardstick

Not all the children are poor nor are they all needy. That is not the primary yardstick. Most of them do come from economically deprived situations because most of the people in prison are poor. But not all of them—some families have other resources which doesn't matter, as the focus is between the parent and the child.

"This is an opportunity for those inmates to have a part in their children's Christmas," explained David Haley, a Baptist minister who is the North Carolina director for Prison Fellowship.

Project Angel Tree is unique in a number of ways. It is only for the children of inmates and is designed to focus on the relationship between parent and child. The work is done exclusively through churches and the gift is given through volunteers in the name of the parent. Permission for the child's participation in the program is the first step when the caretaker is contacted.

"This is not a question of just buying a toy or giving something your child has no longer any use for," David Haley pointed out, "but to

answer the child's specific desire if at all possible."

Gift wishes

Gift wishes must be within the project's price range set by the church. However, exceptions are made as in the case of a child longing for a bicycle. Remembering a long ago wish for a bike, one volunteer with means purchased all the bicycles listed on one church's gift wish forms last year. In another case, four volunteers split the cost of a bike so a youngster wouldn't be disappointed. Volunteers are urged to be specific about the gift, for example, "red Tonka truck", "girl's size 12 blue blouse". If dolls are requested, the racial preference should be indicated.

Project Angel Tree is not a hit and miss proposition. A certain amount of paperwork is involved as careful records are kept and the follow-through is thorough. However, it isn't a complicated procedure and it works this way.

A Christmas tree is set up in a church or a public place. Volunteers decorate the tree with attractive paper angels, each featuring the name of a prisoner's child. Beneath the name is a list of that youngster's Christmas wishes as secured from the child by other volunteers. People are invited to "adopt" an "angel" and purchase one or more of the items requested. Gifts are then wrapped by other volunteers and given to the child on behalf of the absent parent.

An opportunity to bring Christmas

Oliver Toomey, chairman of Prison Ministries Commission of our diocese, feels "Project Angel Tree is an opportunity to bring Christmas to a prison family."

"It is a chance to heal a hurt in a child's heart, if only briefly, a time to join a fellowship of men and women who, motivated by their love for the Lord Jesus Christ and in obedience to His commands, have joined together to assist His church in the prisons and in the community, in its ministries to prisoners, ex-prisoners and their families and to promote Biblical standards of justice in the criminal justice system."



THESE CHILDREN ARE serving time, too. Their mother or father is in prison and the doors which lock prisoners in, lock their sons and daughters out. And the hardest time of all is Christmas. Through Prison Fellowship Angel Tree, one can help bring Christmas to a prisoner's family.

Outreach funds sent to hospital, church in Haiti

St. Paul's, Edenton, has sent a check of \$4,000 from its Outreach funds to Haiti. Two thousand dollars of this is for the work at the hospital at Leogane and its medical outposts in the hills. One thousand dollars is for the work of the hospital chaplain, Father Jean-Wilfred Albert, who is the priest in charge of

four small congregations and their schools. The remaining thousand is for Epiphany Church at L'Acuil and its school. Epiphany's school has five grades which meet in an open but roofed area at the back of the church and the children of St. Paul's sent two boxes of school supplies to the school.

Australian bishop to visit diocese

"A Decade of Evangelism" will be kicked off this fall with the visit of the Rt. Rev. Clyde Wood, Bishop of the Northern Territory, Winnellie N.T., Australia. (The Diocese of the Northern Territory would stretch from Maine to Florida in the United States.) He will meet with the clergy of the diocese

Wednesday, November 8, from 2 to 5 p.m. at Christ Church, New Bern.

A diocesan-wide service will be held in Christ Church at 7 p.m. with Bishop Wood giving the homily at a celebration of Holy Eucharist. Coffee in the parish house will follow the service.

The Bishop's letter

I sat in the living room of a comfortable hunting lodge in Columbia, Mississippi with the vestry of St. Andrew's Cathedral, Jackson, and the Rev. Chip Marble. At the time I was dean of St. Andrews and Chip was rector of Church of the Mediator, Meridian. The Cathedral vestry was having its annual retreat and Chip was our leader. It started innocently enough. Chip asked one of those questions designed to serve as an icebreaker, "What does St. Andrew's Cathedral mean to you?" The trouble was that the first person who answered the question took it seriously. He talked very honestly and very movingly of his hopes and fears, his dreams and disappointments, his growing but sometimes painful relationship with Christ and how the people at the Cathedral had become his secondary family. The next person then talked as honestly about her hopes and fears and dreams and

faith, and suddenly the room was transformed. An expectant hush had fallen over all of us, unnoticed tears streamed down many of our cheeks and I realized fourteen individuals had become community, the corporate Body of Christ.

What happened?, I wondered later. Actually, it was quite clear. The first person, in telling his story, had created a climate in which everyone felt free to tell their story, to be real with one another. And that's what it takes to create community. If we want to be authentic people to one another, we must risk being real.

And then it dawned on me how privileged I was to be able to preach a minimum of once a week. Because that's an opportunity to share my story. And I find that as I constantly give my story away, it becomes more truly mine. And if a sermon is to move hearts, the same

thing must happen in the pulpit that happened in the living room of that hunting lodge; the preacher must risk openness and exposure to the congregation. He must give himself away.

The preacher has the opportunity, or better yet, is forced to tell the story of his relationship with Christ several times a week; the layperson does not have that opportunity very often. And yet it is in the telling of the story that we are able to claim the story. There are a few places the layperson can do it: Cursillo, Education for Ministry groups, Alcoholics Anonymous to name a few, but there are only a few.

At a conference at Trinity Center recently a group of people shared with me the fact that although they were married and had children, there was a certain sense in which they felt homeless, uprooted, and alone. And they went on to say that Trinity felt more like a

home to them than any place in the community in which they lived. No wonder. For at Trinity they belonged to a group that authenticated them, that loved them "warts and all", that let them tell their story and then gave it back to them, more truly theirs than before.

The parish may be above all else the place where you can risk telling your story and know you are loved. The parish may be above all else the place that keeps you from feeling homeless. The parish may be above all else the place that authenticates you and makes you real.

If it is not yet that, help it become a community by risking what that man risked in the hunting lodge in Mississippi; transform your parish by sharing with it the story of your relationship with Christ and you and your parish can become real.

Alcohol-Drug Awareness Sunday: What can you do?

by Sherrie James

Alcohol-Drug Awareness Sunday falls on November 19 this year.

The annual event was designated as the Sunday before Thanksgiving each year and was created in 1984 by the National Episcopal Coalition on Alcohol and Drugs, an independent, nationwide network of Episcopal laity and clergy, dioceses, parishes, schools, agencies and other institutions. It was a way of helping congregations further their understanding of the roles drugs and alcohol play in our society, including the problems stemming from their misuse.

Along with other priests in Eastern North Carolina, the Rev. Henry H. Witten, of St. Christopher's, Havelock, plans to remind his congregation of the problems associated with drugs and alcohol on that day, but he indicated the issue is not one to be ignored during the rest of the year.

"Let's be honest. There's a problem with drugs in all communities," said the Rev. Mr. Witten.



National
Episcopal
Coalition on
Alcohol
and Drugs

But what can a congregation do about drug and alcohol abuse?

St. Christopher's and the Rev. Mr. Witten have some answers.

"The best help we can be in our community is to be active and take a very open and supportive stand toward support groups such as Alcoholics Anonymous, be available as pastoral counselors and support programs such as the DARE program (a drug education program conducted by police officers for young children during school hours), which I think is wonderful."

However, the Rev. Mr. Witten pointed out you can only help those who desire help.

"For those involved with drugs or alcohol, you can't give them advice or drag them to help," he said. "They have to be ready to say, 'I don't want to live this way.'"

The congregation of St. Christopher's practices what their rector preaches, so to speak. They allow such groups as Narcotics Anonymous, Al-A-Teen, Ala-Non, as well as Alcoholics Anonymous to meet at St. Christopher's.

The Rev. Mr. Witten indicated he firmly believes that preventing alcohol and drug abuse among future generations lies with proper, accurate education.

"Education is the only way to keep our children away from drugs," said he. "I have two teenagers and I educate them daily, not preach but educate! Read everything you can about it (drugs and alcohol) and teach but don't preach, and support the programs that are trying to help."

According to the Rev. Mr. Witten, congregations too must sometimes be educated. With emphasis on Alcohol-Drug Awareness Sunday, "You have to first of all talk to them about the importance of getting involved."

"If we Christians are the body of Christ, as we are supposed to be, then it is our job to do His work. Christ's work is reaching out and touching those who are in trouble, the untouchable, the unlikely, the ugly. It means becoming involved in real life and not on the periphery."

Clergy Register New Ministries

The Rev. William B. Trimble, Jr., rector, St. Andrew's-on-the-Sound, Wilmington, September 19.

The Rev. William Eugene Dornemann, rector, St. John's, Wilmington, October 18.

Resignations

The Rev. John W. Gibson, Jr. as rector of St. Paul's, Edenton. His address now is Route 4, Box 269, Edenton, North Carolina 27932.

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary Purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include old address label, with the zip code. Send to: *CrossCurrent*, 25 South 3rd St., Wilmington, N.C. 28401.

Oops!

The editor's face is redder than any lobster served at St. Timothy's, Greenville (not Greensboro) Lobster Fair. It is to be hoped that no one missed out on the fun on October 14 because of the misprint.

Then, too, the list for cities and towns represented at the music conference held this summer at Trinity Center, was incomplete. The complete list is as follows:

REPRESENTATION:

- 1 St. Thomas, Ahsokie
- 4 Holy Cross, Aurora
- 5 St. Paul's, Beaufort
- 1 St. Paul's, Edenton
- 8 Christ Church, Elizabeth City
- 1 Holy Trinity, Fayetteville
- 7 St. John's, Fayetteville
- 4 St. Paul's in the Pines, Fayetteville
- 1 St. Paul's, Greenville
- 1 St. Timothy's, Greenville
- 1 St. Christopher, Havelock
- 3 Holy Trinity, Hertford
- 4 St. Anne's, Jacksonville
- 1 St. Mary's, Kinston
- 4 Trinity, Lumberton
- 1 St. Andrew's by the Sea, Nags Head
- 2 Christ Church, New Bern
- 1 St. Thomas, Oriental
- 5 St. Peter's, Washington
- 1 Grace, Whiteville
- 1 Church of the Advent, Williamston
- 6 Church of the Servant, Wilmington
- 11 St. James, Wilmington
- 11 St. John's, Wilmington
- 2 St. Thomas, Windsor

Rev. Cathleen Awbry represented:
St. John's, Edenton
St. Mary's, Gatesville
St. Peter's, Sunbury

With many apologies all 'round on all accounts. — E.D.B.

The EPISCOPALIAN: *CrossCurrent* is published monthly by The Episcopalian, Inc. (ISSN 0012-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

WANTED

Correspondent wanted for north-eastern East Carolina to write features for *CrossCurrent*. Please call editor (reverse the charges) at 762-0814 or 251-0704.

FOR THE TAKING—ABDick mimeograph machine (#545) with a complement of equipment (stencils, file folders, correction fluid, etc.). For further information contact the office at St. Paul's, Wilmington, 762-4578, between 9-11:30 a.m., Mon., Wed., and Fri.

EVENTS

A conference for Episcopal clergy will be held November 7-14 at the Dekoven Center, Racine, Wisconsin. This is the second pilot in the development of a new and exciting conference model. For further information contact Barry Evans, The Grubb Institute, 990 L St., N.W., Washington, D.C. 20036—(202) 835-1190.

A diocesan-wide service will be held Wednesday, November 8 at 7 p.m. at Christ Church, New Bern. The Rt. Rev. Clyde Wood, Bishop of the Northern Territory, Winnellie N.T., Australia, will give the Eucharist at a celebration of the Holy Eucharist. Coffee in the parish house will follow.

The 1989 National Conference on Renewal, Ministry and Evangelism will be held November 8-12 at Ridgecrest, North Carolina, 15 miles east of Asheville. For further information contact your church office.

Conference of problems of racism, November 17-18, to be held at Christ Church, New Bern, sponsored by the Diocese of East Carolina Committee on Racism. St. Cyprian's Church and Christ Church are hosts. For further information contact the Rev. Robert Beasley at 633-2109.

The Planning Conference for Vestries of Small Parishes will meet at Trinity Center November 18-19. The Rev. Bill Coolidge will be the speaker. The conference, which is sponsored by the Department of Missions, aims to assist small congregations in developing programs and plans for mission and ministry.

Creative Dimensions in Mental Retardation/Development Disabilities: the Second Annual North Carolina Conference of the

East Carolina University/Caswell Center Advisory Council, will be held November 16-17 at the Sheraton Inn, New Bern. The conference is designed to highlight the critical issues confronting professionals, agencies and organizations who are working to improve the quality of life for persons who are developmentally disabled.

For further information write to Eastern Area Health Education Center, Post Office Box 7224, Greenville, North Carolina 27835-7224.

Thanksgiving at Kanuga, a gathering place for family and friends, November 21-26. The Rt. Rev. William J. Gordon will be chaplain. For further information write Kanuga, Postal Drawer 250, Hendersonville, North Carolina 28793.

LARC (Lutheran, Anglican, Roman Catholic) East 1989, will meet at Trinity Center, November 28-29. The conference, held to promote unity through new knowledge, joint worship and fellowship, is for clergy and lay professionals. Dr. Teresa Berger, assistant professor of ecumenical theology at Duke Divinity School, Duke University, will be the speaker.

A training retreat for volunteer chaplains is slated for Trinity Center, November 30-December 2, sponsored by the North Carolina Department of Correction and the Prison Commission of the Diocese.

For further information contact Ollie Toomey at (919) 735-5396.

The Second National Gathering of Lay Professionals in the Episcopal Church will be held December 1-3 at Bishop Mason Conference Center, Dallas, Texas. Call Ruth Schmidt (206-352-1127) for further information.

Diocesan foundation to be more visible

This is the first of what we hope will be a regular series of articles on the activities of the Episcopal Foundation of the Diocese of East Carolina. The foundation was founded by the diocese in 1957 exclusively for religious, educational, and charitable purposes and to accomplish the following:

- To hold, manage and invest property
- To provide funds for the promotion of new work in the diocese
- To provide funds for the development of the religious, educational, and charitable work of the Episcopal Church in East Carolina
- To provide funds for loans and grants to parishes, missions, diocesan institutions and church organizations for capital improvements
- To provide unrestricted funds for use at the discretion of the Foundation board of directors

The board of directors met during the summer and emphasized the fact that the foundation must become more visible in the diocese and must seek support for its purposes in a more active way. Frederick Willetts, president of the foundation, noted that the best way to do this was for the Episcopal foundation to undertake the duties of the diocesan development committee and to function as the stewardship development arm of the diocese. As a result of this new emphasis, the board elected Glenn Richards, diocesan director for stewardship development, as an *ex officio* member of the foundation board and named him executive

secretary of the organization. His duties will be to seek financial support for the purposes of the foundation noted above.

In addition, to alerting Episcopalians in East Carolina to its activities, the board has decided to undertake a program of annual foundation support. Monies collected in this way will be used for the mission, parish and diocesan programs already mentioned. Episcopalians in the diocese will be invited to participate in supporting this important work when the first request is mailed this fall.

The foundation will also increase its emphasis on planned giving to support its activities. Through its executive secretary, Glenn Richards, a program of information is being generated describing how Episcopalians can remember the work of the Church (through the foundation) by planning a gift in their will, through a trust, by means of gift annuity, through a life insurance policy, in a donation to the Church's Pooled Income Fund, and many other arrangements. Potential donors will find that they can provide even greater support of this work than they could simply by writing a check.

In the past the foundation has done a great deal to support and increase the work of the Episcopal Church in East Carolina. It has not been our intention to hide this light under a bushel, although sometimes it seems that we have done just that. We hope that this series of articles will allow you to understand what the foundation is, what it does, and how it plans to continue to help all of us do the work that He has given us to do.

AIDS support group a family

by Sherrie James

AIDS leaves us no choice but to surrender to God's loving care. We simply cannot know why this disease has erupted (in) human history. And we dare not be so arrogant as to claim this as God's judgment on anyone... We must remember that we worship and trust a God who became incarnate, who was outcast, who suffered, who overcame death.
—Presiding Bishop's Message on AIDS, November 1987

Linda Alkove is 40 years old and the mother of a 15-year-old son. During the day, she works as a therapist at Carolina Neuro Psychiatric Associates, Fayetteville. She enjoys reading and gardening and attends St. Paul's In The Pines, Fayetteville.

At first glance, she appears to be a rather typical Episcopalian. Yet, Ms. Alkove is involved with a group that sets her apart from most Episcopalians and the majority of people, in general.

Ms. Alkove physically, emotionally and spiritually touches those that have been diagnosed as being HIV-positive and who have or may eventually have Acquired Immune Deficiency Syndrome, commonly called AIDS.

"People who are HIV-positive need to be cared about and loved just like anyone of us would need to be cared about and loved," says Ms. Alkove.

Ms. Alkove is one of two facilitators for an AIDS support group that meet at an undisclosed Episcopal Church in Fayetteville. (The identity of the church must remain secret, Ms. Alkove says, for there is a real danger that out of fear, lack of education or prejudice, someone may actually try to harm those meeting there.) Group members talk about their feelings of isolation, their desire for friendship and the fears associated with being HIV-positive. Medical questions are answered, if possible, at these meetings and they talk about their physical needs, such as furniture or clothing. The issue of death is also addressed.

The group averages six to eight members and has been going on for approximately a year-and-a-half. Some members have been with the group from its start. Two of the members of the group have died.

The AIDS support group started when a group of professionals that worked with AIDS patients and those testing HIV-positive met together for support. It was recognized that a support group for the victims themselves was also needed.

Ms. Alkove and Doris Bullen, a medical doctor in Southern Pines, volunteered to work with and help form this group. Ms. Alkove said she had read a lot about

AIDS and felt a real desire to become involved with its victims. (There was already a group formed for families and friends of those suffering from AIDS and for those testing HIV-positive.)

Some members of the group are not sick at all. They have simply tested HIV-positive. This causes them to feel isolated and to question what the future holds. Being with the group and having someone to talk to that understands helps so much, Ms. Alkove says.

One of the main things Ms. Alkove tries to help members of the group understand is that "God is not out to get them or hurt them. God is not trying to punish them and God hasn't done this to them." She says most members attended church and were of several different denominations.

The support group members have become a sort of family, Ms. Alkove says. They share with each other things that are going on in their lives, either good or bad. They go out to eat or have programs. Members may get together during the week to play cards or several may ride together to the hospital at Duke University in Durham, where many go for the special treatment they require. They bring food in when someone is bedridden or visit them when a member is in the hospital.

Many more people have inquired about the group than have actually joined. Ms. Alkove says many may fear that if it becomes known they meet with this group, or that they are HIV-positive, they may lose their jobs, friends, or even family. She indicates through education only will people finally realize that AIDS cannot be caught through casual contact and that there is nothing to fear from being around someone who is HIV-positive or who has AIDS.

For more information on this group, about being HIV-positive or if you are willing to lend a helping hand contact Ms. Alkove at her work number, 919-484-5151. All calls will be confidential.

Sherrie James is a member of St. Andrew's, Morehead City.

In last month's issue of CrossCurrent/The Episcopalian there was a special pull-out section on AIDS ministry, a resource for individuals, parishes and groups to use.

We humbly beg you, O God, mercifully to look upon your people afflicted with this dread disease of Acquired Immune Deficiency Syndrome. Protect the healthy, calm the frightened, give courage to those in pain, comfort the dying, grant to the dead eternal life; console the bereaved, bless those who care for the sick, and hasten the discovery of a cure. And grant that in this and all our troubles we may put our whole trust and confidence in your steadfast love. Amen

Week of Prayer for Christian Unity 1990

The Commission on Christian Unity of the North Carolina Council of Churches urges denominational bodies and congregations to celebrate the Week of Prayer for Christian Unity in 1990--January 18-25. The theme for this year is based on John 17:21, "United in the Prayer of Christ That All May Be One."

Material for the Week of Prayer for Christian Unity is produced by the Graymoor Ecumenical Institute in collaboration with the Commission on Faith and Order of the

World Council of Churches and the Pontifical Council for Promoting Christian Unity. It is sponsored by the Faith and Order of Commission of the National Council of Churches of Christ, USA and recommended by the Bishop's Committee for Ecumenical and Inter-religious Affairs of the National Conference of Catholic Bishops.

For materials and further information contact: WEEK OF PRAYER, Graymoor, Garrison, New York 10524, (914)424-3458.

God's gift from Germany--our exchange student

by Carolyn Zuttel

Simone Stormer has entered our life like a surprise rainbow.

Most families go through great decision-making, long-term planning, and days-long orientation sessions before they are the "proud new parents" of a foreign exchange student. We were given two days to make a decision about Simone, who had been planning for two years to come to the USA and for four months to First Colonial High School in Virginia Beach only to be stricken by a new quota that eliminated her as the one-too-many German at that school.

The recruiters for the non-profit organization American Year in the USA (AYUSA) were desolate. Simone's ratings by her interviewers, her language skills, all the criteria that are used to evaluate potential candidates put her at the top of the list of eligibility, and she had elected the longer stay period of ten months rather than the briefer choice of five, which indicated her strong desire to come.

I was still away teaching at a summer camp for boys with our 9- and 6-year-old sons while my husband battled the peak tourist season at two restaurants as chef and manager when he told me over the phone, "This woman wants us to take a foreign exchange student, but I told her I better not decide without your input."

"I can't decide from here," I had to tell him.

Volunteer efforts known

Connie Mitchell, AYUSA recruiter/counselor, had been told by three other Dare County exchange host families about us. They knew us by our volunteer efforts to begin a network of American Youth Hostels on the Outer Banks of North Carolina, and one mother had been our case worker to become licensed as a foster care home. I had saved the newspaper appeal for host families for AYUSA students last spring but could not juggle both the summer camp job and the demands for AYUSA application. A summer in the Poconos had won out, especially since it meant an enriching experience for Josef and Paul.

I had agreed to teach four two-week photography sessions at the camp, but because Josef was continually asking to go home to his Dad, I negotiated an early departure and was home two weeks early. I had a tremendous urge to get my house in order and chuckled at myself, "What is God preparing

me for? Going back to school, a new job offer?" I started from the top down and that's where the extra bedroom had become the boys' toy-filled "wreck room".

At this point I wasn't taking the exchange student opportunity seriously. I presented every obstacle to Connie: my eldest son took his bedroom furniture when he moved out--she'll have no furniture; we're having a family from Switzerland visit for three weeks in October; we have no teenager for her to be friends with; Southern Shores is primarily a retirement community with few other high school students; she won't want to ride the bus from 6:50 a.m. until 8:30; we're planning to go to my husband's family in Switzerland at Christmas so she won't have anyone here; the high school administration surely won't want an eleventh exchange student when they've never had more than two; she's from a well-to-do family and we don't have hired help at home, so she will probably not like it here.

Excuses were groundless

Connie and her supervisor, Wayne Petrofka in Virginia Beach, assured us that all of our excuses were groundless, that Simone would do well, and that we could make a request for reassignment if anyone were to become unhappy. Connie immediately researched the school and the neighborhood and had an attitude of faith about the lack of furniture that parallels my own trust in help from above. This positive attitude by Connie, and her assurance that the school administration was receptive finally convinced us to fill out the application form on the last day before Simone would have been placed outside the Tidewater area, something she did not want because her friend and classmate was going to First Colonial.

Poor Simone back in Herford had become quite depressed over the disruption of plans and the thought of missing out on the family with three teenagers who lived within walking distance from her friend's host family. Her mother called just days before her scheduled departure. We spent over a half hour discussing Simone's environment-to-be since they had only our name and phone number. My heart felt heavy for the Stormer family when I hung up the phone because I could imagine their anxiety. I wasn't without some of my own, and I wasn't even sending a daughter away to "parts unknown."

I knew Simone's adjustment would be a more difficult one for her without having any



AN AFTERNOON IN THEIR GARDEN is enjoyed by the Zuttel family, including exchange-student guest, Simone Stormer. Seen left to right are Beat Zuttel and sons Paul and Josef, Simone and Carolyn Zuttel.

mental preparation, but I also knew that our relaxed family would not be very demanding. I also was counting on our American spirit of hospitality and acceptance to come through, and it has.

Four families, three from St. Andrew's, offered furniture for her room. The eight Southern Shores high school girls who were invited to a reception for her all accepted and came--our home that evening looked like a Miss America pageant filled with beautiful young women. (I couldn't take enough photographs.)

Thumbs up

"We don't have a teenager for Simone," I told them when she went upstairs to get the address book we had given her. "I was hoping you would come through, and you have with the great American spirit of hospitality," and I gave them all a thumbs-up with tears in my eyes. This was Simone's third day here, the day after she had rushed upstairs to her still bare room in tears of homesickness subsequent to talking for a good half-hour with her family in Germany.

Simone was offered transportation to school by three of the gals from Southern Shores. The day after the party, two girls were back and one telephoned. The next day, she was off to the beach with others. Allison Perry has become like a sister to her. They're planning family trips together.

Our boys have both taken to Simone. They can't do enough for her, including tickling matches that remind Beat and me that Simone, for all her sophistication and class, is still our child, and we are blessed to have her and Carolyn, not unmoved.

After we said grace at dinner just last night, I asked Josef if he had anything else he would like to thank God for. He nodded his head and made a pointing motion to his right where sat Simone, not unmoved.

Our "honey-moon period" (as the AYUSA handbook calls it) is over now, and we know that our family is going to be graced with a ten-month rainbow.

Carolyn Zuttel is a member of St. Andrew's-by-the-Sea, Nags Head.

Thompson Home, 'a special place'

by Pat Storie

Each year as summer draws to an end, we begin to think about Fall approaching and that tends to make one think of Thanksgiving, and hopefully all of the many blessings each of us are endowed with in so many wonderful ways.

One of the blessings for which I am very thankful is the privilege of serving as one of your representatives on the board of managers of Thompson Children's Home. Thompson is a very special place for very special children whose parents are either unable or unwilling to deal with their problems. Because of Bill Moore, the executive director, and his devoted staff in Charlotte and in the Goldsboro facility, these children are being given a chance in life to become happy, productive young people...and hopefully, happy, productive adults. They are taught what it's like to live as a family, to attend school on a regular basis, to receive treatment and counseling for their problems, and to love. They receive love and they learn to love in return. The Episcopal Church in North Carolina through our three dioceses is providing one of the most beautiful

ministries I have ever been blessed to be a part of...and I thank you for allowing me this privilege.

Each year on Thanksgiving Day, I take a few moments alone from the hustle and bustle of Thanksgiving dinner preparations to sit down and write a note to someone for whom I am especially thankful. On Thanksgiving Day this year, I plan to write Bill Moore and his staff a note and I shall include a check with this note to show in my own small way my token of appreciation to them for an outstanding ministry...but, also in Thanksgiving and to the Glory of God for my children and grandson.

Please join me in your Thanksgiving this year. Take a moment to think of a special blessing in your life and send a gift to Thompson to continue this ministry to these special children. I just wish each of you could join me there for a visit...you, too, would be so proud and thankful!

Check should be made payable to:
Thompson Children's Home
P.O. Box 25129
Charlotte, NC 28229

Pat Storie is a member of St. Paul's, Edenton.

Dialogue confronts racism problems

by the Rev. Robert L. Beasley

How can we overcome the divisions marked by race? How can God help us appreciate one another? How can we act truly equal in our sight as we believe we are in God's sight?

These are questions for us to ponder during a conference in New Bern, November 17-18. Sponsored by the Diocese of East Carolina Committee on Racism and hosted by St. Cyprian's Church and Christ Church, New Bern, conference participants will dialogue concerning race and its effect upon us.

The conference opens Friday evening with a gathering reception and the beginnings of dialogue. Saturday morning, Dr. Dudley Flood, Ombudsman for the North Carolina Department of Education, will speak and lead discussions drawing upon his experience in bringing people together. Saturday after-

noon, participants will divide into four groups to work together on common concerns: Appreciating Cultural Diversities, Women--A Question of Racism and/or Equity, Entrepreneurship and Economic Justice, and Attitudes in the Church. Groups will present the results of their dialogue during a final session. Then we will share the Bread of Life together as Bishop Sanders presides at a closing Eucharist.

The conference will benefit anyone, Episcopalian or not, who desires to improve understanding, those who would like to reach out across racial barriers, congregations who seek dialogue, and the diocese in its ministry to all people.

Registration fee is \$10.00. If you would like to receive information or register, call Christ Church, New Bern at 633-2109.

The Rev. Mr. Beasley is the associate rector of Christ Church, New Bern.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

Bishops pull together on episcopal visitors plan

by Richard H. Schmidt

The bishops of the Episcopal Church spoke with one voice in Philadelphia September 22-28.

The interim meeting of the House of Bishops drew 182 bishops from every sector of the church. They studied the scriptures, listened to one another and members of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate (also known as the Eames Commission) and then issued a unanimous statement on the thorny question of women bishops and episcopal oversight (see page 6).

The statement acknowledges that opposition to the ordination of women is "a recognized theological position" within Anglicanism and affirms persons holding that position as "loyal members of the family." It then reaffirms the integrity of diocesan boundaries and deems "inappropriate" a bishop's exercising episcopal authority in a diocese other than his own without permission from the bishop of that diocese.

A poignant moment followed the statement's adoption when Bishops Clarence Pope of Fort Worth and David Johnson of Massachusetts, leaders of opposing camps on women bishops, embraced on the dais. The bishops also gave Presiding Bishop Edmond Browning a standing ovation "for his pastoral work in bringing us to this place."

The bishops had earlier heard three presentations on the disputed points. Bishop Mark Dyer of Bethlehem, the American member of the Eames Commission, quoted portions of the commission's report holding up *koinonia*, or communion, as the central theological concept underlying the commission's work.

Mary Tanner, theological secretary of the Church of England's Board of Mission and Unity and a member of the Eames Commission, spoke of "the spiritual process of reception" by which a new idea is incorporated into the church's tradition or is rejected.

"Discovering the mind of the church on a particular matter," Tanner said, "involves listening to the mind of the people, articulating that mind in councils or synods and, beyond that, the receiving and embodying of that mind in the life of the whole church, not just the life of a particular local church or a provincial church, but, as in the early church, in the communion of local churches."

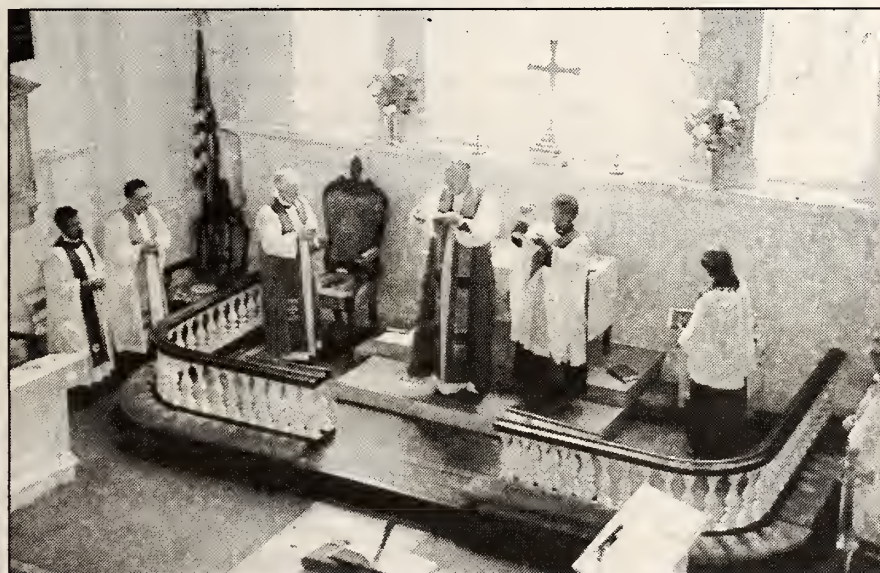
The maintaining of the faith is both corporate and ultimately universal."

Tanner emphasized the important role of church councils and conventions in the reception process but said that role is not absolute. "Councils may and sometimes have erred. Anglicans have that written into their foundation documents. It is possible for a conciliar decision not to be received, for it simply not to stand the test of time or to be reversed," she said.

Bishop William Wantland of Eau Claire reported on the formation last June of the Episcopal Synod of Amer-

ica, an association of persons favoring traditionalist positions on women bishops and other matters.

Wantland said the synod concurred with the Eames Commission that no parallel jurisdictions should be created for traditionalists who are now part of an established Anglican jurisdiction. "The very last thing any of us wants is any division or schism in the Body of Christ," he said. "We must remember that we are not to divide the Body of Christ or separate ourselves on the basis of a matter that is not yet determined to be an article of faith either way."



Kentucky's Bishop David Reed celebrates the Holy Eucharist for the House of Bishops at historic Christ Church, Philadelphia.

Wantland compared the synod to Coalition 14 and other groupings of dioceses and parishes which share similar ministries and points of view and operate within established jurisdictions and structures.

While saying the ministry of a woman bishop would not likely be forced on a traditionalist congregation, Wantland noted that "if there is an intolerable situation, there will be a response, but hopefully that intolerable situation will never arise."

Wantland applauded the statement the House of Bishops passed. "If we live out the spirit of the statement and respond to situations pastorally rather than legally, then the integrity of all viewpoints will be protected."

"Excellence in Ministry"

The bishops reviewed the report of a study of the Episcopal Church's ordained ministry commissioned by the Episcopal Church Foundation. The report, called *Excellence in Ministry*, includes interviews with 20 bishops and a cross section of clergy from seven dioceses.

Among the study's findings:

- Bishops generally feel that clergy morale is high and that clergy are conscientious and well prepared for their work.
- Most bishops see themselves as pastors to the clergy of their dioceses, but most of the clergy perceive their bishops as inaccessible.
- Many clergy fail to "take care of themselves" because they devote so much time and energy to caring for others that they neglect their own physical, emotional and spiritual health.
- Many clergy and their families suffer stress resulting from low pay.
- Spiritual and physical isolation interfere with the ability of many

Please turn to page 6

Hugo hammers churches; emergency and rebuilding efforts under way

by Harry G. Toland

As the rain falls on the just and unjust, Hurricane Hugo was no respecter of cathedrals, churches, other church property and the homes of clergy and church members.

By the second week of October, the hurricane-related death toll was reported at 71 but was expected to go higher. At least 100,000 were homeless, and property damage was estimated at more than \$5 billion.

Episcopal cathedrals in Charlotte Amalie, St. Thomas, U.S. Virgin Islands, and Charleston, S.C., were damaged. Church of the Holy Spirit on the northern tip of St. Thomas and St. John's Church on the British island of Montserrat were totally destroyed.

Many other churches in the Virgin Islands, West Indies, Puerto Rico and South Carolina were damaged. Church offices, parish houses and homes of clergy and parishioners were destroyed or battered by wind and water.

The Presiding Bishop's Fund for World Relief immediately dispatched \$5,000 each to the Episcopal Dioceses of the Virgin Islands, Puerto Rico and South Carolina and the Anglican Province of the West Indies for hurricane relief.

Bishop Furman Stough, deputy for the fund, reported early in October that he had already received many donations, one check for \$10,000, several for \$1,000. The money will be held until an assessment of further need is made and then will be distributed.

Virgin Islands

Bishop E. Don Taylor of the Virgin Islands calls Hugo the worst storm to hit the islands in 61 years. And eight days later, the islands were deluged by torrential rains which "in some cases did more damage than the hurricane."

Please turn to page 32 (back page)

Continuing *Forth* and *The Spirit of Missions* in our 153rd year of publishing. An independently edited, officially sponsored monthly published by The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

Administration

Janice M. Duncan, General Manager
Harriette M. Padgett,
Executive for Administration
Vera Shemiatovents,
Business Manager
Emma Richardson,
Bookkeeper

Editorial

Richard H. Schmidt, Managing Editor
A. Margaret Landis, Assistant Managing Editor
Harry G. Toland, Associate Editor
Elizabeth Eisenstadt, News Editor
Renee Stokes, Production Supervisor

Advertising

William M. Griffiths, Director of Advertising
Dorothy M. Kelso, Advertising Manager

Circulation

Anita Spence, Director of Circulation
Paulette Roberson, Manager, Data Services
Stefanie Kitchen, Assistant

Professional Edition Staff

A. Margaret Landis, Managing Editor
Elizabeth S. Eisenstadt, David L. James, John D. Lane, Editors

Published monthly by The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian Inc. (ISSN 0013-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75¢ a copy; one year, \$6; two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. **Advertising and Editorial Offices:** 1201 Chestnut Street, Philadelphia, Pa. 19107. Phone (215) 564-2010; FAX (215) 564-6336. Copyright 1989 © The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian Inc. No material may be reproduced without written permission. **Manuscripts or art submitted** should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for return of unsolicited material. **All advertising orders are subject to publisher's acceptance.** The Episcopalian belongs to Episcopal Communicators and Associated Church Press. **Subscription Orders, Change of Address,** all other circulation correspondence should include old address label and zip code number. **POSTMASTER:** Send address corrections to "Episcopalian" at Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION: Title of Publication: THE EPISCOPALIAN, issued monthly. Location of publication headquarters and general business offices of publisher: The Episcopalian, Inc., 1201 Chestnut St., Philadelphia, PA 19107. Publisher: The Domestic & Foreign Missionary Society, 1201 Chestnut St., Philadelphia, PA 19107. Owner: The Domestic & Foreign Missionary Society, 1201 Chestnut St., Philadelphia, PA 19107, a New York non-profit religious organization owned by members of The Protestant Episcopal Church in the United States of America. Average no. copies each issue during preceding 12 months: 224,750. Actual no. copies of single issue published nearest to filing date: 248,800. No paid circulation through dealers and carriers, street vendors, or counter sales. Average no. mail and paid subscriptions each issue during preceding 12 months: 217,562. Actual no. mail and paid subscription copies of single issue published nearest to filing date: 240,393. Average no. copies free distribution by mail each issue during preceding 12 months: 3,223. Actual no. copies free distribution by mail of single issue published nearest to filing date: 3,790. Average no. copies each issue total distribution during preceding 12 months: 220,785. Actual no. copies of single issue total distribution published nearest to filing date: 244,183. Average no. copies each issue during preceding 12 months for office use, left-over, unaccounted, spoiled after printing: 3,965. Actual no. copies of single issue published nearest to filing date for office use, left-over, unaccounted, spoiled after printing: 4,617.

(Signed) Ellen F. Cooke,
Treasurer, The Domestic & Foreign Missionary Society

the PRESIDING bishop

'What do you make of this, Lord?'

Some thoughts on giving thanks



by Edmond L. Browning

As we close in on Thanksgiving, I am reminded of a book I once read. The author described what seemed to me a simplistic approach to giving thanks to God. The idea was that you give thanks for *everything* that comes your way.

"Thank you, Lord, that my car was broken into and I am standing here now, ankle deep in broken glass, with my radio gone, quadruplicate forms to fill out and a sense of having been violated."

"Thank you, dear God, that my child did not get into the college of her choice and is up in her room crying her eyes out and believing she is a failure and can't show her face to the light of day again."

And then there are the really *heavy* things that happen to us and those we love, the truly inexplicable awfulnesses and terrors that occur. Are we to say thank you for the tragedies of loss, illness, injustice, violence that come into our lives? If so, how?

Two things about this sort of thanks giving trouble me. First, this approach to our relationship with the Divine seems to imply that God is responsible for all the evil in our lives. We must reject the "punishing parent" or "vengeful judge" image of the creator who loves us, nurtures us, "who draws all the world to himself as a hen gathers her young under her wings," who is with us—our every hair counted—through the perils of this world and the vicissitudes of this earthly life. By thanking God for our misfortunes, we seem to be laying responsibility for them at the heavenly gate.

It also troubles me that this "thank you" might be spit out from between clenched teeth. I have found clenched-teeth relationships uncreative and not the sort I want to have with the loving God.

On the other hand, if we are thinking about giving thanks for all that comes our way, at least we are in conversation! Such a discipline opens us to an ongoing inner conversation with our Savior. The muttered confession. The unspoken supplication. The half-cry of delight. The burnings of the heart. The formless prayers, their only shape our tears. God waits for this from us. Let that wait not be in vain.

Bringing everything to God does put some responsibility *rightfully* at the heavenly gate. There is nothing that we cannot take to the Lord in prayer. That is, out of God, with God, with the love and hope of Christ, what *seems* to be can turn into what *might* be. Out of our prayers can come transformations.

God does not create our pain. God is in the midst of our pain and *can* transform our pain, help us to *use* our pain. Our prayer can be, "What do you make of this, Lord?" Our prayer can be that we will use the pain and transform it and us. Our thanksgiving can be for the loving God who holds us in our dark places and brings the light. For God's enveloping arms we *can* be truly thankful, regardless of the circumstances.

Perhaps the approach of Thanksgiving Day, which everyone in our family has always loved, occasions the particular litany of thanks I have running through my head these days. Perhaps it is because I have so much for which to be thankful. My litany changes, is added to, is ridiculous at times, swinging from the

profound to the trivial. I would like to share some bits of it with you in our thanks-giving, eucharistic community. I pray that we come into a deeper sense of being a community of those who give thanks. For that I will be most thankful.

"For the joy of life with Patti, our family and our life together."

"For the life and witness and ministry of John Walker, bishop of Washington, who departed this life September 30."

"For the meeting of South African President de Klerk with religious leaders Desmond Tutu, Allan Boesak and Frank Chikane to discuss how to create a climate for dialogue."

"For the continued endurance of those in the Middle East who struggle toward a peaceful resolution and for those everywhere who pursue peace."

"For the faithfulness of our Anglican sisters and brothers around the world and the witness of Christian people."

"For the grace-filled leadership of the Archbishop of Canterbury and his deep understanding of our Lord's mandate to 'be one,' as a communion and as the broader family of churches."

"For the people who gathered in prayer at Washington Cathedral and in other churches on the National Day of Prayer for those affected by AIDS."

"For the collegial spirit of the House of Bishops meeting in Philadelphia and our expressed commitment to work together and learn from one another."

"For the work of the Archbishop of Canterbury's Commission on the Communion and Women in the Episcopate and the superb leadership of their chair, Robin Eames, the primate of All Ireland."

"For the ministry of the people of Eastern Shore Chapel, Virginia Beach, on their 300th anniversary and of Calvary Cathedral in South Dakota on their 100th anniversary and saints of God like them in churches large and small."

"For the increasing religious freedoms of the Soviet Union."

"For the ministry of all women, more especially for the leadership provided for the development of the Ecumenical Decade of Churches in Solidarity with Women."

"For the people around our church who work in our name on committees, commissions and other groups to carry forward the mandate of our General Convention. Also for the willing hands, faithful hearts and bright spirits of the people who make up the community of the Episcopal Church Center in New York City."

"For the Jubilee Centers throughout this church and their ministry of servanthood."

"For the stewardship of the time, talent and treasure of the people of this church and especially their recent generous response to the victims of hurricane Hugo."

"For the Decade of Evangelism and the opportunity to be intentional about our witness."

"For using us to your good purpose, even when we are led unaware."

"For all these things, and all the other blessings you have granted us that we cannot even begin to imagine, we thank you, dear Lord."

I am thankful to all of you for sharing your lives and your ministries with me. I see God's image everywhere I look. Pray for me. I know I will always pray for you.

inside this month

nation

From the House of bishops:
Statement on unity and diocesan boundaries p. 6
Bishops tour north Philadelphia ministries p. 7
Reflections on marriage and family life p. 8

Also:

Fargo: Fire destroys historic cathedral p. 4
Dallas: Archbishop of Canterbury visits p. 4

WORLD

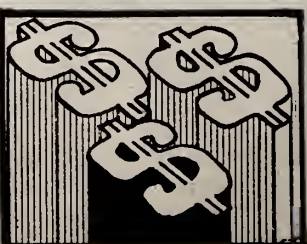
South Africa: Peaceful protests challenge government p. 11

Eastern Europe: Resurgent religion fires drive for reform p. 12

PEOPLE & PLACES

Friendly adversaries: John Spong and William Wantland p. 20

centerspread



REFLECTIONS

Poetry: A doorway to the spiritual life p. 22

Aargh! When Sunday school becomes a battlefield p. 24

Editorial: Bishops achieve meeting of minds p. 30

Ways and means: Most Episcopalians make one pledge—to their parish. But church programs need to be funded at three levels: parish, diocese and the larger church. How is the pledge dollar divided? Different ways in different places. p. 16

QUOTE

"Bad things don't bring good things, but good things do happen."
—Andrew Fairfield, p. 4

"No, I don't speak for you. I'm speaking to you."
—A bishop, p. 9

"I lit the match that burned the bridges of my career."
—A priest, p. 18

"Most of us are too impatient to wait for God's leadership."
—Jean Reynolds, p. 27

Virginia fracas: Who's in charge of diocesan school?

by Harry G. Toland

A dispute between the Diocese of Virginia and a renegade local board over the ownership and leadership of one of the diocese's six schools has been temporarily settled by the Virginia Supreme Court.

The court, ruling in favor of the diocese, rejected a petition to review an earlier preliminary injunction a lower court issued allowing Church Schools in the Diocese of Virginia to operate St. Stephen's School in Alexandria until the case is permanently settled.

Bishop Peter James Lee of Virginia said he hopes the matter can be settled out of court. Asked if the school had been damaged by the year-long struggle, he said, "I think there's been some damage in the short run, but I hope in the long term that will be rectified."

John T. Hazel, former head of the local board, said there is "not a prayer of settling this out of court." He described parents, alumni and much of the faculty as "outraged" by the bishop's actions.

Church Schools has owned and operated the six schools for almost 70 years but allows for local control through boards of governors its trustees appoint.

The dispute began when the local board, headed by Hazel, a lawyer and real estate developer whose three sons attended the school, moved to enroll

girls in the all-boys St. Stephen's. Church Schools' trustees saw that as a threat to a sister school, St. Agnes', a girls' school also in Alexandria.

The trustees proposed to let both schools phase in co-education and, at Lee's suggestion, decided to create a single local board to succeed the two schools' boards. St. Stephen's board balked and continued through months of negotiations to resist a unified board.

The trustees finally offered St. Stephen's board a choice: accept a unified board or leave Church Schools and go independent, leasing the school's property at a "meaningful" rent. Agreement on the rent never moved closer than the trustees' proposed \$300,000 a year and St. Stephen's board's offer of \$5,000.

Hoping that a fresh set of negotiators might break the impasse, the trustees proposed leadership resignations. Suzanne Thomas, the trustees' chairman, and the chairman and vice-chairman of St. Agnes' board offered their resignations. Hazel's response was: "Nuts."

The trustees then decided not to reappoint the leadership of St. Stephen's board, naming J. Kenneth McDonald its chairman. The Hazel group's answer was to set up a new corporation and transfer St. Stephen's funds into it. At that, Church Schools went to Alexandria Circuit Court and

received a temporary injunction, halting the take-over.

"To permit a self-appointed group, with no authorization from any church body, to seize a church institution and its property would be a breach of faith and would display a lack of courage," Lee wrote diocesan clergy late in July. On September 11 the state Supreme Court rejected the Hazel group's petition for a review of the injunction.

That settles the dispute only temporarily. "It grants on a temporary basis what we hope for on a permanent basis," said David H. Charlton, Church School's president. "We hope it bodes well and sends a message to

the defendants. We'd like to settle this out of court."

So far, enrollment at the school has hardly been affected: 591 students this academic year, compared to 608 last year (tuition is \$5,800 to \$7,300 a year, with \$331,865 in financial aid awarded last year).

Hazel estimates that the dispute has cost the school about \$1 million in lost contributions and attorneys' fees. The school, he says, "is no longer likely to survive."

Church Schools has left open 11 slots on the 21-member local governing board in the hope that some of the old board will return.

CHRISTMAS CARDS from the Presiding Bishop's Fund for World Relief

*"Where is he who was born
king of the Jews? For we have
seen his star in the East, and
have come to worship
him."—Matthew 2:2*



This year's card reflects the importance the Fund places on children all over the world. The theme for the season is "Hope for Children in Crisis."

The greeting inside reads: "May the Nativity of Jesus bring you joy, peace and hope this Christmas and throughout the coming year."

Choose from two styles:

- * cards carrying the greeting
- * cards with an imprint in addition to the greeting: "In lieu of a gift, a contribution in your name has been made to the Presiding Bishop's Fund for World Relief."

Order cards now, using the coupon below. Please indicate the number of cards you need in each style in batches of 10 (total minimum order 20),

and enclose a contribution to the Presiding Bishop's Fund. Your use of these cards will promote the work of the Fund in alleviating some of the hurt of children, and in meeting some of their needs.

To offset printing and mailing costs we suggest a minimum of \$10.00 for an order of 20 cards.

Enclosed is my contribution of \$_____ to support the ministry of the Presiding Bishop's Fund for World Relief.

Please send me _____ cards and envelopes with the greeting only.

Please send me _____ cards and envelopes with the additional imprint.
Total minimum order: 20 cards

Name _____

Address _____

City _____ State _____ Zip _____

Please make check or money order payable to Presiding Bishop's Fund.



THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF
815 Second Avenue, New York, NY 10017
The Most Rev. Edmond L. Browning, Presiding Bishop

The fund provides assistance on a non-sectarian basis, with legitimate need the only criterion. Contributions are tax-deductible to the extent provided by law.

Bishop Walker is dead at 64

Bishop John T. Walker of Washington died of cardiac arrest at Georgetown University Hospital September 30 following triple bypass surgery. He was 64.

Walker had served as bishop of Washington since 1977 and was vice-president of the House of Bishops at the time of his death. He helped found the Urban Bishops' Coalition and was one of four nominees for Presiding Bishop in 1985.

As bishop of Washington and dean of Washington Cathedral, Walker spearheaded an effort to pay a multi-million dollar debt which had caused construction of the cathedral to cease in the 1970's. Under his leadership the debt was paid and the cathedral brought to completion this year. He died the day the cathedral began its year-long celebration of completion.

Walker's leadership was often persuasive rather than confrontive. When he came to Washington in 1966 to work among the city's poor, the diocese had only one integrated parish and few black priests. Today it has a dozen fully integrated parishes and over a score of black priests.

"People know I support women, they know I'm against racism, they know that I will forever be," he said. "But they also know that I'm not going to throw my weight around and beat people up or try to force them out of their jobs or try to control parishes."

Walker worked for racial reconciliation in both church and society. In 1951 he became the first black student at Virginia Theological Seminary. He later served on the faculty at St. Paul's School in Concord, N.H., where he was again the first black on campus.

John Wheeler, a layman from Washington and close friend of Walker, recalls his frequent lunches with his bishop. "We met to talk about faith and work, a bishop and a layman hunched over shrimp and cashews at Germaine's Restaurant, just down Wisconsin Avenue from Washington Cathedral. Run by refugees from Vietnam, it was struggling when he put it on the map by trooping in with 24 visiting bishops. The mixture of Vietnamese hands, French cooking, Cochon spices and bishops from the deep south and far west was a great success. Ever since, a window table has been John Walker's."

Over 4,000 people attended Walker's memorial service at the cathedral October 5. Among them were President and Mrs. Bush and Archbishop Desmond Tutu, who flew from South Africa to attend.

Walker is survived by his wife Rosa and three children.



Abingdon Press



Forming the mind and spirit

SUSANNE JOHNSON
**Christian
Spiritual
Formation
in the Church and
Classroom**

THE
ENGLISH
SPIRIT

Stanley Hauerwas and
William H. Willimon
**Resident
Aliens**

A provocative
assessment of
culture and mission
for people who know that
something is wrong

Christian Spiritual Formation in the Church and Classroom by Susanne Johnson

Susanne Johnson boldly shows that the present enchantment with theories about stages of faith must be replaced by a perceptive understanding of the way people actually learn and believe. She replaces the popular focus on individual psychology with one that stresses the corporate nature and power of the church. \$13.95, paper, ZUN-075904

Resident Aliens

Life in the Christian Colony
by Stanley Hauerwas
and William Willimon

Two leading Christian thinkers offer a compelling new vision of how the Christian church can regain its vitality, battle its malaise, reclaim its capacity to nourish souls, and stand firmly against the illusions, pretensions, and eroding values of today's world. Hauerwas and Willimon illuminate a vision of a new, postmodern church, and show how such a church would behave and be rejuvenated for education, worship, and mission. \$9.95, paper, ZUN-361591

The English Spirit

*The Little Gidding Anthology
of English Spirituality*

Compiled by Paul Handley,
Fiona MacMath, Patricia Saunders, and
Robert Van de Weyer

The English Spirit provides both an important new resource for private devotions and a history of English spirituality from Anglo-Saxon times to the present day. The volume offers excerpts from the works of: Sir Thomas More • C. S. Lewis • T. S. Eliot • John Bunyan • Samuel Taylor Coleridge • John Donne • The Wesleys • Leslie Weatherhead • W. H. Auden • Virginia Woolf • Anselm • Julian of Norwich • George Fox • Arnold Toynbee • Dr. Johnson • Venerable Bede • Many others \$14.95, jacketed casebound, ZUN-118042

Order from your bookstore,
which may call toll free
1-800-251-3320.

Individual customers call toll free
1-800-672-1789.

Fire destroys North Dakota cathedral

A three-alarm blaze destroyed historic Gethsemane Cathedral in Fargo, N.D., as parishioners watched helplessly in the early afternoon of Tuesday, September 12.

Sixty-six firefighters with seven rigs fought for two hours before containing the blaze.

Their efforts were hampered by the building's unique architectural features. Gethsemane was the Episcopal Church's only wooden cathedral. The tinder-dry condition of the building's siding caused the flames to spread quickly, and the expansive interior hampered fighting the fire from inside.

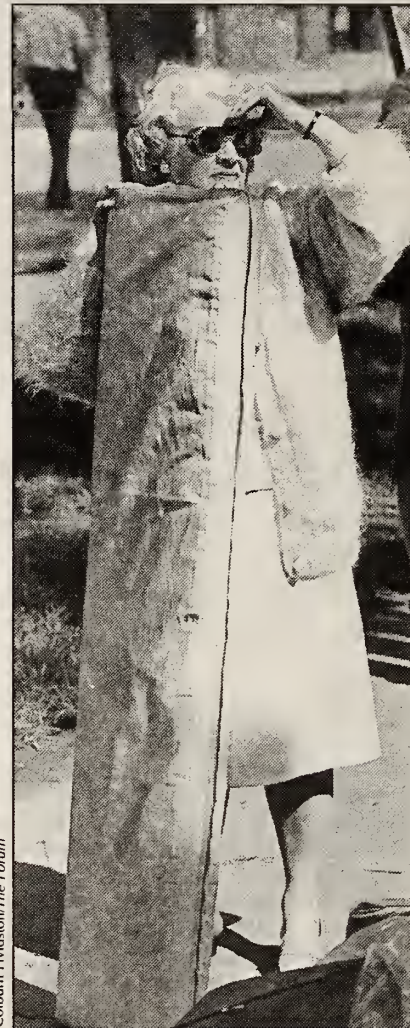
"The heat was so great we couldn't get into the areas we wanted to get into," said Fargo's fire chief, Harold Martinson.

The fire apparently resulted from a work crew's use of a propane torch to remove old paint from the siding. An eyewitness who saw a worker heating the paint said smoke would occasionally emerge from the building, and the worker would put water on it.

Parishioners gazed at the flames, sometimes in tears, often speechless. "Every important thing that has happened in the Akeley family happened in that church," said Francis Akeley Lontz, a lifelong member. "Baptisms, weddings, confirmations, funerals—all just memories now." The Akeley family had donated three stained glass windows in the cathedral.

A newcomer to the cathedral was North Dakota's bishop-elect, Andrew Fairfield, who had moved to Fargo with his family from Alaska just two weeks earlier. "Bad things don't bring good things, but good things do happen," Fairfield said, referring to the many offers of help the congregation received. He was up to his ankles in soot, water and mud.

Not everything was lost. A needle-



Gethsemane parishioner Dorothy Revell holds needlepoint kneeler rescued from the fire.

point wedding kneeler with 260,000 stitches smelled of smoke the next day but was otherwise unharmed. Altar vessels required nothing more than cleaning at a local jeweler's. All but three of the church's 40 pews were salvaged, and the large stained glass window above the altar was amazingly spared.

Gethsemane's parishioners are looking to the future now. Services

are being held at the Fargo Civic Memorial Auditorium.

"I think people are in pretty good spirits," said Frank H. Clark, dean of the cathedral. "There's a bit of mourning now, but there's also a sense of getting things together. My suspicion is this will strengthen the parish."

Parishioner Dorothy Revell, holding the rescued kneeler as she looked on, said the congregation could do only one thing: "We cry and we acknowledge what a loss this is and we dry our tears. Then we build another one."

Information for this article was supplied by David Skidmore and The (Fargo-Moorhead) Forum.

Revised English Bible is newest translation

A team of British scholars, writers and poets from several denominations has produced *The Revised English Bible*, a thorough revision of the popular *New English Bible*.

The revisers examined recent biblical scholarship and undertook a verse-by-verse comparison of the earlier translation with the original Hebrew, Aramaic and Greek texts. The new revision is written in a fluent, modern English and eliminates outdated phrases, awkward construction and ambiguous meanings.

The New English Bible, published in 1970, quickly became one of the most popular translations of the Bible in Episcopal churches and is widely used in liturgical readings.

Oxford and Cambridge University presses are publishing *The Revised English Bible* jointly. A novel feature of their venture is the Revised English Bible Charity Program. Those who purchase the new Bible before Jan. 31, 1990, will be invited to designate one of six charities to which the publishers will donate 50¢ of the purchase price.

Runcie to Dallas crowd: Healing a two-way process

Large crowds, balloons, a Hispanic fiesta and the release of homing pigeons greeted Archbishop of Canterbury Robert A. K. Runcie on a visit to the Diocese of Dallas, September 7-10.

Runcie visited congregations and spoke to several gatherings. He repeatedly declined to discuss the hostage crisis, the ordination of women, ecumenism, "or anything like that. Instead, I'd like to try to communicate what sustains and supports my own religious belief. These are the private things—the personal and the fundamental sides to faith. All too often, especially with church leaders, they are also almost invisible, buried under a load of public concerns. But at the same time it is these under-considered personal convictions which sustain our public selves. I want to redress the balance a little."

Runcie delivered two formal lectures as part of a seminar on healing at Thanks-Giving Square, an interfaith worship center in the

heart of Dallas. He stressed the importance of personal contact between physician and patient in effective healing to an audience of more than 2,500.

The use of the word "patient" demonstrates how the 20th century has forgotten the importance of the spirit as an ingredient of human well-being, Runcie said. The Latin root of the word, he said, means "to suffer," and in its English usage "the essentially passive nature of suffering has been over-emphasized."

If we are patients, Runcie said, "we are no longer active beings, only reactive. Not only are we acted upon by disease, we are also acted upon by the doctors, by the nurses, by the whole administrative system of our hospitals."

Healing is a two-way process, Runcie said. "We are people serving people; the sick, too, are active partners in the business of seeking health. Nor is true health simply a matter for the body for we are not only creatures of the body." Evolv-



Archbishop of Canterbury Robert A. K. Runcie at Church of the Redeemer, Irving, Texas

ing medical technology, he said, "is only an element within a larger responsibility we all have toward each other."

Steven R. Weston, editor of the Diocese of Dallas' *Crossroads*, contributed information for this article.

CALENDAR

November 1
All Saints

November 2-5
Episcopal Society for Ministry on Aging fall meetings, University of San Francisco, San Francisco, Calif. Contact: ESMA, Sayre Hall, 317 Wyandotte St., Bethlehem, Pa. 18015.

November 2-6
Executive Council meeting, New York, N.Y.

November 4
Consortium of Endowed Episcopal Parishes' regional meeting, St. Luke's Church, Atlanta, Ga. Contact: Nancy Deppen, P.O. Box 2884, Westfield, N.J. 07091.

November 5
International Bible Sunday. Contact: International Bible Society, Box 62970, Colorado Springs, Colo. 80962.

November 10-12
Renewal Weekend, Peekskill, N.Y. Jeffrey T. Simmons, conductor. Contact: St. Mary's Convent, John St., Peekskill, N.Y. 10566.

November 10-12
Episcopal Peace Fellowship's 50th anniversary

November 11-19
Anglican Consultative Council, Duncan Conference Center, Delray Beach, Fla. Contact: Judith Gillespie, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

November 15-17
Council for the Development of Ministry meeting, Dominican Conference Center, New Orleans, La.

November 23
Thanksgiving Day

November 28-30
Vergers Guild Conference, St. George's Church, Nashville, Tenn. Contact: William Gleason, St. George's Church, 4715 Harding Rd., Nashville, Tenn. 37205.

November 30
St. Andrew the Apostle

November 30-December 4
Council of Seminary Deans, Duncan Conference Center, Delray Beach, Fla. Contact: Richard Reid, Virginia Theological Seminary, Seminary P.O., Alexandria, Va. 22304.

December 1-3
Second National Gathering of Lay Professionals, Bishop Mason Conference Center, Dallas, Texas. Contact: Ruth Schmidt, National Network for Lay Professionals, 2401 Bristol Ct., S.W., Olympia, Wash. 98502, or (206) 352-1127.

December 1-3
AIDS Grief and Healing Workshop, Center for Christian Spirituality, New York, N.Y. Contact: Margaret Guenther, General Theological Seminary, 175 Ninth Ave., New York, N.Y. 10011, or (212) 675-1524.

December 1-3
Advent Retreat, Peekskill, N.Y. Peter Laister, conductor. Contact: St. Mary's Convent (see address above).

December 7-9
Acting for Better Child Care: The Church's Role, A Symposium, Cardinal Spellman Retreat Center, New York, N.Y. Sponsored by the National Council of Churches. Contact: Margery Freeman, 1816 Chestnut St., New Orleans La. 70130, or (504) 948-4515.

December 10-15
Anglican Consultative Council Ecumenical Network, Montreal, Canada

December 21
St. Thomas the Apostle

December 25
Christmas Day

December 26
St. Stephen

December 27
St. John the Evangelist

December 28
Holy Innocents

Minnesota plans new retreat center

Minnesota Episcopalians have begun building a retreat center on the grounds of St. John's Benedictine Abbey in Collegeville, Minn.

Ground for the center, to be called the House of Prayer, was broken September 16 on five acres of land leased from the Roman Catholic monastery for 75 years at no cost to Episcopalians. The site overlooking a lake is near the Institute for Ecumenical and Cultural Research, a pioneer in ecumenical projects.

A guest house to accommodate 15 persons and a living and dining area for up to 50 persons will be the first building constructed on the site. A chapel and more sleeping units will follow.

The first phase will cost about

\$850,000 for the structure and an operating endowment. About \$550,000 has already been raised from Minnesota's 40,000 Episcopalians.

CPC awards \$18,451 to 18 grant recipients

The Church Periodical Club divided \$18,451 among 18 recipients from many parts of the world when its board met in Washington in September.

Over \$2,500 was added to the annual book grant to Episcopal seminaries. A similar sum provides magazine subscriptions for missionaries.

Other grants will replace stolen books for two South African church workers, help establish a college library in Papua New Guinea and replace books destroyed by termites in Ghana.

Church Women's board plans Triennial

The board of the Episcopal Church Women has adopted "Restoring God's Creation to Wholeness" as the theme for the 1991 Triennial.

Meeting for a week at General Theological Seminary in New York City in September, the board also voted to enter a "twinning" relationship with the Anglican Women's Fellowship of the Province of Southern Africa. The twinning will begin with board-to-board communication between women from the two provinces in comparable jobs.

"It was reaffirming to discover that women's issues are essentially the same the world over," said Episcopal Church Women president Marge Burke of Connecticut.

TAX SAVINGS TODAY, A SECURE RETIREMENT TOMORROW,

...with a Church Life tax-sheltered annuity

Tax law permits Church employees — both clergy and lay — to have their employer reduce their taxable salary by an amount they specify, and pay that amount each month into an annuity for the employee's retirement.

• Tax savings today . . .

No current Federal income taxes are payable on the portion of salary that goes into the annuity. And, in the case of the clergy, no self-employment Social Security taxes are payable, either. The money goes right to work earning interest — without current taxation — at rates geared to financial market conditions.

• Other pension programs not affected . . .

Other retirement plans that your employer may provide (such as The Church Pension Fund) are not affected by this voluntary reduction, and are still based on the full amount of your salary.

• A secure retirement tomorrow . . .

Aside from the tax savings, you will have built up a substantial sum of money over the years that will guarantee an extra measure of financial security for your retirement.

RETURN THE ATTACHED COUPON TODAY.

We'll send you full information by mail.

Or call Joe Ganci or Tony Rossi, toll free;

(800) 223-6602; in New York City, 661-6700.



CHURCH

**Church Life
Insurance Corporation**

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

An Affiliate of The Church Pension Fund.

Form 912



CHURCH

**Church Life
Insurance Corporation**

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

Please send me more information, by mail, about Church Life's tax-sheltered annuity program.

Name _____

Address _____

City _____ State _____ Zip _____

Nature of salaried Church employment _____

Date of birth _____

Affirm diocesan lines, urge pastoral sensitivity

The House of Bishops adopted the following statement at the conclusion of their meeting in Philadelphia in September.

We have met in Philadelphia, 200 years after the General Convention which gave us the first American *Book of Common Prayer* and the structures of our common life. Out of the confusion which prevailed among Anglicans during the separation from English rule emerged the first independent province in what we now know as the worldwide Anglican Communion.

At this meeting we welcomed, among other new members, the first woman bishop in the communion, the Rt. Rev. Barbara Harris. With her consecration, the canonical process begun in 1976 has been completed. The members of this House recognize that reality. We joyfully affirm ordained women—indeed, all women—in the ministries which they exercise in and through the church.

Within the Anglican Communion, and, indeed, even within our own church, there is not a common theological mind or agreed practice on the matter of the ordination of women. We acknowledge with gratitude the action of the Lambeth Conference in calling for the appointment by the Archbishop of Canterbury of a commission to monitor and encourage consultation throughout the Anglican Communion and to insure open dialogue. We acknowledge that within Anglicanism those who believe that women should not be ordained hold a recognized theological position. In our deliberations, we have heard the voice of those faithful lay people, bishops, priests and deacons, members of the Episcopal Church, who hold that view, and we affirm them as loyal members of the family.

We are grateful for the initiatives of the Presiding Bishop in his pastoral efforts during the past year to reach out to all parts of the church as they have responded to the election of Bishop Harris. His homilies at our daily eucharists on the theme, "Beyond Anger," and our shared Bible study each day have led us to discern afresh the dimensions of our community of faith and to adopt this statement of our intention to live together. We intend to trust one another, to listen to one another and to seek to model this charity to the whole church.

The Primates Report as a model for life together

Our common study of the *Report of the Archbishop of Canterbury's Commission on Communion and Women in the Episcopate 1989* (The Primates' Report)



Bishop Coadjutor Richard Grein of New York headed the House of Bishops' committee which prepared the statement on diocesan boundaries and women in the episcopate.

leads us to recommend its theological meditation on *koinonia* (Life of God, life in community of faith) as well as its pastoral guidelines as a model for life together during this time of graceful challenge and opportunity.

We make particular reference to the way in which the commission's report centers its pastoral guidelines within the context of theological reflection and the ministry of bishops. Referring to the 1988 Lambeth Conference Report, "Mission and Ministry," it describes the ministry of a bishop as:

- a symbol of the unity of the church and its mission;
- a teacher and defender of the faith;
- a pastor of the pastors and of the laity;
- an enabler in the preaching of the Word and in the administration of the sacraments;
- a leader in mission and an initiator of outreach to the world;
- a shepherd who nurtures and cares for the flock of God;
- a physician to whom are brought the wounds of society;

- a voice of conscience within the society;
- a prophet who proclaims the justice of God in the context of the gospel;
- a head of the family in its wholeness, its misery and its joy.

These elements of episcopal ministry have profound implications for the ways in which individual bishops relate to one another, parishes relate to their bishop and dioceses relate to one another in responding faithfully to the gospel challenge to seek at all times the deepest level of communion with God and community with one another.

In this regard we have taken to heart Resolution 72 of the 1988 Lambeth Conference which reads as follows:

"The conference:

1. Reaffirms its unity in the historical position of respect for diocesan boundaries and the authority of bishops within those boundaries; and in the light of the above

2. Affirms that it is deemed inappropriate behavior for any bishop or priest of this communion to exercise episcopal or pastoral ministry within another diocese without first obtaining the permission and invitation of the ecclesial authority thereof."

This Lambeth resolution reflects Article II, Section 3 of the Constitution of the Episcopal Church.

Our continuing journey

In the light of all this, we recognize the need to be true to our sense of structure and diocesan boundaries. There is a need as well to be pastorally sensitive to those who do not accept the ordination of women to the priesthood and episcopate. In these matters we will continue to carry with us the respect, courtesy and love for one another that has been so much a part of this meeting. This grace-filled bond of collegiality will help us to share each other's burdens and sufferings and thereby bear witness to the life of loving communion with God who suffers with us, for us and even at our hands.

We leave with a renewed sense that the power of God's love which we have shared impels us to ministry in the midst of a world torn by racism, poverty and gross injustice.

*With the healing of division,
with the ceaseless voice of prayer,
with the power to love and witness,
with the peace beyond compare:
Come, Holy Spirit, come!*

(Hymnal 1982, 513, v. 3)

House of Bishops

Continued from page 1

clergy to maintain a clear vision of their calling.

- There is little clarity about the position of the church in the context of God, the kingdom and the world, with organizational effectiveness the often-assumed paradigm.

- Alcoholism, drug abuse, marital and sexual problems and other dysfunctional behavior need to be addressed with some clergy.

- Many respondents see problems in the way the church recruits, screens, trains, deploys and places clergy.

- Many clergy are uncertain about the role of the priest in a world where values and expectations change rapidly.

The report recommends the church develop programs to support and

provide training for clergy in the field, including the clergy family. The foundation has announced a grant of \$165,000 to support several pilot projects in 1990.

Seminary education

The deans of the 11 accredited Episcopal seminaries appeared before the bishops for a discussion of how seminaries report their evaluations of students to the students' home dioceses. The bishops accepted for a three-year trial period a plan for standardized communications from the seminaries to the dioceses.

Several bishops and deans said the General Ordination Exam, given all candidates prior to ordination, is used in different ways by different dioceses and often looms over the future careers of students, interfering with their focus on the broader task of preparing for ministry.

"That's our next task, to look at the role of the General Ordination Exam and see what needs to be done about it," said Bishop Richard Grein, coadjutor of New York and head of the General Board of Examining Chaplains.

"We believe the exam is diagnostic in intent—as against a bar or qualifying examination—but the canons can be taken to suggest that it is a professional qualifying exam, and the time in the seminary course when the exam is given lends credence to this view since the results come too late for remedial work in seminary. This leads to confusion and great anxiety on the part of most candidates."

Inclusive language

Bishop Vincent Pettit, suffragan of New Jersey and head of the Standing Liturgical Commission's Committee on Supplemental Liturgical Texts,

presented the bishops with copies of *Prayer Book Studies 30*, which contains liturgies to supplement—not replace, Pettit stressed—those in *The Book of Common Prayer*. The liturgies have been written with gender-inclusive language and will be available in December for use in parishes designated by each diocese's bishop.

Pettit reported on theological refinements the House of Bishops' committee made on the draft of the rites presented to General Convention in 1988. "We felt the personal nature of God had been compromised through neuter language, that there had been some confusion between the Son and the Holy Spirit and that the transcendence of God was sometimes lost in the 1988 drafts, and we have sought to fix those deficiencies. I can say that we now enthusiastically commend the rites, not just grudgingly permit them."

Bishops on tour see crack houses, also signs of hope

by Harry G. Toland

We went through neighborhoods which are often thick with drug dealers, past a hospital where 5 percent of the babies are born drug-addicted, past boarded up, graffiti-blemished houses.

But we also saw houses on a tree-lined street made bright by a neighborhood renewal project, a storefront Episcopal mission for Hispanics and flourishing vegetable gardens beneath colorful murals covering house walls.

The travelers were about 150 bishops and their wives—280 in all—who toured inner-city Philadelphia communities in a dozen buses on the Sunday afternoon of the House of Bishops' meeting.

Presiding Bishop Edmond L. Browning and his wife Patti were in a group including Bishop Allen L. Bartlett of Pennsylvania, his wife Jerri and Bishop Barbara Harris, a Philadelphia native. Their trip took them through the Kensington, North Philadelphia and Mantua sections.

Moving through downtown, the bus passes the Diocese of Pennsylvania's Episcopal Community Services and the Seamen's Church Institute, which offers hospitality to visiting seafarers.

Going north on 5th Street the visitors see the cabbages and tomatoes of the first of half a dozen gardens sponsored by the Pennsylvania Horticultural Society with a muraled wall behind it, painted by local residents under sponsorship of the Anti-Graffiti Network.

We roll past Diamond Street, deep in West Kensington's drug "supermarket," where our guide, who requests anonymity, says the school dropout rate is more than 50 percent.

A few blocks later, however, we are abreast of St. Barnabas' Episcopal Church where, until his recent move to Boston, Butch Naters-Gamarra, its vicar, led a valiant fight against the drug culture and was beaten up three times for his trouble.

As we pass American Street our guide tells of industries that have moved away because of the drug blight. He points out the lack of grocery stores and banks. Shortly, however, we are at the Episcopal Church of the Good Shepherd, which offers mental-health and after-school programs.

Then come Episcopal Hospital, connected with the diocese and alone in its community in treating uninsured patients, and the storefront Mission del Buen Samaritano, a newly established Hispanic mission.

Farther north we see boarded-up row houses, said to be likely crack-cocaine centers, and we hear that the unemployment rate in the neighborhood is 20 percent and three times that for teens.

Soon, however, we are passing neat row houses produced by Advocate Community Development Corp., an offshoot of the Episcopal Church of the Advocate.

Then we pull up at Advocate, a cathedral-size Gothic structure, and

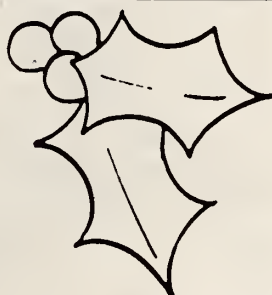
debarb to hear about the church's feeding and other outreach programs and to sample a bountiful buffet in the parish house.

Bishop Frederick H. Borsch of Los Angeles says he is encouraged by the Diocese of Pennsylvania's ministry. Problems seen on the tour, he adds, are exacerbated in Los Angeles by high land costs, making displacement and homelessness more widespread and visible.

Bishop David E. Johnson of Massachusetts says much of what he has seen can be duplicated in Boston and adds that the money to buy three B-2 bombers could go a long way in solving the country's urban problems.

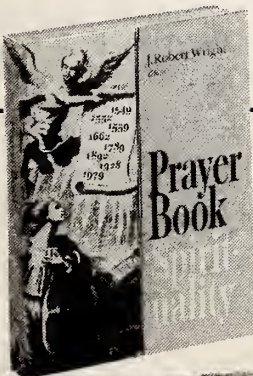


Bishops aboard bus on tour of North Philadelphia



Christmas Gifts at Your Fingertips

1-800-CHC-1918



Prayer Book Spirituality

This volume edited by Dr. J. Robert Wright brings together selections from the most important Classical Anglican writers who have produced devotional commentaries related to the Prayer Book. (6 x 8 1/2, 473 pages, *Illustrated*)

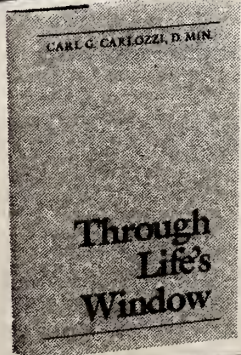
171-0 Cloth . . . \$18.95



Great Music of Christmas

A wide selection of carols and hymns from *The Hymnal 1982*, recorded by the choirs of St. John's Cathedral, Denver, under the direction of Donald Pearson with members of the Aries Brass Quintet, percussion, hand bells and flute. (67 Min.)

168-0 Cassette . . . \$8.95 / 169-9 Compact Disc . . . \$14.95



Through Life's Window

This volume by the Rev. Carl G. Carlozzi offers poetic meditations on selections of Scripture presenting new insight into familiar passages. Many are challenging, others comforting, most are inspiring, all will provide food for thought. (5 1/2 x 7 3/4, 96 pages)

207-5 Cloth . . . \$9.95



A Time to Pray

This book, edited by the Rev. George T. Cobbett, is a guide for personal daily devotions. It includes the orders of Noonday, Evening, Compline, the Reconciliation of a Penitent, and Daily Devotions for Individuals and Families. (4 x 5 1/4, 175 pages)

073-0 Cloth . . . \$4.95



CHURCH

The Church Hymnal Corporation

800 Second Avenue 212-661-6700
New York, NY 10017 800-223-6602

The Center for
Christian Spirituality
of
The General Theological
Seminary
offers

SUMMERS AT GENERAL

A program in
Spiritual Direction

June 3-22, 1990

For further information, write or
call the Center at 175 Ninth
Avenue, New York, NY 10011
(212) 675-1524



Muscular Churches

*Ecclesiastical Architecture
of the High Victorian Period*
C. M. Smart, Jr.

During the High Victorian period in English architecture, Gothic replaced neoclassic as the dominant architectural style, and many architects established their reputations through the design of churches.

The Gothic style, with its verticality, lofty arches, majestic lines of pillars, intricately carved capitals, great rood lofts, and high altars clearly symbolized Christian concern for heavenly things. Every part of the church was designed to reflect its function in the religious service and to proclaim itself as part of the House of God.

Through 73 color photographs by the author and 200 line drawings by Elam Denham, *Muscular Churches* illustrates the bold use of color, texture, material, and strong, sculptural shapes that English High Victorian Gothic architects employed in their commitment to that period's social values. Architects, anglophiles, historians, and all who admire great architecture will discover a treasure in these exuberant churches.

\$50.00 cloth, \$30.00 paper

Available at fine bookstores
or direct from



The University of Arkansas Press
Fayetteville 72701 (501) 575-3246

Bishops and spouses reflect on marriage

by Elizabeth Eisenstadt

"Marriage is an act of faith that it is possible to commit oneself to another human being," Philip Guerin told the bishops and wives gathered in Philadelphia.

Waves of laughter during the day-long presentation and animated conversation afterwards showed that the New York psychiatrist was often right on target. "Marriage is a struggle to be connected to another human being without being controlled," said Guerin, director of the Center for Family Living in Rye, N.Y.

Describing the marriage partner as a "worthy adversary," Guerin said the goal should be a worthy, if playful, struggle. He noted that each partner needs both independence and intimacy and stressed the importance of couples being connected emotionally without bringing unresolved needs from past relationships to the marriage.

Guerin presented open-ended case histories, challenging his listeners both to reflect on how they would respond as pastors and to examine their own relationships.

Bishop Harold Hopkins heads the church's Office of Pastoral Development, which brought Guerin to the House of Bishops to lead a day of reflection on marriage and family life.

Hopkins agreed that living in community and maintaining autonomy in marriage is difficult. "There has to be a lot of listening, forgiveness and directness," said Hopkins. "You just have to work at that."

Many people idealize bishops and think they and their families should not have problems, said Hopkins, who works with relationships between bishops and clergy, bishops and spouses. "He [Guerin] gave them permission not to have to be perfect."

Accompanied by his wife Nancy, a family therapist, Hopkins visits newly elected bishops to guide them through the transition from heading a parish to heading a diocese. He is on call for episcopal emergencies, but he hopes to move "from crisis re-

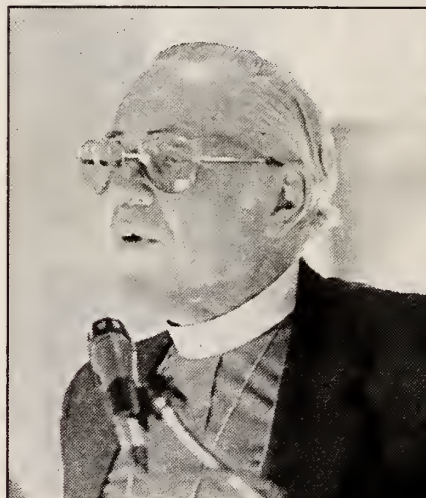
sponse to the development of a climate of wellness."

Carole Smalley realized early in her marriage that she needed to counteract the expectations parishes often have of a "clergy wife." Wife of William Smalley, newly elected bishop of Kansas, she said, "I tried not to be the rector's wife, but Carole Smalley, and when they saw that, they allowed me to be myself."

Health in a marriage depends on how well the two people see themselves as individuals, said William Smalley. He added that clergy couples may have a stronger commitment to making the marriage work.

Statistics from the Episcopal Family Network seem to bear this out. In a report released last year, the organization, whose aim is to strengthen all families, estimates that "ever-divorced" clergy are not more than a fifth of the total parochial clergy. Popular estimates in the general population are that one-third to one-half of all marriages fail.

When the network surveyed six dioceses which implement family support programs, it discovered that clergy problems are, by and large, similar to those in other marriages, said Christine Folwell, vice-president of the network and wife of Bishop William Folwell of Central Florida. Clergy couples experience stress



Robert Varley

when trying to balance work and family, she said, noting that blended families and the pressure for both partners to work can also lead to stress.

Pru White has worked since her youngest child was 3. Although her husband is Milwaukee's Bishop Roger White, she works as secretary in a Presbyterian church because they need the extra income. And because her husband is often on fulfilling the demands made on a bishop, she frequently feels like a single parent.

To compensate, said Roger White, planning compensatory and vacation time is important. He said he experiences stress when he feels he is not fulfilling his obligations as a father.

Mabel and William Marmion, married 53 years, echoed the White's regrets about time spent apart. When William was bishop of Southwest Virginia, one of their children once said to Mabel Marmion, "Whatever became of Father?"

In addition to the usual strains of life in a world which moves at hyper speed, clergy families are expected to be models of Christian love and decorum. Without seeking perfection suggested Christine Folwell, clergy families can model a process which includes joy, pain and growth.

Both Folwell and Hopkins emphasized the need for bishops and their clergy to take control of their own lives. "We suggest that clergy families, like all families, need to take proper responsibility for their own needs, their own actions, their own health and wealth," she said.

Thirteen years ago, Robert Varley, confronting a drug and alcohol problem and facing the dissolution of his marriage, resigned as bishop of Nebraska. He held a secular job for four years until invited to join the staff of Bishop Robert Anderson of Minnesota. Now assistant bishop in the Diocese of Florida and enjoying every "cotton-pickin' minute," Varley is establishing a network of ordained and clinical resources for clergy who need professional help.

Although today more factors contribute to stress in clergy families, Varley said, the church is also better equipped to support its ministers and find resources than it was in the past. "I do believe we are in the resurrection business rather than the burial business," he said.

Bishops are episcopal in Bible study

by Harry G. Toland

How do bishops—in a group—study the Bible? Somewhat as thee and me, it turns out, but with episcopal insights and frames of reference.

The *Episcopalian* asked to sit in on a small-group Bible study during the House of Bishops meeting in September. To avoid inhibiting participants, we agreed to use no names. The bishops will be identified only as numbers.

We sat through the third and fourth days of the study when the texts were Eph. 2:11-22 and 3:14-4:6. In those passages Paul writes of Christ breaking down walls of hostility between Jews and gentiles and how, in him, there is one body, one

spirit, one Lord, one faith, one baptism.

Both days a leader started us off with prayer, then readings of the passage in various translations, including one in Spanish. Then we read silently together from a pamphlet of study notes prepared for the bishops' meeting.

The group of about 25 began and ended together; for the middle 20 minutes of the hour, it broke into smaller groups that met separately and shared thoughts when they regrouped.

"There's so much here, it's so profound. This is why I usually preach from the gospel," said Bishop 1, in a red shirt, with a laugh.

"The community collectively shares Christ," said blue-sweatered

Bishop 2. "How powerful that is, standing as we do on different sides of issues. Things that divide us are very secondary. Our identity is in him."

Today's parallel to the Jew-gentile split, suggested Bishop 1, is the division between "main-line" churches and "fringe" churches. Again, he said, Christ is there to break down differences.

That prompted Bishop 3, in purple shirt and tan suit, to say that Episcopalians should be sensitive to Jewish reactions to passages like 2:15 of the letter which describes Christ as "abolishing" law and ordinances to create a new humanity in himself.

"Some are very disturbed by Christ's overturning the law," he

Continued on next page

Bible study

Continued from previous page

said. "They think Christ has invalidated their religion."

Bishop 4, in a blue blazer, demurred that Christ said he came not to abolish the law, but to fulfill it.

On Day 4 of the study, Bishop 5, in a bright green blazer, remarked that the "one faith, one baptism" phrase always reminds him of the baptism service. "One thing that's missing in the baptism service now is naming the child, a sign of God's identity for him."

A visiting English priest, invited by

a participant, asked, "What do you mean when you say the bishop is a focus of unity?"

"The bishop is always the focus," said Bishop 5. "It's symbolic. He stands at the table and celebrates eucharist. He represents the family." He said he prefers confirmations being done on a deanery basis so people come to understand they are "part of a larger body."

Bishop 6, who is retired, said people often resent not having confirmations in their own parish churches.

"What is the relationship between unity and agreement?" the English priest asked.

"The church's mission," said

Bishop 5, "is to be a place for people to come together and be heard. Ed Browning has done that. He brings together points of view. It doesn't mean he has to be neutral. Everybody knows where he stands on the ordination of women."

"One body, one spirit," mused Bishop 3. "There's got to be one person, just as in the old days there was a monarch. The bishop is a reminder of oneness, a reminder of Jesus Christ."

"The bishop provides oversight," said Bishop 5. "If there's an ethnic group that feels unrepresented, he can see that better than anyone else. He has to be sure to be as inclusive as

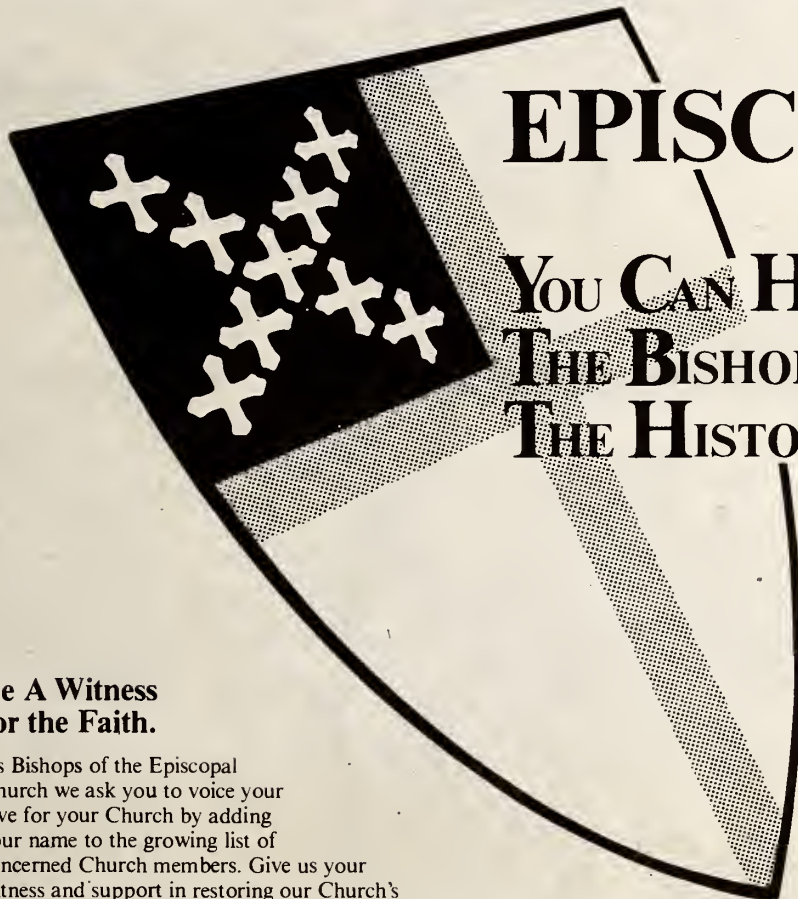
possible."

"Sometimes," said Bishop 7, sporting a white mustache, "people say, 'We don't want to talk about nuclear arms because we have our minds made up on that and we don't want to fight. We want the House of Bishops to discuss that.'" The group laughed.

"I was talking about capital punishment in a parish," said Bishop 1, "and someone said, 'You don't speak for me.' I said, 'No, I don't speak for you. I'm speaking to you.'"

"People do want to know what we believe about issues," said Bishop 3.

The participants stood, held hands and prayed as the session ended.



EPISCOPALIANS!

YOU CAN HELP THE BISHOPS PROCLAIM THE HISTORIC FAITH!

Be A Witness for the Faith.

As Bishops of the Episcopal Church we ask you to voice your love for your Church by adding your name to the growing list of concerned Church members. Give us your witness and support in restoring our Church's Scriptural Authority and Tradition.

The difficult road of Witness

We realize that what we ask is not an easy thing to do. Those who raise their hands will do so against the wishes of many church leaders unwilling to compromise, unable to admit the possibility of human error. In just the past few years, the Episcopal Church has lost over 1.5 million members. Many of those who dropped off the rolls were disaffected by the rapid, radical changes undermining the Biblical foundation of our Church. But thousands of concerned Episcopalians believe it is better to stand up for the Church we love, and for historic, Scriptural Faith we have received.

Stand up and be counted

We ask only for your commitment... your name to be recorded on the roll with thousands, who like you, share a Common Faith and purpose.

Stand with the Bishops, call or write today!

Clarence C. Pope, Jr.-Fort Worth, William C. Wantland-Eau Claire, William L. Stevens-Fond du Lac, David M. Schofield-San Joaquin, Edward H. MacBurney-Quincy, David S. Ball-Albany, A. Donald Davies, William C.R. Sheridan, Victor M. Rivera, Charles T. Gaskell, Charles F. Boynton, G. Paul Reeves, Brother John-Charles, Stanley H. Atkins, Clarence R. Haden, Hal R. Gross, Allen W. Brown, William H. Brady, John S. Higgins, Albert A. Chambers, Robert H. Mize, Edward C. Turner, Joseph Harte, James L. Duncan, Donald J. Parsons,

The ESA Speaks

The Evangelical and Catholic Mission synodical meeting of orthodox Episcopalians was an historic event! **The Episcopal Synod of America**, a Church within the Episcopal Church, was constituted in Fort Worth in June, 1989.

The Episcopal Synod of America is an association of dioceses, parishes, institutions, societies of laity and clergy of the Episcopal Church who embrace the Gospel of Jesus Christ, uphold the Evangelical Faith and Catholic Order of the historic Church, and are called to proclaim and propagate this Faith and Order, laboring with zeal for the reform and renewal of the Church.

As a result of deliberations, the synod adopted and declared that...

- We accept the Holy Scripture as containing all things necessary to salvation and as being the rule and ultimate standard of Faith.
 - We accept the Apostles' Creed as the Baptismal symbol and the Nicene Creed as the sufficient standard of the Christian Faith.
 - We accept the two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
 - We accept the historic Episcopate and our obligation to continue it as the means of handing on the full Faith and Order of the Apostolic Faith.
 - We declare our determination to maintain and propagate this Faith and Practice according to the patterns of teaching, worship, Church Order, spiritual and moral life developed by historic Anglicanism, especially in the Books of Common Prayer.
- In addition, we also passed Resolution G which calls us to work for unity with all Christians according to the terms spelled out in the Chicago-Lambeth Quadrilateral of 1888.

STAND WITH THESE BISHOPS CALL THIS TOLL FREE NUMBER 1-800-225-3661

Episcopal Synod of America
6300 Ridglea Place, Suite 910
Fort Worth, Texas 76116



Yes, I want to add my name and names of family members _____

(Please note: Mr., Mrs., Ms., Miss)

Address _____ Zip _____

Phone Number () _____ Parish/City _____ Diocese _____

South African marchers seek peaceful end to apartheid

by Maggie Helass

South African church leaders were prominent in mass demonstrations against apartheid following the country's whites-only elections on September 6.

Archbishop Desmond Tutu linked arms with the mayor of Cape Town, Gordon Oliver, to lead an estimated 25,000 people from St. George's Cathedral to City Hall on September 13 in protest of police brutality and the killing of 23 people on election night in the Cape.

Marches in Johannesburg, Pretoria, Durban, Grahamstown and East London followed the precedent of the Cape Town march, which was widely hailed as an historic breakthrough for forces working for peaceful change in South Africa.

The marches were the first legal, public demonstrations of their kind for more than three decades, and church leaders cautiously welcomed the decision by the Nationalist government of President F. W. de Klerk to permit them.

In several instances when organizers failed to apply for a permit to march, which is mandatory under South Africa's state of emergency regulations, the authorities took the initiative and issued a permit in what is seen as an attempt to keep the protests within the rule of law.

Although the Cape Town march was clearly instigated by Archbishop Tutu and organized in consultation with other church leaders, the genesis of other marches was less clear.

The Mass Democratic Movement (MDM), a loose association of groups working to dismantle apartheid, in many cases joined with church leaders committed to the Standing for the Truth campaign to organize mass protests which often began in churches.

The Synod of the [Anglican] Church of the Province of Southern Africa, meeting in June, formally endorsed the Standing for the Truth campaign which began at an ecumenical assembly of church leaders in May of last year.

Commenting on the campaign, Tutu said, "The fundamental principle underlying the campaign is to carry out peaceful activities which witness to gospel truths—among them, that people are made for sharing, for fellowship and for interdependence and that barriers between them should be torn down."

Tutu and his wife Leah were briefly detained in separate incidents during the September protests.

The archbishop said police treated him as a "protected species" at protests and this created a dilemma for him. "That worries me," he said. "Because I can say, 'Let us march,'



Maggie Helass

Marchers leave Johannesburg cathedral

and the chances are I could march for a few yards, and they would pick me up, . . . remove [me] from the scene and then deal brutally with the other people."

The nationwide defiance campaign included beach protests. Police violently attacked protesters defying racial segregation of beaches in the Cape Town area, using dogs and whips. Two Anglican priests were injured and a visiting priest from New York was arrested for photographing a police dog attacking a person.

Similar protests in Durban took place without violent incident when police kept a low profile. The slogan, "All God's beaches for all God's people," appeared during this and subsequent protests.

The committee of the Standing for the Truth campaign recently issued a statement about the new phase of negotiation in the political struggle in South Africa.

The statement pointed out that the Nationalist Party government mentions the word negotiations 14 times in its Five-Year Plan. "It has become a matter of great urgency for the church to reflect upon what is happening and to develop a clear and

unambiguous stance on negotiations."

There is a "false belief that the conflict in South Africa is based upon nothing more than misunderstandings and prejudices so that the resolution of the conflict requires nothing more than sitting down to talk to one another and learning to understand one another," the statement said.

"This point of view is . . . naive. We are not dealing only with a range of misunderstandings and prejudices; we are dealing with oppression, injustice, lies, power struggles, selfishness and sin."

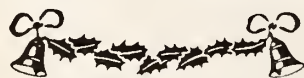
Genuine negotiations for peace with justice would only come about if more pressure were put on the government; the defiance campaign should be understood in this context of political pressure, the statement said.

"The church can only be a genuine peacemaker by exercising its prophetic role of standing for the truth and exposing the deception of a peace that is no peace and negotiations that are a lie."

Maggie Helass is coordinator for CPSA Media Workshop, a training project sponsored by the Church of the Province of Southern Africa.

Tutu and de Klerk confer

Archbishop Tutu was one of three anti-apartheid church leaders to meet for three hours with South African President F. W. de Klerk October 11. Although de Klerk characterized the meeting as "a milestone on the positive road" to negotiations, Tutu said the president's response to six long-standing demands presented to him in a memo was "was not enough for us." The demands included the lifting of the 40-month-old state of emergency decree, the lifting of restrictions on political activity, the release of detainees held without trial, the legalization of political organizations, the release of political prisoners and clemency for those on Death Row. The talks came in the wake of the government's release of eight prominent political prisoners, among them Walter Sisulu, former secretary-general of the banned African National Congress and a close friend of Nelson Mandela. Mandela remains in prison.



Christmas at Kanuga

Spend an old-fashioned holiday with wassel and horse-drawn carriage rides, sing-a-longs, and a most unusual Santa Claus. Children, singles, extended families...write for reservations today. December 21-26, 1989.

Kanuga
AN
EPISCOPAL
CENTER
Postal Drawer 250
Hendersonville, NC 28793
704/692-9136

Our Lady of Walsingham

Three Lovely Reproductions of the Famous English Shrine



Our Lady of Walsingham, the most famous of England's shrines to the Blessed Virgin, is colorfully reproduced in this 4 x 8" resin statue. The bas-relief statue is hand painted and features gold color accents. Made of resins and imported from Italy. Code 39-1-8005 \$17.95



In 1538 **Our Lady of Walsingham** was destroyed but has been rebuilt and today stands in England's Slipper Chapel. This stained glass representation faithfully duplicates the original statue. Hand painted in Scotland, the glass is framed with lead and hung with trace chain. 6 1/4 x 7 3/4". Attractively boxed. Code 39-1-8325 \$24.95

As a place of pilgrimage, the shrine dates back to the eleventh century as thousands flocked to Walsingham by sea. Here **Our Lady of Walsingham** is reproduced in a pewter bas-relief on a blue velvet plaque. Plaque is 2 3/4 x 4 1/4" and can hang or stand. Imported from Italy. Code 39-47300-8005 \$9.95



Augsburg Fortress

Augsburg Fortress has a wide selection of religious gifts. Call or visit the location nearest you.

Lift apartheid, free prisoners, Browning urges

Following South African elections in September, in which the country's major black population was denied the vote, and the arrest of Archbishop Desmond Tutu and other religious leaders, Presiding Bishop Edmond L. Browning delivered a statement to the South African consulate in New York City. Following are excerpts from Browning's statement:

Once again a wave of violence has been unleashed in South Africa that fills moral men and women everywhere with outrage and indignation. The disenfranchised black population have sought to use the only avenue open to them to protest against the tyranny of apartheid. The government has responded with the worst forces, and vanguards of wildoek—right-wing vigilantes—have descended on the townships with old-style brutality and repression, brutishly whipping, clubbing, tear-gassing, spray painting and shooting unarmed men, women and children and arresting the non-violent advocates of change, including the Most Rev. Desmond Tutu, Archbishop of Cape Town, and his wife Leah. They have searched the homes and offices of the bishops of Johannesburg and Pretoria and desecrated St. George's Cathedral in Cape Town.

I feel a fatal ambiguity in the statements of Mr. de Klerk, who wishes the world to believe that South Africa is standing on the threshold of unprecedented reforms that will allow blacks to participate in determining the political future of their country. I am persuaded that Archbishop Tutu and the other religious leaders involved in the "Standing for the Truth" campaign are right in pointing out that a government that takes recourse to rule by violence has lost all legitimacy and authority.

In the circumstances, I believe that the most constructive course open to Mr. de Klerk is one that would have him, upon assuming the presidency, declare immediately an end to the state of emergency, unban all political organizations, repeal all legislative acts that undergird apartheid, release all political prisoners and detainees and initiate negotiations with leaders of the African National Congress (ANC) and the United Democratic Front (UDF), who have legitimacy among the oppressed peoples.

Barring such clear and irreversible actions, Mr. de Klerk can expect that South Africa will be further isolated through economic, financial and political pressures from the rest of the civilized world.

Mr. de Klerk has not been given a mandate in this election. Instead, he has been offered the historic opportunity and responsibility to banish the scourge of racism and repression from his beautiful country.

We in the Episcopal Church would urge Mr. de Klerk to act courageously, and we send him the assurance of our prayers.

Pope and Runcie discuss bars to reunion

by Robert Marshall

Archbishop of Canterbury Robert Runcie has reaffirmed his conviction that recent talks with Pope John Paul II in Rome on closer working between the Anglican and Roman Catholic Churches were helpful and positive.

Speaking in a BBC interview on nationwide TV after returning from Rome, Runcie said he believes Roman Catholics and Anglicans have to work closer together if they are to be true to the gospel.

It was the fourth time Runcie and the Pope had met, but it was the first official visit by the present primate to Rome where he spent three days observing, talking and sharing in worship at the beginning of October.

Two major topics dominated press interest in the visit: The role of the Pope in any future united church joined the vexed question of women priests in grab-

bing the headlines.

Runcie has repeatedly stressed that he sees no problem in the Pope's being a worldwide spiritual leader in the event the two communions grow closer together. Accepting the Pope in such a role would not dilute the authority of the Church of England nor of the Anglican Communion. Indeed, said Runcie, it would give Christianity a more united front.

The more Protestant wing of the Church of England was horrified at the suggestion. Some even suggested that Runcie was questioning the historic role of the British monarch as head of the church. The Archbishop later denounced these suggestions.

The Pope told Runcie that the ordination of women to the priesthood and episcopate is a severe hurdle in the Roman Catholic Church's attempt to recognize Anglican orders.

Robert Marshall is a priest of the Diocese of Bradford, England.



There's A Better Way To Go...

That Can Turn Him Around For Good.

Over 7.5 million children need mental health care. Only about 1 million get it. Those who fall through the cracks often become involved in

- Crime and violence
- Drug and alcohol abuse
- Suicide

A way back home. St. Francis Homes, an outreach of the Episcopal Church, is working to reduce this crisis. Our treatment centers in Kansas and New York provide a Christian home-like setting. Children and adolescents, ages 10 through 18, find their way back home through personal counseling, psychiatric therapy, and round-the-clock supervision. As part of our medical care, we offer normal and alternative schooling, participation in selected community activities, and therapeutic recreation.

Help us help him. Your tax-deductible gift will allow many more children and their families lead fuller, more productive lives.

To invest in the future of a child, or for your free copy of *Focus*, call or write...

St. Francis Homes, Inc.
c/o Keith P. Richardson, CFRE
P.O. Box 1340
Salina, Kansas 67402-1340
In New York, Call 800-822-4363
From Other States, Dial 800-423-1342
In Kansas, Call 913-825-0541 Collect



JCAHO Accredited • CHAMPUS Certified • Financial Assistance Available

ANNUALLY IN THE "CITY OF SONG"

12TH Vienna Int. Seminar

Austria - August 6-17, 1990

"ANCIENT ACTS, MODERN MESSAGE"

- European Theologians, lectures in English
- Day Trips & Philharmonic Concert
- Pre-seminar Alpine Tour INCLUDES OBERAMMERGAU PASSION PLAY Post-Seminar Eastern Europe & Lutherland
- \$849 covers 12 days room, board, tuition, concerts, day trips

Another unique program from

INTERNATIONAL SEMINARS

106 So. Fraley St., Kane, PA 16735

phone:

814/

837

9178



than one
minute...
you can
guarantee
yourself
income
for life and
strengthen
your church
forever

It is easy when you purchase a Charitable Gift Annuity from the Episcopal Church.

An annuity is a contract between a donor and the Episcopal Church that guarantees regular fixed payments for the life of the donor.

Though you purchase the annuity through the national office, the gift it creates can be used at the parish, diocesan or national level, as you designate.

All the while you enjoy tax and other benefits, not least of which is the satisfaction of knowing for sure you have provided a gift for your Church.

For more information use coupon below or call 1-800-334-7626 Ext. 410

TO: STEWARDSHIP OFFICE
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017

Please send me—at no obligation—additional information
about CHARITABLE GIFT ANNUITIES

E 1189

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____ Birth Date _____

Parish _____ Diocese _____



Aaron F. Usher, III

Onion domes above the Kremlin remind Soviet citizens of their Christian heritage.

Spiritual roots sprout new growth from communist soil

Throughout the communist world, social and political structures are being challenged. Religious and spiritual convictions are often prominent motives. The Episcopalian asked Leonid Kishkovsky, secretary for ecumenical and external affairs of the Orthodox Church in America and president-elect of the National Council of Churches, to reflect on recent events in Eastern Europe.

by Leonid Kishkovsky

In the early 1960's, when Nikita Khrushchev was the leader of the Soviet Union and in the midst of his anti-religion campaign, he stated that the last priest in the U.S.S.R. would be shown on television in 1980. This was Khrushchev's way of enunciating the goal of eradicating all religion in the Soviet Union by 1980.

Khrushchev did more than enunciate this goal. Many thousands of churches were closed by the Soviet authorities during his years at the helm as part of the campaign to bring closer a fully communist, fully atheist future.

When the Russian Orthodox Church celebrated the 1,000th anniversary of the Baptism of Rus' in 1988, commemorating 1,000 years of Christian culture and sanctity among Russians, Ukrainians and Byelorussians, Soviet television showed numerous Orthodox bishops and priests and large congregations composed of people young and old at worship. As the Russian words *glasnost* (openness/publicity) and *perestroika* (restructuring) became household words around the world, in the Soviet Union *glasnost* and *perestroika* framed a religious revival occurring on a massive scale.

The communist goal of a godless

utopia has shown its bankruptcy. After decades of large-scale social engineering none of the announced goals of communist ideology has been brought closer, let alone achieved. While political and economic failure is most obvious and most visible, underneath is a deep spiritual reality which is emerging with clarity. Religion and spiritual values have survived.

In the case of the U.S.S.R., the assault on religion and spiritual values began in 1917. It was motivated by a utopian ideology, fueled by a drive for total power over every aspect of social and personal life and expressed regularly in violent, genocidal campaigns against religion.

Hundreds of Orthodox bishops, thousands of priests, monks and nuns were killed by bullet, hanging, drowning, burial alive and starvation. Millions of lay people were killed, many dying as martyrs for their faith. This genocide against Orthodox Christians was repeated against Roman Catholics, Protestants, Jews and others.

Under these conditions, the survival of religion was a sign of tenacity, of successful resistance against totalitarianism in its most violent form.

In Eastern Europe, China and Southeast Asia, similar assaults against historic religions and cultures were launched in the 1940's, resulting in various gulags, killing fields, cultural revolutions and the like. Again and again the survival of religion was a sign of human dignity, spiritual tenacity and victory against "powers and principalities."

In the 1980's some religious observers and leaders in communist so-

cieties began to notice what they called a "hunger for transcendence." No longer was the spiritual quest, the spiritual hunger, manifested only among people with religious roots.

Societies long officially committed to atheism and thoroughly secularized in their way of life were producing secular people with a hunger for transcendence. This was, perhaps, a symptom of the loss of faith in the communist project itself. No longer was the ideology of communism capable of inspiring anyone, of giving meaning to anyone's life and sacrifice.

The relationship of today's people to the history and traditions of their cultures has also emerged as an important element in the current search for spiritual values in communist societies. The communist project, in its pure and zealous form, presupposed the erasure of the past, with all of its religious and cultural hang-ups. Communism presented the attraction of the new, the future-oriented. This was a key part of the communist dream.

What really occurred, of course, was the victory of cruelty today in the name of tomorrow's promised progress, the imposition of the police and bureaucratic state on all forms of social and personal life.

Totalitarianism's victory was never complete. In retrospect, it was condemned to defeat from within. The nations, peoples and cultures in communist societies felt robbed of their spiritual identities and cultural histories.

As opportunities have appeared, throughout the communist system people are reclaiming their memory and their spiritual identity. This struggle is a struggle for freedom and for the future, theirs and ours.

Overseas dioceses work toward future autonomy

by Elizabeth Eisenstadt

Thirteen overseas bishops who head dioceses in countries as diverse as Taiwan and Ecuador gathered the day before the opening of the House of Bishops to share their concerns and hopes with each other, the Presiding Bishop and his staff.

Following a process endorsed by the 1985 General Convention, the four regions the bishops represented are in various stages of becoming autonomous. Because Taiwan is geographically isolated from any region, it will remain part of the Episcopal Church (ECUSA). The Philippine Episcopal Church, which has been released from ECUSA, will become a province of the Anglican Communion in May, 1990 (see page 15).

The report of Panama's Bishop James Ottley on the Central Region of America set the tone of the meeting. Candid but optimistic, Ottley said that although cooperative, the dioceses do not yet have a structure to enable them to work smoothly together.

Different ethnic backgrounds, nationalities and leadership styles can contribute to occasional friction among the dioceses, said Ottley.

Any region in the autonomy process should have a well-tested structure while still part of ECUSA "to see if that's most appropriate in the life of that church," said Presiding Bishop Edmond Browning.

The Caribbean region is unique in that it bears the imprint of colonizers from France, Spain, England and America. "Part of the challenge is creating a trilingual province," said Judith Gillespie, executive for the Episcopal Church's World Mission unit. "They are committed to that, and they think it's exciting."

Regular regional meetings and workshops with participation from all the dioceses have enabled the Caribbean region to draft a constitution and work on a covenant, according to Dominican Republic Bishop Telesforo Isaac.

This past year Caribbean delegates met in Cuba. Since Cuba has no diplomatic ties to the United States, the diocese has an unofficial, if warm, relationship with its neighboring dioceses. "They have a vision of being a partner in that region, of being at home," said Isaac.

With a target autonomy date of 1994, the bishops and diocesan representatives of Mexico are launching an all-out effort to build the canonical, financial and legal aspects of self-government. The churches in Mexico cannot own houses of worship or rectories. But the five dioceses own other buildings. By setting up region-wide property-holding civil corporations, the dioceses proved, in large part, that they were capable of being self-governing, Gillespie said.

As in the Central Region, "the most difficult part is to unify our criteria for leadership," said Martiniano Garcia, suffragan bishop of Mexico. "It's not a matter of faith; it's a matter of criteria."

ARENSA, the regional association of the Episcopal Church in North and South America, will soon have regional meetings which include cler-

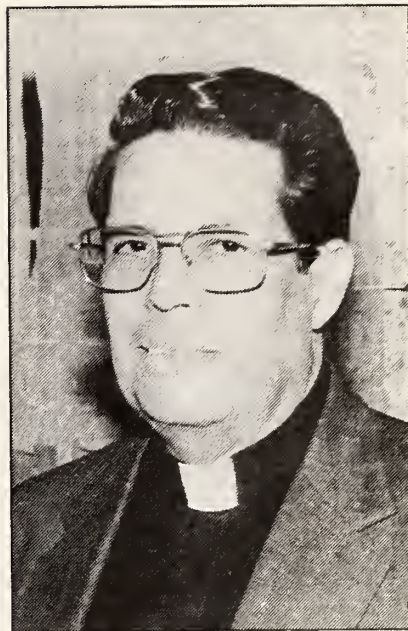
ical and lay delegates as well as bishops. At a program planning meeting in August "the people asked the bishops to get together and do the work that we are supposed to do," said Bishop Onell Soto of Venezuela. The meeting, which clearly inspired Soto, considered regional programs in such areas as Christian education, evangelism and youth ministry. "It was great," he said. "We didn't have to plan a budget, and we didn't have to elect anyone!"

Armando Guerra, bishop of Guatemala, heads the overseas bishops until the next General Convention. Although Episcopalians in Guatemala number around 5,000, he said that the church is serving as a link between the Roman Catholic majority and Protestant groups. By participat-

ing in a national dialogue for reconciliation and presiding over discussions of human rights, the Episcopal Church "can play a very significant role."

With 2,000 Christians, the first priority of the Episcopal Church in Taiwan is "survival," said Bishop John Chien. Mission and evangelism are next on the list.

An executive for World Mission under Presiding Bishop John Allin and now Presiding Bishop himself, Browning has been attending overseas bishops meetings for years. "Every time I listen to them there is further development and I get more excited. I am deeply moved by all of them. You are talking about people taking responsibility for their own lives and their own mission."



Onell Soto

ADEQUACY IS THE BEST POLICY

...when it comes to insurance.

The checklist below will help you determine if your church has the insurance protection it needs, in amounts that are adequate to cover potential losses.

1. If your church owns any motor vehicles, are they full insured? ☐ Yes ☐ No
2. When privately owned vehicles are used for church business, is your church covered by Employers Automobile Non-ownership Liability, Including Hired Automobile Insurance? ☐ Yes ☐ No
3. Has your church purchased a fidelity bond that covers the treasurer and all other persons authorized to handle church assets? ☐ Yes ☐ No
4. If your church buildings are heated by a steam boiler, has boiler and machinery insurance been purchased? ☐ Yes ☐ No
5. Does your church carry Workers Compensation insurance even though it may not be required to do so by the state? ☐ Yes ☐ No
6. If your church is incorporated, has the vestry purchased or considered purchasing Directors and Officers Legal Liability Insurance? ☐ Yes ☐ No

If you had difficulty answering any of the above questions—or if any of your answers were negative—or if you have any questions about your insurance program—get in touch with our regional office servicing your area. *It's eager to help.*

NEW ENGLAND—South Weymouth, MA (617) 335-0986;
NORTHEAST—Holbrook, NY (516) 981-8383; **MID-ATLANTIC**
 —Roanoke, VA (703) 366-3330; **SOUTHEAST**—Norcross, GA
 (404) 447-5570; **MIDWEST**—Carmel, IN (317) 844-1501; **ROCKY**
MOUNTAINS/PLAINS STATES—Rapid City, SD (605) 348-9437;
SOUTHWEST—Dallas, TX (214) 827-9908; **PACIFIC COAST**
FAR WEST—San Francisco, CA (415) 362-7780

 **CHURCH**
 The Church
 Insurance Company
 800 Second Avenue
 New York, NY 10017
 212-661-6700
 800-223-6602

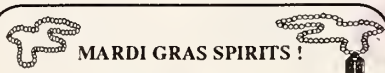
Begin a new decade...
 "Looking In,
 Reaching Out"
 with 300 other
 young people in
 grades 9-12.

December 27-
 January 1, 1990

Kanuga
 AN
 EPISCOPAL
 CENTER

Postal Drawer 250
 Hendersonville, NC 28793
 704/692-9136

winterlight



Experience Mardi Gras as New Orleanians do!
 Now visitors can stay in a fellow Episcopalian's
 home for Mardi Gras Bed-and Breakfast and
 catch the true carnival spirit (5 days/4 nights).

For more information, please, write:

Mardi Gras Spirits
 St. George's Episcopal Church
 4600 St. Charles Avenue
 New Orleans, Louisiana 70115.

(All proceeds to benefit the building preservation fund.)

ADVENT!
 by Richard M. Gray

Twenty-eight poems
 celebrating the birth of Christ...
 one for each day of the Advent season

For your inspirational reading and reflection
 on the Incarnation. To order, send \$5
 (in Calif. add 30 cents sales tax) plus \$1
 shipping, payable to Richard M. Gray. Address:
 ADVENT, PO Box 2535, Novato, CA 94948

**Looking for
 a book?**

When you're looking for
 a book — from the Bible
 to the Classics — think
 of us. We specialize in
 mail and phone orders.

- The Book of Common Prayer
 - Sturdy pew bindings
 - Deluxe gift editions
- Inspirational and scholarly literature
- Anglican Studies

Call or write:
Trinity Bookstore
 74 Trinity Place
 New York, NY 10006
 (212) 349-0376

AMEX, VISA, MC
 Churches will be billed.

**TRINITY
 BOOKSTORES**

Dalai Lama wins Nobel Peace Prize

Oslo, Norway—The Norwegian Nobel Committee has awarded Tenzin Gyatso, the 14th Dalai Lama, the Nobel Peace Prize. A native of Tibet, the 54-year-old spiritual and political leader has repeatedly demanded an end to the Chinese occupation of his homeland while endorsing non-violent means of protest. Since 1960, he has resided in Dharmasala, India, which has become the seat of the Tibetan government in exile. The Dalai Lama was born on the day the previous Dalai Lama died. At age 2 he grabbed an

BRIEFS

object that belonged to his predecessor, considered a sign that the Buddha of Compassion had been reincarnated to serve human beings, and was instantly recognized as the 14th Dalai Lama. He was called upon to assume political power in 1950 when China invaded Tibet. "He has...advocated peaceful solutions based upon tolerance and mutual respect in order to preserve the historical and cultural heritage of his people," the Nobel Committee said.

Australian dioceses appeal synod decision rejecting women priests

Sydney, Australia—Meeting here in August, the General Synod of the Anglican Church of Australia has rejected, for the third time in four years, a proposal approving the ordination of women priests. Synod did, however, affirm the authority of a diocesan bishop to ordain "canonically fit" deacons, which would include women, to the priesthood and reaffirmed its commitment to unity. Some dioceses, such as Melbourne, have said that they will ordain women should the church's Appellate Tribunal rule that they have the constitutional authority to do so. The tribunal, the highest church body from which a legal opinion can be sought, is not expected to rule before November. The Australian synod approved ordination of women deacons in 1985.

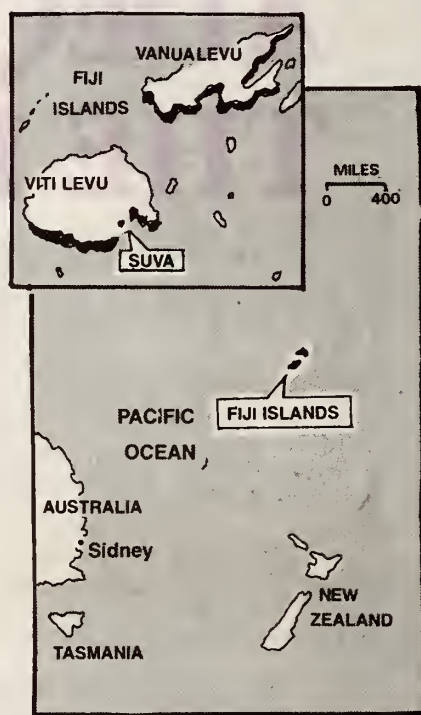
Vatican intervenes in Polish convent dispute

Vatican City—After repeated requests from Jewish groups for papal intervention, on September 19 the Vatican issued a statement supporting the removal of a convent of Carmelite nuns from Auschwitz. The communique from the Vatican's Commission for Re-

ligious Relations with Judaism supports a 1987 agreement between Jewish representatives and Roman Catholic bishops to move the convent to an interfaith center outside the death camp. The controversy became an impediment to better Roman Catholic-Jewish relations after the first deadline for moving the nuns passed last February. While Jews have objected to a convent on the site where millions of Jews were killed, Poles and Roman Catholics have expressed bewilderment at how Jews could be offended by nuns praying for reconciliation. Polish workmen beat a Jewish group demonstrating at the site, and Poland's Cardinal Glemp reacted by making remarks that both Jews and Roman Catholics considered anti-Semitic. Two days after the Vatican statement Glemp agreed to stand by the 1987 agreement.

Sunday work continues to divide Fiji's Methodists

Suva, Fiji—Since late last year Methodists, one of the strongest Protestant groups in this Pacific island nation of



750,000, have been involved in a controversy about work on Sunday. A struggle for leadership has led to the church's president suspending the church's general secretary, the dismissal of the president and his subsequent reinstatement by court order and a lock-out of the president from his office. Most recently, the church's General Conference overwhelmingly re-

ected Manasa Lasaro to be general secretary a week after his release from jail. Lasaro had been convicted of helping to block roads in an attempt to prevent sugar refinery workers on the island of Vanualevu from working on Sunday. Henry Manueli, president of the Fiji Council of Churches, sent a letter to the government generally supporting relaxation of this country's strict Sunday Observance Decree but raising some questions. "Basically we see Sunday observance as a matter of personal choice rather than legislation, and we would prefer that there was no decree on this matter at all," Manueli said.

Europe becoming a 'post-Christian continent'

Geneva, Switzerland—Christianity in Europe, a book recently published by MARC Europe, a ministry of World Vision, shows that Europe is becoming a post-Christian continent. Increasingly fragmented, the church in Europe also has an aging population and serious problems of personnel and finance, according to author Peter Brierley. He quotes studies that find Europe has more nominal Christians than are in the whole of the rest of the world. In Norway 96 percent of the population say they are Christians, yet fewer than 3 percent go to church. In 1980, 67 percent of British people called themselves Christians, a figure he predicts will fall to 30 percent by 2015. Half the children of nominal Christian parents are also nominal Christians; one-quarter are churchgoers and one-quarter leave the church, Brierley says.

Muslims form new political party in United Kingdom

London, England—The Islamic Party of Britain (IPB) was born here September 13. It has 9,000 members and aims for 250,000 members within five years. This nation has 1.5 million Muslim citizens, mostly immigrants from Islamic countries such as Pakistan in the years following World War II. Daud Musa Pidcock, the new party's president, acknowledged that the publication of Salman Rushdie's *The Satanic Verses*, which many Muslims considered disrespectful to the prophet Mohammed, helped launch the IPB but said a deeper goal of the new party is to combat racial and religious prejudice against British Muslims. The party hopes to elect local officials and members of Parliament in predominantly Muslim areas and is targeting the city of Birmingham in the north and London's East End, both major Muslim centers.

Parley calls for new global economic order

An interfaith conference of some 80 persons accused the World Bank, International Monetary Fund (IMF) and commercial banks of promoting "economic policies of global exploitation which...kill women and children, oppress working people and stifle human expression."

The conference, hosted by the Interfaith Action for Economic Justice and the International Affairs Commission of the National Council of Churches, was held in Washington just before the World Bank and IMF annual meetings there.

Margaret Sweeney, assistant to the executive of the Episcopal Church's Migration Ministries, was listed as a participant. But she said she had not taken part in framing the conference's statement or signed it because the church is presently working on a policy on world debt.

The conference statement said, "From an ethical, economical and political point of view, we believe that the debt of the so-called third world is illegiti-

mate and therefore should not be paid.

"The global debt crisis became acutely exacerbated in 1982, precipitated by an unjust global economic order which institutionalized the accumulation of capital by the wealthy industrial nations at the expense of the underdeveloped nations."

The statement called on people of good will to demand that "a new global economic and trade order be established, one that is premised on justice, participatory democracy, equitable distribution of wealth and power and that such an order be ecologically sustainable."

The listed participants represented various denominations and institutions in the United States and 12 nations of Europe, Latin America, Asia and Africa.

A press spokesman for the World Bank said he was not aware of the conference or its statement and had no comment on it.

Philippine church to be autonomous Anglican province

Three Philippine bishops attended the House of Bishops' meeting in September to bid farewell to their American counterparts.

The five Episcopal dioceses in the Philippines, with roughly 150 clergy and 150,000 members, will become the 28th autonomous national province of the Anglican Communion in May, 1990, when the covenant between the Episcopal Church in the United States and the Philippine Episcopal Church takes effect. Both churches ratified the covenant last year.

The Philippine dioceses have been part of the Episcopal Church since American missionary bishop Charles Henry Brent arrived in Manila in 1902. A slow process of "indigenization" ensued, with the first native Filipino priest ordained just before World War II and the first Filipino bishop of the Anglican Communion, Benito Cabanban, chosen in 1958. The last American bishop, Lyman Ogilby, departed in 1967. The covenant will complete the indigenization process.

Manuel C. Lumpias, Prime Bishop of the Philippine Episcopal Church, spoke of his church's "desire to be weaned from its mother."

"Indigenization, which is the process by which the church becomes truly local, is an important by-product of autonomy," Lumpias said. "It is usually understood to apply to the replacement of foreign personnel by local people."

But, Lumpias said, it is more than that. "Christianity must not be seen as an imposition from outside or something alien. Rather, it has to become 'incarnate' and take flesh within the culture of the people."

"For us in the Philippine Episcopal Church," he told a gathering of overseas bishops in Philadelphia, "the moment of truth has come. We now have decided to make the Christian journey on our two feet without crutches. Christ wants to live in the Philippines not as a refugee, as he lived in Egypt during his childhood, but as a full citizen, a native of the place—a Filipino."

"We are able to live the life we're trying to proclaim," explained Narciso V. Ticobay, bishop of Southern Philippines. Foreign missionaries, he said, are unable fully to enter into the cultural life of the people though many make a good effort.

Ogilby, now retired bishop of Pennsylvania, said, "I found it awkward to be a prophet in the Philippines. It would have been unbecoming of me, a foreigner, to speak to their government. Philippine citizens can speak to their government and their people in a way no foreigner can."

Ticobay spoke of the Philippine church's need for continued financial support from the Episcopal Church in the U.S. "We cannot at this moment stand on our own. Our people are among the farmers, the hill tribes, the poor. It might take a longer period before we can afford to reduce our dollar support."

Talks are now progressing on continued financial support from the Episcopal Church.

Robert L. O. Longid, bishop of Northern Philippines, spoke of the social unrest in the country and its effect on church life.

"Many of our members were detained, tortured, imprisoned and killed under Marcos," he said. "Many Episcopalians were involved in the opposition to Marcos. When [Corazon] Aquino ascended to power in 1986, many Episcopalians threw themselves in front of the tanks to prevent Marcos' soldiers from destroying the rebellion. We celebrated and rejoiced."

"But now the democratic space we thought we had won is getting narrow and is starting to crush us. Driving away a tyrant does not necessarily bring the end of tyranny. Many

lay people and clergy are again running for their lives.

"Last month there was an attempt to kill me. A priest learned about it,

and villagers armed their young men and rode shotgun for us all the way back to the diocesan office from the village."



Philippine bishops, past and present, from left: Manuel C. Lumpias, Robert L. O. Longid, Lyman C. Ogilby, Narciso V. Ticobay

We'd like to help tell your story...



And we're proud to offer your parish the opportunity to obtain pictorial directories that will be treasured for generations to come. Now, even a parish with as few as 50 participating families can have a parish directory at no cost! It's the perfect tool to help bring your parish family closer together.

Your pictorial directory will include a custom color cover, color pastor's page, color activity page, black/white activity page, black/white history page, and complete roster of all members. And your parish's participation in the Directory Service means you can take advantage of our list of bonuses! In addition, each participating family will receive a beautiful 10 x 13 color portrait!

As a further benefit, we've established The Performance Guarantee, which insures prompt delivery of your directory. So call the toll-free number below, and get all the latest Directory Service information and material from your Episcopalian Parish Directory Service.



Directories are produced by Coppinger & Affiliates, Cleveland, Tennessee.

The EPISCOPALIAN

PARISH DIRECTORY SERVICE

CALL TOLL FREE... 1-800-826-2325

Stretching the pledge dollar: What does it go when it leaves the p

by Harry G. Toland

The Episcopal Church is not one to ask its members to go down the road in lockstep. Nowhere is the beat of different drums more apparent than in the way dioceses raise money from their parishes and even in the way they pass money on to the larger church.

In seeking funds from parishes, dioceses use three approaches: straight assessments, voluntary contributions and some kind of mix of the two.

Thomas S. Hutchinson, of Dallas, a member of the Commission on Stewardship and Development and its unofficial statistician, believes the church's 99 domestic dioceses divide about evenly into the three camps. Adherents of each method who were interviewed by *The Episcopalian* seem happy with their diocese's choice and not inclined to go to another.

Ronald L. Reed, director of stewardship and development at the Episcopal Church Center in New York City, says, "Mechanics don't make all that much difference."

"In principle," he adds, "I'm for a voluntary system. But I'm conservative about switching. If you're using straight assessments, if that's what you're used to and you have strong and directed leadership, if it's a good system, then don't mess with it."

Let's look at four dioceses: Dallas, which assesses its parishes; Alabama, with a voluntary system; Michigan, which switched quickly from assessments to voluntary and has experienced some problems; and Delaware, which has had some success in adding "fair share" to a voluntary plan.

Dallas

In order to assess its 70 parishes, the Diocese of Dallas breaks the parishes into four categories, says Evelyn Haygood, its business manager.

Using an average of the parish's net disposable budget income (NDBI) for the three previous years, the diocese asks its parishes for the following: Those with up to \$50,000 of NDBI, 15 percent; with up to \$125,000, 16 percent; with up to \$200,000, 17 percent; and with more than \$200,000, 18 percent.

"If a church is in distress," says Haygood, "they can meet with the Finance Committee and ask for an adjustment." About 10 parishes a year are granted such leeway.

Many dioceses wonder how to fund their programs. Should they ask parishes for money or assess them? Parishes struggle to pay their bills and still send a fair share to the diocese. And then there's the diocesan pledge to the larger church. . .

Payment of the assessment is not enforced, says Haygood—"we don't have any penalty clause." One inducement, however, is the fact that every month the diocesan newspaper prints a list of monthly assessment payments of each parish, and those who are lagging are easy to spot.

Meanwhile, she says, the diocese "always pays the full amount" of apportionment and assessment to the larger church. This year that totaled \$507,000 out of income of almost \$2 million.

Haygood, who joined the diocesan staff 23 years ago, says Dallas had a voluntary system in the 1960's but by 1971 "was going broke." It experimented with various formulas, including assessments based on communicant strength, before adopting the present system.

Three years ago, a group opposing women priests proposed a return to the voluntary system and diocesan convention agreed, making the change effective in three years. The next year, however, convention voted down voluntary askings.

Several years ago, Dallas divided its parishes into three groups, with the top one paying 21 percent of income to the diocese, but concluded that division into four categories was more equitable and has been able to cut the percentages.

Robert McKenzie, diocesan treasurer, says a key to reducing the percentages was to call on subsidized missions, some of which had been aided for 70 to 80 years, to become self-sufficient in a seven-year period. Thirteen of the 20 aided missions have gone that route in four years, he says.

Alabama

The Diocese of Alabama, famed for the "Alabama Plan" of stewardship, receives funds from its 84 parishes on a strictly voluntary basis, grounded in

biblical stewardship education.

Before the Alabama Plan was created in the 1960's by Furman Stough, then a priest on the diocesan staff and later bishop of Alabama, and William Yon, parishes paid

income to pass on to the

The percentish to parish Edward L. I. tant to the ments from

For that percent of budget as a

"For instance of August, e than we took

Alabama "stretch" to al straits.

The dioc get until all



Episcopal Church tops giving list

The Episcopal Church is "first in giving in North America," according to an August 16 memo from Ronald L. Reed, director of stewardship.

"We have increased our overall income (adjusted for inflation) at an average annual rate of 9.2 percent from 1970 to 1987, with the Reformed Church next at 2.3 percent," he wrote. "Our plate and pledge giving has averaged an annual growth rate of 16.3

percent, with our nearest neighbor, the Presbyterians at 7.9 percent.

The figures, he said, are "truly encouraging. We have done very well comparatively, and we have only scratched the surface."

In light of the figures, he was asked why many dioceses and the church at the national level are not that well off. "A lot of the money," he replied, "stays local."

through a head tax and a suggested asking.

William Caradine, later head of the program, says the late Bishop Charles Carpenter gave Stough and Yon the job of developing a stewardship system after the diocese experienced repeated funding shortages.

Now the plan is completely voluntary. Parishes set their own percentages of net

of the year percentage are asked to what the per

The dioc giving to the a figure of 2 year 22.6. E increased.

How do

here ate?

the diocese, which in
ge of income it will
church.

ary greatly from par-
4 percent to 27, says
administrative assis-
Even monthly pay-
vary a lot, he says.

the diocese keeps 12.5
unt of its operating
to cover shortfalls.

Freeland, "by the end
spent \$80,000 more
reserve covers that."

s parishes that can to
for those in difficult

not draw up its bud-
edges are in at the end

apportionment/assessment the church has
given the diocese? "Last year we were
about \$8,000 over it," says Freeland. "This
year we're \$154 below it."

The parishes, he says, are happy with
the plan. "It frees them up. Nothing is
imposed on them, but they have to make a
commitment."

He is quick to add, however, that "there
are areas [of the diocese] that need im-
provement" and that the plan may not be
for all dioceses. "It [the Alabama Plan]
takes a lot of work, years of preparation
and stewardship education."

Michigan

At its convention in March, 1987, the
Diocese of Michigan accepted the
recommendation of diocesan coun-
cil and voted to replace its formula appor-
tionment system of parish giving with a
voluntary one.

Since then income has declined, but
Nicholas V. S. Mumford, assistant to the
bishop for financial stewardship, says the
diocese has no intention of returning to its
former method.

"There's nothing wrong with the vol-
untary plan," he says. "To go back to the
old way would be self-defeating, and we'd
get less money."

finds itself in a squeeze now. The larger
church bases its apportionment/assess-
ment for each diocese on total wealth in
the diocese, but much of that wealth stays
in the parishes, he says.

Thus, the church's apportionment/
assessment for Michigan amounts to about
35 percent of the diocese's income, but the
diocese is pinched to the point of planning
to cut its 25 percent to the larger church to
20 percent.

"We've let three staff people go, and we
may be letting more go," Mumford says.
The diocese, with 56,000 members in
26,000 households and 160 churches, is
declining in numbers.

Giving to the church in the diocese
averages \$8.80 per week per household,
which is estimated to be about 1.5 percent
of income, Mumford says.

The diocese is now embarked on a
stewardship education program. Letters
went out to all 160 parishes. Thirty-three
responded, and half a dozen have been
visited by a trained stewardship volunteer,
of whom the diocese has a dozen.

Delaware

Until this year, the 38 congregations
in the Diocese of Delaware contrib-
uted to the diocese voluntarily and
without guidance from the diocese.

The results were not impressive. In
1987, for example, the average parish "ac-
ceptance" amounted to 9.9 percent of its
net disposable budget income as opposed
to the national average in the Episcopal
Church of 14 percent.

The diocese also raised money through
special appeals every 10 years or so. The
last, in the early 1980's, was Adventure in
Mission and Ministry which netted \$1.2
million to be used for program expendi-
tures. All but \$30,000 has been spent.

"We're not going to do that any more to
support the common work of the diocese,"
says Delaware's Bishop C. Cabell Tennis.
"It created in the minds of people the
picture of a big pool of money. Some
parishes were giving less than 4 percent."

In January, 1988, the diocesan conven-
tion, at the recommendation of Tennis and
diocesan council, set up a committee to
study the diocese's financial system. Last
fall the committee, after much consultation
with congregations, recommended that
the national parish average of 14 percent
be set as a "fair share" standard in Dela-
ware. Convention last January ratified the
recommendation. At that time, only three
of the 38 congregations exceeded the stan-
dard.

Diocesan business manager Peggy Ann
Delaplane says 26 of the 38 congregations
had requested establishing a fair share
standard.

Delaplane says Ronald Reed, the
church's director of stewardship and de-
velopment, has targeted Delaware as a key
locale for stewardship education and has
been hard at work in the diocese. The
results have been gratifying: Parish accep-
tances as a portion of net income have
risen in two years from 9.9 percent to 11.8
percent.

The diocese hopes, says Delaplane, that
a majority of the congregations will reach
14 percent by 1991 even though only four
of 38 made it this year.

Some of the growth in giving has been
dramatic. St. Matthew's in Wilmington
went from 4.1 percent in 1987 to 10.2
percent this year. St. Martha's in Bethany
Beach zoomed from 8.7 percent to 24.7
percent.

"The congregations are responding
well," says Delaplane. But, she adds, "we
believe that the system is not all that
important. The issues of mission are the
most important."

Translating budgets into ministry

Ronald L. Reed was sitting at a table
with a group of Episcopalians in a
western state not long ago. They were
discussing stewardship, and their
mood was low.

"One of the group was the bishop's
warden, a retired psychologist," re-
calls Reed, the Episcopal Church's ex-
ecutive for stewardship. "I asked her if
she were practicing now what her rate
would be, and she said \$90 an hour."

She was working—as volunteer
bishop's warden—an average of 10
hours a week, 48 weeks a year. Com-
puting the value of her services in that
post at her professional rate, Reed
pointed out that she was contributing
more than \$42,000 a year to the dio-
cese.

"The reaction at the table was,
'How about that!'" he says. "Here was
stewardship they hadn't even figured
they were doing."

For Reed, the story is an example of
narrative budgeting which he sees as
the key to increased giving of congre-
gations to parishes, parishes to dio-
ceses and dioceses to the church.

"The issue is not which system you
have," he says. "The problem is peo-
ple don't understand what they're giv-
ing money for. We haven't been lifting
up what our mission priorities are so
any 10-year-old child can understand
it."

"It's been proven," he adds, "that
when people clearly understand the
mission and ministry, they will give."

He cites the church's Venture in
Mission capital funds campaign 10
years ago as "the greatest success
story in the history of North American
Christianity. They asked for \$100 mil-
lion and ended up with \$175 million.
People were clear about what was be-
ing asked."

Under narrative budgeting, the rec-
tor's salary, for example, would not
appear as a budget line item but would
be broken down—15 percent for dio-
cesan activities, another 15 percent for
neighborhood activities, 25 percent in
preparing for and conducting church
services, 15 percent in pastoral care
and visiting and so on.

The electric bill, no longer a line
item, likewise would be partitioned—
so much for lighting the church for
Sunday and other services, for lights
for parish hall meetings of the Boy
Scouts or AA or whatever.

Thus, the congregation could see
how much of its giving was going for
worship, how much for pastoral care,
how much for outreach and so on.

In addition to informing the congre-
gation on mission and ministry, such
accounting can have unexpected re-
sults, Reed says. "In my old church [in
Philadelphia], we ended up saving 14
percent on the electric bill in one build-
ing and 22 percent in another. I also
discovered that in the use of my time,
I was way overboard on community
activities."

The same system can be used for
the diocese's budget. "How much of
the bishop's time and salary are spent
on pastoral issues?" Reed asks. "If you
don't monitor his time, you don't
know whether you have a pastoral
bishop."



dition to pledging a
income, the parishes
a dollar estimate of
will yield.

ows that pattern in
urch. Last year it set
t of all income, this
the percentage has

that come to the

Instead, Michigan is embarked on a
program of educating the leadership in
parishes in scriptural theology and is hold-
ing up the standard of a tithe for individ-
uals and 50-50 giving for the parish. That
would mean the parish keeps half its in-
come, the other half going to the diocese to
be equally shared, 25 percent for the dio-
cese and 25 percent for the larger church.

Mumford says the Diocese of Michigan

Down but not out

Priest loses prestige position, finds humility

No money, no job, no self-esteem. I'm probably not the first Episcopal priest to drive a cab for a living, but I'm the only one I know. It's not a large community.

After filing for divorce and resigning my parish I found old friends had become strangers and some priests and bishops who always said, "If I can ever be of help, just call," didn't return my calls. Soon my life looked like a dropped deck of cards.

Career advisors in the church told me, "Don't do it! Stay married whatever the cost. Spend the rest of your marriage in counseling, work at night in the office, get a separate apartment, but don't divorce or you'll be dead."

Well, I divorced and, like Twain, "the rumors of my death have been greatly exaggerated." But I do have to drive a cab to pay the bills, and there does seem to be a bit of hardening around the arteries of my career.

Some of the remote parishes that nibbled at the edges of my resume responded in such ways that I imagined I was answering an ad that might have read:

*Broken down parish
that can't find anyone else,
willing to consider
broken down priest
who can't go anywhere else.*

From a book-lined office to a dented cab is a long trip. From tree-lined suburban avenues to mean city



streets is a rough ride. From "Hello, Father" to "Hey, Buddy" is a hard change. I felt like the clergy equivalent of the Volvo crash dummy.

But I cannot complain for I lit the match that burned the bridges of my

career, and in the light of those flames some things were illumined that I needed to see.

Recently these words from Psalm 119 fell out of the back of my prayer book:

*It is good for me that I have been afflicted
that I might learn your statutes.
The law of your mouth is dearer to me
than thousands in gold and silver.*

Sometimes in parish life the adulation of clergy is so great we start to believe it. We get swept off our feet with praise, caressed by compliments, seduced by a thousand small endearments until perspective is lost and spiritual disorientation occurs.

Equilibrium can only be reestablished by frequent reminders of the fundamental principles of our calling. No matter how well we may preach, we are not the gospel. No matter how well we may counsel, we are not the healer. No matter how well we may lead, we are not the savior.

Some of us need to hear this more than others, and some of us need to hear it all the time if peace with God is to be achieved.

Unemployment without compensation, fruitless interviews and driving a cab for a living have made for a humbling experience and therefore a positive one. But it has been a painful one as well, especially when classmates ask what I'm doing and Friday comes and no sermon needs to be written.

But never so painful and humbling as the Sunday I picked up a young couple and took them to a fashionable midtown church. Painful because they were going to church and I wasn't, humbling because they were going to a church where I had once been the guest preacher.

No silver, no gold, no pulpit—but peace with God!

The author of this article wishes to remain anonymous.

Woman prison chaplain earns respect of doubting colleagues

by Elizabeth Eisenstadt

In 1982, two years after George Hunt became bishop of Rhode Island, he invited former parishioner and recently ordained priest Marsue Harris to interview for several positions in his diocese.

Harris, then serving as an assistant at St. Stephen's, Belvedere, Calif., flew across the country to find a new post. A Rhode Island Council of Churches-funded position as prison chaplain attracted her attention.

There was only one hitch: Hunt told her the corrections director did not want a woman. Harris decided to ask for an interview anyway.

A seasoned veteran of ministry in Soledad and San Quentin, Harris obtained the job. "Maybe it was my experience working in other prisons," she says. "Maybe I was able to change his perception of what women have to offer."

In a field which has not attracted large numbers of ordained women, Harris, 49, has a history of breaking down stereotypes. As a mother with two young children, in the early 1970's she began working in California's Soledad Prison over the objections of a warden who felt prison work was no place for a woman.

"I became very concerned about the chaplaincy work I saw going on there," recalls Harris. "It was very judgmental, punitive. . . . Their God was too small."

Although Harris took the job as an assistant at St. Stephen's, she had no doubt she would enter prison ministry. While in seminary she had worked in San Quentin, a maximum security facility.



Marsue Harris

"I was treated very well, with a gentleness and respect, which was something I wanted to encourage," says Harris. For some men in San Quentin, she was the first woman they had spoken to in 10 years.

Visits to inmates who have committed violent crimes test her ability to respond compassionately, she adds. When she enters their cells, however, she finds "God has been there before me."

Under Harris' supervision more than 100 volunteers lead Bible studies, counsel inmates and hold worship services. She has worked hard to

strengthen ties with local churches, recognizing that inmates will need community support once released.

Volunteer Avis Marden, a retired educator, is past president of the Rhode Island Council of Churches. She has taken on the overwhelming task of keeping Harris' files and correspondence up to date. At age 78, Marden confessed to feeling as though she should cut back, "but I don't stop so I guess it must be important. . . . I think of myself as a channel through which the inmates are helped."

Ironically, Harris has waged a media campaign to convince the public that imprisonment is not the way to lower the crime rate. Politicians who say "lock them up" may make people feel more comfortable, but inmates are often in worse shape when they come out of prison. "It's discouraging when I hear that programs helping children stay out of prison are not being funded."

When she senses exhaustion creeping up on her, she returns to the pastoral calm of her Wickford, R.I., home and sits in her back yard. Married to architect Robin Porter, Harris says his support makes her ministry easier. "He is wise, and he is fun. He reminds me when I am trying to hold up the universe that I don't have to."

Giving offenders, themselves often victimized by poverty and prejudice, a sense of hope is one of the foundations of Harris' ministry. "People in prison have become twisted by their experiences. Knowing that God loves them is central to their healing," says Harris. "Society intends to punish, but God intends to save."

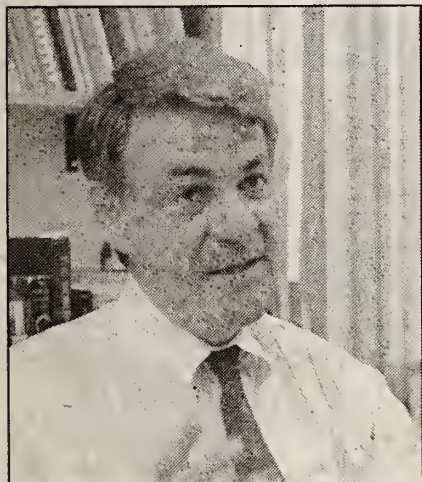
Barry Evans asks why, gets an answer, then asks again

by Elizabeth Eisenstadt

"I have tried to be an internal prophet, to work with others interested in reform," says H. Barry Evans. "More and more I see bishops and other leaders getting excited about the church rediscovering its mission and its purpose and breaking out of despair."

Asked to describe himself, the 53-year-old Grubb Institute president quotes Episcopal Church Foundation vice-president Jeffry Kitross: "[Jeffry] says I am the kind of person who always asks, 'Why?' When I get the answer, I ask, 'Why?' again."

In the course of 26 years as an Episcopal priest, Evans' "why's"



Barry Evans

have taken stock of the Episcopal Church as it has weathered periods of social change and intense self-examination. He seems to relish the role of pathfinder, a half-step ahead of most of the faithful in his quest for the questions that will force a church that seems to be in slow decline to "be in a stronger position to be of service to God and the world."

Evans is a veteran of the social and ecclesiastical reforms of the 1960's. As a deacon at St. Luke's, Alexandria, Va., and then as a priest at St. Stephen's and the Incarnation, the first fully integrated church in Washington, D.C., he became progressively more involved with the civil rights movement, including participation in a voter registration effort in Hattiesburg, Miss. St. Stephen's was also committed to liturgical reform. "It was enormously exciting; it felt like we were on the crest of a wave."

Evans moved in 1970 to the College of Preachers where as director of program he became more interested in supporting those who taught preaching. In 1975 he founded the religious communications journal, *Homiletic*.

In the mid-1970's the London-based Grubb Institute began to research why people go to church and how churches have an impact on society. As Evans read Grubb studies and invited staff to the College of Preachers for conferences, he became fascinated with the differences between the way American and English churchgoers view their religious institutions.

"In America we are so caught up with the church as a useful thing for individuals, self-help or therapy,"

says Evans. A return to the notion of parish boundaries, with each Christian sharing responsibilities for family, neighborhood and world, might strengthen the churchgoer's identity as part of the priesthood of all believers, he suggests.

Evans had not felt he was good at parish ministry as it was traditionally defined. Working with thousands of clergy at the College of Preachers, he was able to focus on the unique problems parish priests face. If lay Christians need to develop a stronger sense of community, then parish clergy need to be clear about their special roles as "resident theologian, resident liturgist, resident pastor," he says.

In 1983, Evans opened an American branch of the Grubb Institute. And at the same time as he was building a new organization, he faced the breakup of his marriage. "I was in the same situation as a lot of other clergy," Evans says. "I had all the theories and understanding but wasn't necessarily in tune with my own personal life."

His therapist challenged Evans to explore his faith. The result, says long-time friend Tom Blackmon, is Evans' "latest transition in terms of conversion. Barry deeply cares now about spiritual integrity, both personally and in terms of priests throughout the church. . . . If you are spending all your time being a spokesman for religion, that's not the same as wrestling with God in your mind and heart."

For the past two years much of Evans' time has been devoted to an Episcopal Church Foundation-funded study, carried out by the Alban and Grubb Institutes, aimed at identifying the pressures and joys of clergy life. Cross-country interviews revealed that the problems with relationships between bishops and clergy and between clergy and their flocks go much deeper than anticipated. "The study suggested what we had uncovered was the church was in a bad state," says Evans. "A lot of clergy felt they didn't know what it meant to be a priest, and bishops felt uncertain about their roles."

When *Excellence in Ministry* (see page 1) was more widely circulated, people often told Evans "there are no surprises here." Not only did people know the depth of the problems, but they felt hopeless in relationship to them, says Evans. "If *Excellence in Ministry* provides no surprises, it's an indication of how tolerant we have become of the intolerable."

The strength Evans has found through deepening faith and self-understanding give him reason for optimism. Now both observer and participant, he argues that the church, undergoing its own conversion, can be transformed and renewed.

"If you are able to face your own problems, your own sinfulness, looking at your sinfulness is not the source of despair, but a chance to depend on God and experience a new life."



The Brent School Manila, Philippines

An International, Episcopal Church-related school of 500 students from Kinder to 12 is looking for:

CHAPLAIN

The candidate should be a 30-40 years old priest with a background in Education. Adequate compensation and housing are provided. Fringe benefits same as for ECUSA missionaries.

TEACHER OF MATH AND PHYSICS

The candidate should be acquainted with the Math/Physics program of the International Baccalaureate or at least of the Advancement Program. Adequate compensation and housing are provided.

For further information, please write to:

The Headmaster
The Brent School
P.O. Box 8, MCCC
1299, Makati
Metro Manila, Philippines



ENGLISH PARISH HOLIDAYS

... an idea whose time has come!
Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:
PARISH HOLIDAYS
North American Office
106 S. Fraley Street, Kane, PA 16735
814/837-9178

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

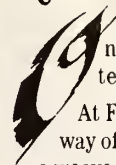
Woodwork and
Metalcraft

Embroideries
and Hangings

J. WIPPELL and COMPANY LTD.

1 Mill St. • PO Box 468, Branchville, NJ 07826
Phone: (201) 948-2134/2144

Q U A L I T Y !



One can sense a fine swatch of fabric by its texture, color and durability.

At Fairhaven we associate "quality" with "our way of life," an active retirement community with a weave all its own.

Life care at Fairhaven has a weave all its own, a careful blend of services sensitive to its residents. Spacious living accommodations range from efficiency apartments to cottages with two bedrooms and den. Programs are designed to offer residents cultural opportunities on and off campus, or the serenity of Fairhaven's 300 acre campus.

The real fabric of Fairhaven is its ability to provide "long term" nursing care for its residents in a modern, fully-staffed Health Center.

Fairhaven is centrally located between Baltimore and Washington in historic Carroll County, Maryland.

If you are interested in learning more about a "total" life care retirement program, please write or call.

Ms. Judy Bernstein, Admissions Director, Fairhaven
7200 Third Avenue, Sykesville, MD 21784

FAIRHAVEN
A Non-Profit Corporation

(301) 795-8800

Sponsored by Episcopal Ministries To The Aging, Inc.

A/89

Yes, I am interested in more information.

Name _____

Address _____

City _____ State _____ Zip _____

Phone (____) _____

Wantland and Spong: House of Bishops' 'Odd Couple'

by Richard H. Schmidt

"I'd invite Jack to dinner any time but not to preach. Well, maybe I'd let him preach—but only if I got to give a five-minute rebuttal afterwards!"

"Why, Bill, you've never talked just five minutes in your life!"

Eau Claire's Bishop William Wantland and Newark's Bishop John Spong would seem to be unlikely friends. Wantland is outspoken in defense of traditionalist positions on polity, theology and morals while Spong challenges those positions. But the two bishops have been close friends for over a decade.

"I first met Jack over the telephone when he was elected bishop in Newark in 1976 and there was a lot of publicity accusing him of being an Arian heretic and urging standing committees to withhold consent to his election," says Wantland. "I was president of the standing committee in Oklahoma and was deputed to call him up and find out what he believed. He said to submit our questions to him, and he'd answer them in writing. So we sent him 10 questions guaranteed to smoke out any Arian, and all 10 of his answers were orthodox. So we voted for him. That was our first contact."

But by no means their last. Since that telephone conversation, Spong and Wantland have debated women's ordination, homosexuality, abortion and other topics both in print and over national television. They have tangled on William Buckley's *Firing Line*, *The McNeil-Lehrer Report*, and *Oprah Winfrey*.

"I'd trust Bill with my life but never with my vote!" says Spong.

That's not true on every vote. "We agree on some things, like Prayer Book revision and justice issues," Spong says. "Sometimes we stand together when a large majority is standing somewhere else."

Spong speaks of the two men's



Bishops John Spong, left, and William Wantland at the September House of Bishops meeting

differences as the tension between tradition and challenge. "Bill is the bearer of catholic tradition, and I'm more of a protestant, identifying with the questions raised by the life of society. These two have to stay in tension and dialogue. If I didn't have the tradition to push against, there's no telling where I'd wander theologically. And if Bill didn't have someone challenging him to respond to new situations in the culture, he'd never get around to reinterpreting the tradition. It's like the hammer and anvil—neither one is of much use without the other."

"I think there's more openness to Bill's input into my point of view than there is to my input into his point of view. I don't mean to personalize this, but it's easier for a liberal who is not convinced that he possesses the ultimate truth to invite a conservative to bear witness than it

is for a conservative who has a deep sense that he has been given the truth to invite a liberal to come in and challenge that," Spong says.

Wantland concurs but expresses it differently: "I think the openness to explore and challenge in new areas is as great on one side as on the other. The difference is that from my catholic point of view, more issues have been settled long ago and are no longer open to challenge."

"There are a variety of issues on which we disagree— theological, philosophical, practical," says Wantland. "But the bottom line is that I can trust Jack. I'm utterly convinced that what Jack says is precisely what he believes. He is truthful. I may think he's totally in error, but I know he's totally honest. There can be trust even when there's not agreement."

The two men have shared breakfast together at every meeting of the House of Bishops since Wantland became a bishop in 1980. "Jack remembered that telephone conversation and was one of the first persons to greet me when I arrived at my first House of Bishops' meeting in Chattanooga the day after I'd been consecrated a bishop," says Wantland.

Shared personal pain has drawn the two adversaries close together in recent years. "My wife was a mental patient for 20 years before she died last year so I always have come to the House of Bishops' meetings alone—which isn't an easy thing to do," says Spong. "He has been my pastor, and I'm grateful to him. Then when Bill went through a painful divorce, I was able to be his pastor."

"We've ministered to each other for years. I'm as grateful to Jack as he is to me," says Wantland.

Write or Call for Catalog of Insignia and Gifts

Custom Design a Specialty



The Unmistakable Quality of

© TERRA SANCTA GUILD®

858 Sussex Blvd., Box 300
Broomall, PA 19008
1-800-523-5155 in PA 215-544-9900

Decision Time For Anglicans

Push has come to shove. The U.S. action in Massachusetts has caused rumbles throughout worldwide Anglicanism.

Fractures threaten in Australia, where national unity may break down because of diocesan willfulness. Ireland says probably yes, Southern Africa no for now. All wait to see what Mother Church does in England. And in America, the Fort Worth Synod makes it a whole new ball game. The cracks in Anglican world unity have widened.

Do you know what all this means? Do you realize what is at stake? Get all the news on what is happening in the Church and religion in general today from *THE CHRISTIAN CHALLENGE*. Without the whole story, how can you make intelligent decisions?

To subscribe, send your name and address with \$20 U.S., \$25 Canadian, \$30 elsewhere (Visa, MC, British & Canadian checks accepted) to:

THE Christian Challenge

Dept. E

1215 Independence Ave. S.E.
Washington, DC 20003 USA

Episcopal Accounting System—(made) Easy

EASE

Accounting, Church Management & Member Listing

Used by more Episcopal Churches than any other software.

- A full function church management computer program for only \$695!
- Written just for Episcopal parishes!
- Calculates financial and member statistics for the annual report!
- Integrates fund accounting with member information and pledges!
- Incredibly easy to use!
- Comes with an instructional videotape to show you how to use it!
- Recommended by the Episcopal Church Pension Fund!
- Over 400 installations in Episcopal parishes!
- FREE 60 day evaluation — **SEND NO MONEY!**



Call or write for more information:
Gosnell Computer Services



1331 Third Street • New Orleans, Louisiana 70130 • (504) 899-2355

episcopate

Edward L. Salmon won election to be 13th bishop of the Diocese of South Carolina on the first ballot during a special convention held at the Cathedral of St. Luke and St. Paul in Charleston. Salmon, 55, was one of five candidates in the September 7 election. He will succeed Bishop **C. FitzSimons Allison**, diocesan since 1982, who is resigning to give full time to teaching, preaching and writing.



A graduate of the University of the South and Virginia Theological Seminary, the Natchez, Miss., native has been rector of St. Michael and St. George in St. Louis, Mo., since 1978. Prior to that he held several parish positions in the Diocese of Arkansas.

He chairs the boards of the Anglican Institute and of SPEAK, publisher of *The Anglican Digest*, and is a trustee of the University of the South.

He and his wife Louise have two children.

At their September meeting the House of Bishops elected **Charles Lovett Keyser**, 59, to be suffragan bishop of the Armed Forces. He follows **Charles Burgreen**, who retired in March, 1989, after serving 11 years in a position that has evolved to include oversight of chaplaincy programs in Veterans Administration hospitals and federal prisons.



A native of South Carolina, Keyser is a graduate of the University of the

South and its St. Luke's Seminary. He spent most of his ordained ministry as a Navy chaplain, retiring in 1986. He has most recently been rector of two churches in Westmoreland, Va.

Keyser is married to the former Christine Crutchfield, and they have four grown children and five grandchildren.

The House of Bishops also confirmed the June election of **Steven Tsosie Plummer** to be the first indigenous bishop of the Navajoland Area Mission (see August issue).

Stanley F. Hauser, 67, retired suffragan bishop of West Texas, died August 11 in San Antonio, Texas, following a two-year illness. **Henry B. Hucles, III**, 65, suffragan bishop of Long Island from 1981 to 1988, died August 4 of cancer at a Virginia hospital.



SPECIAL CHRISTMAS GIFT IDEA FROM ST. MARK'S PRESS

Spiral-bound **Lectinary** and **Lector's Guide** priced at \$18.95 plus postage & handling. Perfect-Bound **A Lector's Guide** only \$12.00.

Perfect-bound **Lectinary** only \$12.00. Spiral-bound **Lectinary** only \$14.00.

Quantity Discounts Available

For information, or to place your order call

TOLL FREE 1-800-365-0439
VISA/MASTERCARD accepted

ST. MARK'S PRESS
2040 WESTRIDGE DRIVE
WICHITA, KS 67203

BRIEFLY noted

Emily Gardiner Neal, deacon and author of seven books on Christian healing, died in Cincinnati, Ohio, September 23. Recently appointed by Bishop **David Bowman**, **Barbara Smith** is the first woman in the Diocese of Western New York to serve as deputy for administration. Virginia Theological Seminary put on the dog September 8 to honor retired Bishop **Robert Gibson** of Virginia, who was celebrating the 40th anniversary of his consecration. Medical scientist **Lewis Thomas**, author of *The Lives of a Cell*, gave the Diocese of Newark's Hines Lecture at Grace Church, Madison, N.J.

Bruce G. C. Bayne, former rector of Trinity Church, Canton, Mass., has joined the staff of Episcopal Divinity School as director of alumni/ae and parish relations. **Franklin E. Hemlin**, senior vice-president and director of Church Hymnal Corporation, was appointed the company's first publisher by president **Robert Robinson**. **Joseph Simeon Nkoane**, 60, bishop of Johannesburg East in South Africa and an outspoken opponent of apartheid, died in September at his home in the black township of Kwa Thema. **Blossom Jones**, 75, wife of retired Bishop **Harold Jones** of South Dakota, died in Rapid City, S.D., on August 13.

Matthew Mandlenkosi Makhaye, 52, has been elected second suffragan bishop of the Diocese of Natal, South Africa. **Donald Cole** was installed September 10 as dean of St. Michael's Cathedral, Boise, Idaho, by retired Bishop **William Spofford**. **Gail Jones**, editor of *callings*, a publication for lay professionals, has been appointed director of training and education design for the Education for Ministry program at the University of the South, Sewanee, Tenn.

Episcopal layman **Michael E. Lawrence** has been appointed managing editor/administrative director of Abingdon Press, a Methodist publishing company in Nashville, Tenn. **Sherrill Scales, Jr.**, will retire December 31 as president of the New York-based Episcopal Church Building Fund; **Charles N. Fulton, III**, has been elected his successor. **Horace Alexander**, a Quaker who worked with Mahatma Gandhi in the struggle for Indian independence, died September 30, aged 100, in Kennett Square, Pa.



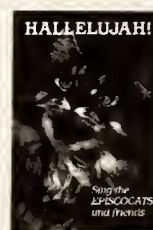
ORDER THESE
BEST SELLERS
NOW
FOR YOUR

Christmas Fair

EPISCOCAT BOOKS

Ever popular, these whimsical cats with their rare insights on church life have delighted readers for several years. Five different editions make popular, profitable items for your book table.

Price for each edition in quantities of 10 or more of same book—\$4.00 each plus postage and handling.



1990 EPISCOCAT CALENDAR

Just in time for you to sell for Christmas giving, this all new calendar not only will brighten every day of 1990 for cat lovers, but the calendar pages will keep users in daily touch with the deeper meaning of the church year.

Price in quantities of 10 or more—\$3.00 each plus postage and handling.

Priced to help you make a profit. No individual sales at these low, low prices!

MINIMUM ORDER—10 of any one book or calendar. PAYMENT MUST ACCOMPANY ORDER.

Postage and Handling Charges for bulk orders—

10-20 of same item \$3.50	21-30 of same item \$4.50
31-40 of same item \$5.50	41-50 of same item \$6.50
51 or more of same item—actual cost of postage billed	

The EPISCOPALIAN, Box 1379, Wm. Penn Annex, Philadelphia, PA 19105-1379

MINIMUM ORDER—10 of any one book or calendar. PAYMENT MUST ACCOMPANY ORDER.

Please Send:

- | | |
|---|--|
| _____ copies of Episcocat Book #1
(Don't You Just Adore Gothic?) | _____ copies of Episcocat Book #4 (Holy Cats!) |
| _____ copies of Episcocat Book #2 (Halo Again) | _____ copies of Episcocat Book #5 (Hallelujah) |
| _____ copies of Episcocat Book #3 (Bless You!) | _____ copies of 1990 Episcocat Calendar |

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____

SILK SCREENED APRONS

*Have you hugged an
Episcopalian today?*

- Yellow apron with navy imprint (AE501)
- White apron with royal imprint (AE502)
- Medium blue apron with white imprint (AE503)
- 36" long and 24" wide • Durable easy-care fabric
- Handy waist pocket & adjustable neck strap
- Quality crafted in New York State

Apron (AE501, AE502, AE503) \$9, two aprons-\$16,
six aprons-\$42. Specify color(s) desired. Add sales tax for
delivery in N.Y. Money back guarantee. Also available for
other denominations.

MARKETING TANGIBLES
Rawson Rd. E., Cuba, N.Y. 14727
(716) 437-2923

SILK SCREENED SWEATSHIRTS & T-SHIRTS

*Have you hugged an
Episcopalian today?*

Colors: white, yellow, light blue, and red
T-Shirts: standard weight, short sleeves
Sweatshirts: long, raglan sleeves, crew neck
Quality: premium, U.S. made national brands

Money back guarantee. Quantity inquiries invited.
Sizes: Adult-small, medium, large, extra-large
Youth sizes are available. Please inquire.

T-Shirts: (ET601) \$9, two shirts-\$16, six-\$42
Sweatshirts: (ES701) \$16, two-\$30, six-\$84
Add sales tax for delivery in N.Y. UPS costs included.

MARKETING TANGIBLES
Rawson Rd. E., Cuba, N.Y. 14727
(716) 437-2923

BISHOP WHITE PARISH LIBRARY ASSOC.

Provides money for book grants to
parish libraries & clergy. Send requests
stating whether personal or parish grant,
reason for request and endorsement
from your Bishop to: BISHOP WHITE
PARISH LIBRARY ASSOCIATION,
c/o The Rev. Bernard L. Maguire, 224
Flourtown Road, Plymouth Meeting,
PA 19462.



from ST. MARK'S PRESS A LECTOR'S GUIDE TO THE EPISCOPAL EUCHARISTIC LECTIONARY

Recognizing that the performances of
the Liturgy of the Word is an area of our
public worship in need of attention, and
that no Lector or Lay Reader can be
effective without preparation, **A Lector's
Guide** is designed to assist in understand-
ing the Propers, containing an outline of
the general sense of the passages of
Cycles A, B and C for the Sunday Read-
ings along with suggestions for present-
ing the text. While designed by author
Frank Mulligan from long experience in
helping people deliver the Word with
maximum effectiveness, **A Lector's Guide**
is also indispensable for Bible Study and
adult education programs.

It makes a perfect companion to the
Episcopal Eucharistic Lectionary, now in
its 7th printing and found in more than
1000 parishes across the U.S. Available
in both RSV and NEW ENGLISH edi-
tions, the **Lectionary** contains the words
of the Gospel, Epistle, Lessons and Col-
lects for years A, B and C in ONE
compact and easy to use volume.

ORDER BOTH TODAY.
Perfect-bound **A Lector's Guide** only
\$12.00

Perfect-bound **Lectionary** only \$12.00
Spiral-bound **Lectionary** only \$14.00
(A small shipping/handling charge will be
added to your order.)

Quantity Discounts Available
For information, or to place your order call
TOLL FREE 1-800-365-0439
VISA/MASTERCARD accepted
ST. MARKS PRESS
2040 Westridge Drive
Wichita, KS 67203

REFLECTIONS

Poetry for pilgrims

Reading a poem can put you in touch with God

by Elva McAllaster

Poetry can sustain and strengthen
the human spirit in its Godward pil-
grimage. Not *all* poetry—much po-
etry from our contemporary presses
is more likely to bore and baffle than
to feed the spirit. Yet the affirmation
remains: Poetry can help us.

A good many readers, however,
skip its opportunities. They don't
know how to respond to poetry or
evaluate it. Skipping is easier.

For such readers, a useful tactic
may be to watch, both very con-
sciously and semi-consciously, what
a poet may be up to in an effective
poem.

If a poem has merit, some of the
following elements will surely inter-
mingle within it. Noticing such ingre-
dients can add to the reader's in-
volvement in and enjoyment of
imagination's realm.

- **Interesting, vital words.** A
poem is compressed verbal expres-
sion. To work well, it can't afford
stale, trite phrasings. (For one mem-
orable example of strong wording,
look up G. M. Hopkins' "Pied
Beauty," which begins: "Glory be to
God for dappled things.")

- **Sensory perceptions.** Often the
valuable poem invites the reader to
hear, see, touch, taste and smell: to
notice life precisely.

- **Specific details.** Generalizations
have their place, but poems gain
strength with specifics: daffodils, a
tin soldier, a chickadee, Brooklyn
Ferry.

- **Resemblances.** Here, some
would say, is the center of what
makes real poetry: a resemblance
suggested between two unlike
things, a resemblance that surprises
and pleases. Cues come with com-
parison words: "like," "as," "as if,"
"as though." Or resemblance may be
implied: "The moon was a ghostly
galleon."

- **Title.** Does it invite us into the

poem and give hints of meaning?

- **Story.** Is one implicit? Every
real poem is at heart a little drama. Is
a fictional character speaking? Who?
Why? About what?

- **Ear-pleasing cadences** and ef-
fectively repeated sounds. Tradition-
ally, poetry in English used conven-
tional rhyme and meter to attract the
ear, with da-Da-da-Da-da-Da-da-Da-
da effects throbbing through it.
Contemporary poetry may use them
or may not. It often employs more
subtle devices such as assonance
(right lime) and alliteration (big bold;
will we; make new martial music).

- **Connotations.** The associated
meanings of words may enrich po-
etry. How much comes to mind
when we say "mother" besides a
dictionary's literal "female parent"?

- **Allusions.** Covert references to
things outside the poem (songs,
myths, historical events, etc.) can
help pile up meanings.

- **Emotion.** Is it present? Is it
valid emotion and not mere senti-
mentalism?

Let's try an exercise in reading po-
etry. Here's a previously unpub-
lished piece of mine, "Missionary
Commando." Let's prowl through it.
The title invites curiosity, I hope, and
hints meanings. A dictionary will
suggest connotations: A commando is
not an ordinary soldier, but espe-
cially trained, and he's retrieving en-
emy territory. And already allusions
are hinted: to "Onward, Christian
soldiers" and other military meta-
phors in scripture, Bunyan, et al.

Apparently there's something of a
story: We're in a missionary's mind.
He or she is weary—so unutterably
weary that the fatigue comes out in
weird comparisons. It's *as though* all
nature is bone-tired also; it's *as though*
his very flesh has been chewed on by
his people.

Sensory? Take a pen and mark the

various see-feel-touch-taste words.

More of *allusion* comes in as the
blurry mind of the missionary goes
from metaphors of exhaustion to eu-
charistic thoughts and to his renewed
commitment. Scripture and the lit-
urgy echo within him.

Emotion? Well, I hope so. Do you
share, vicariously, the movement
from despair to peace to acceptance?
The broken lines attempt to show
broken thoughts within that fatigued
mind.

Try another, a very different poem.
"Sunset, Coyote Road" was written
in Santa Barbara, Calif. Its title invites
attention to a specific sunset viewed
from a specific place. (I was actually
living on Coyote Road.)

Sensory? Can you visualize those
coastal mountains and their roundy
peaks? Do you feel the mist?

Repeated sounds? Notice them:
mauve mist; mist; drifting; hollows
hewed huge hands; the internal
rhyme of *night* and *light* with their *i*
sound repeated in *eyes*.

Emotion? I certainly felt it, and I
hope each reader does. One reader
did: The poem was once part of a
complex chain of influences through
which a magazine editor who han-
dled it was led to a renewed faith in
God after her 30 years away from the
church. (If you know Allison Breiby
of Maryland, ask her about the po-
em's place in her pilgrimage back to
faith.)

Beyond its tactics, poetry can by its
very nature speak to and for the
pilgrim. Poetry is disciplined mind,
emotional intensity, a quest for ex-
pressive words. When the Holy
Spirit touches all that, poetry can be
spiritual journey for the writer or for
the reader: a form of praying on
paper. Ever since King David's time,
and on back to Miriam's jubilant Red
Sea ode, poetry has been a means of

Continued on next page

Missionary commando

the day wilts now

the sun has fainted

(iii.)
And said, Take, eat; this is my body
said, Even so

so send I you

and collapsed

the dirt path aches beneath my feet

groans
weary-winces

trees with headaches

tired grass

tired dust

(iv.)
shark-torn yesterday, too
but new every morning
the sharks have been nourished, haven't they?
not sharks, lambs

Feed my lambs

ache-tired
break-tired
groping crawling breezes

can't walk briskly

my own life their grass

(ii.)

the sharks have been eating me
bones still intact

hunks and gobbets of

Take, eat; this is my body
not my will

flesh gone

from legs, arms, back

this is

my body

face mangled, bleeding

bitten chewed from

eaten

gnawed ravaged torso says
yes

amen, amen

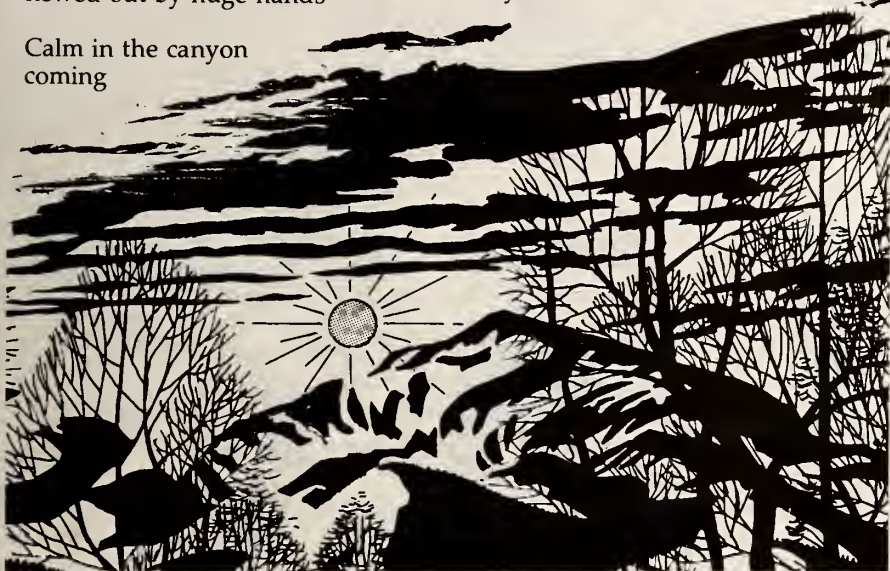
Sunset, Coyote Road*

Roundy peaks

And a mauve mist
drifting in the hollows
hewed out by huge hands

Calm in the canyon
coming

Never before in a billion years
this night and this light
for these allelujah
allelujah
eyes



*Reprinted from *The Living Wilderness* (now *Wilderness*) magazine, Special Alaska Issue, 1972.

Poetry

Continued from previous page

prayer.

Why else the lyricism of all our
greatest hymns?

In my own life, it's hard even to
imagine how my Christian gropings
and yearnings and praisings would
have been impoverished without po-
etry as a tool. My experiments with it
started during my aspiring teens,
and I am seldom many hours away
from my scribble books. A spiral
notebook even lies open beside me
when I drive on open highways, and
the Lord knows the meanings of the
abbreviated words I half-write to him
with a groping right hand!

If we look closely, surely the po-
etry of agnostics or atheists is some-

times a questing form of genuine
prayer for often such writers are try-
ing, trying, trying to make sense of
the human experience as they know
it.

The derivation of the very words
poem and *poetry* is worth a thought.
They come to us from the Greek verb
poiein: to do, to make, to create. To a
New Testament lexicon, the Christian
pilgrim is himself God's very
"poem," a piece of workmanship
shaped by him.

It's awe-bringing to realize that the
human being who uses poetry, as
writer or as reader, is in a sense
doing the Creator's work with him:
We do, we make, we create.

For which, doxologies.

Elva McAllaster is poet-in-residence at
Greenville College, Greenville, Ill.

Seminaries are called less costly

by Owen C. Thomas

Harry Toland's article, "Episcopal
seminaries: the nation's most expen-
sive," is misleading in the extreme
and thus does a great disservice to
the Episcopal seminaries and to their
supporters.

He notes accurately that the *cost per
student* of the Episcopal seminaries is
higher on the average than that of
seminaries of other denominations.
However, the actual cost per
student—head count, as they say—in
Episcopal seminaries is \$16,234 and
not \$20,399, as he states. But then he
goes on to confuse this with the *cost
to students*, which is something en-
tirely different. In so doing, he im-
plies that the cost to students is like-
wise much higher than that of other
denominations, which is not true.

According to the Board for Theo-
logical Education the average cost to
students of tuition and fees in the
Episcopal seminaries was \$5,368 in
1987-88, and this is approximately
the same as the average in all other
member schools of the Association of

Theological Schools.

To offer a specific example, the
main competition for Episcopal semi-
naries in the northeast is the large
interdenominational seminaries such
as Harvard, Yale and Union. This
year the average cost to students of
tuition and fees in these schools is
over \$9,600, which is much higher
than that of the Episcopal seminaries.

Furthermore, the high cost per stu-
dent reflects in part a decision by
Episcopal theological educators over
the past century that the optimum
size for a school preparing men and
women for leadership in the church
is approximately 100 students. This
facilitates Christian community, cor-
porate worship and individual and
group attention in a way not possible
in schools of over 300 students,
which is the average size of all semi-
naries in the U.S. and Canada.

Owen C. Thomas is professor of theology at
Episcopal Divinity School, Cambridge,
Mass.

*Cost-per-student figures came from the
Association of Theological Schools. — Ed.*

Get Ready for Christmas!

"... and he shall be called Immanuel which means, God is with us."

Roslyn, the Virginia Diocesan Center, invites you to visit
Richmond for our

DECEMBER DIALOGUE RETREAT - DEC. 1-3

Bishop William G. Weinbauer, Diocese of Western North Carolina and co-
convenor of the history-making Episcopal-Lutheran Dialogue, is our retreat
leader. Explore the wondrous implications—personal and ecclesiastical—of
God's reconciling Advent among us.

Return this form and your check payable to Roslyn Managers Corporation,
8727 River Road, Richmond Va. 23229

Name _____ Church _____

Address _____ State _____ Zip _____

Full Registration: (2 nights; 6 meals): \$150.00 or Deposit of \$50.00



Complete Software For Episcopal Churches

- Recommended by the National Church Finance Department and the Church Pension Fund
- Fully Supported. Regular updates and enhancements.
- Includes Member Records, Contributions, Accounting, Checkwriting, and Word Processing.
- Annual Parochial Report
- Used by over 30 dioceses and 150 parishes

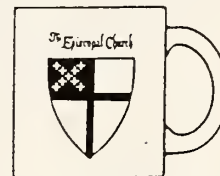
Call or Write Today
For a Free Demo Diskette

Toll-Free: 800-527-9919, ext. 0805
Texas: 800-442-7950, ext. 0805

Membership Services, Inc.
P.O. Box 152130
Irving, TX 75015

HIGH TEA

11 oz. White Ceramic Mug with
3 color Episcopal Shield



send **6.95** to: (includes shipping)
Shield Products
350 Burnside Rd.
Monticello, IL 61856

Also Available: 50/50 heavy-
weight white tees and white
crew sweatshirts with 3 color
shield crest design.
(Only available in S - XL) Send
9.95 for each tee and **16.95**
for each sweatshirt
(Prices include shipping)

allow 4 weeks for delivery • custom orders available



**SETTING NEW STANDARDS
IN RETIREMENT LIVING**

- * **LOCATED IN BEAUTIFUL CHARLOTTE, NC.**
Temperate climate, tree lined streets,
and all the amenities of a growing city.
- * **RESIDENTIAL LIVING**
Choice of apartment sizes; including
efficiencies, one bedroom and cottages.
- * **LOCAL NON-PROFIT BOARD**
Sponsored by Christ Episcopal and
Myers Park Baptist Churches.
- * **COMPREHENSIVE HEALTH CARE**
On-site, licensed Health Center,
including skilled care.

WRITE OR CALL FOR MORE INFORMATION

8919 PARK ROAD
CHARLOTTE, NC 28210

(704)-551-6800

The Great Sunday School Color War

by Edwin Nettleton

Once there was a church—call it St. Swithin's—with nine Sunday school rooms. The rooms were crowded on Sundays and often during the week as well. As a result of much use, the walls needed painting.

Sunday school superintendent Judy Jones spoke to junior warden Bob Smith who took the matter to the vestry. Among the many questions discussed were: Why can't the Sunday school teachers control the children so there won't be so much wall damage? (Mr. Wilson went to Sunday school for 14 years, by God, and can't remember that the walls ever needed paint.) Who is going to do the work and how do we know they won't make a mess? And, of course, how much will it cost?

The vestry decided that since no vestry member had visited a Sunday school room lately, a committee should be formed. The four persons named to the committee studied their personal calendars for 15 minutes and decided they could meet three weeks from Wednesday. Bob was assigned to call Judy, which he didn't.

Meanwhile the Sunday school teachers met and asked Judy about the paint job and she reported she hadn't heard anything. Alice Daymont, one of the teachers, said she'd heard the vestry decided there wasn't enough money to paint the rooms. Several teachers suggested they do the job themselves, but others felt it was the vestry's job to take care of the physical plant and something needed to be done about their ivory tower attitude. A Sunday School Paint Committee (SSPC) was formed to take the matter to the vestry.

When the vestry's committee met (less one member who had a conflicting engagement), they couldn't get into the Sunday school rooms because they had no keys. They called Judy, but she was at a meeting of the SSPC. So the vestry committee met in the church office and decided an inventory should be made of keys and locks in the building and all locks changed so only the right people would have keys and this problem would not recur.

The SSPC, meeting the same evening, asked to be placed on the vestry's agenda, en masse. Several vestry members heard of this and told the rector that under the bylaws such a request required the approval of the entire vestry.

The rector advised Judy accordingly. She threatened to resign and become a Jehovah's Witness but calmed down and suggested the SSPC meet with the vestry's committee and get something done for a change.

The rector took this suggestion to the vestry which discussed it at length and noted once more that no one knew whether the paint job was really needed due to the key problem.

This led to a 70-minute discussion of building security and formation of another committee before the discussion returned to the paint job at which Edgar Cudgings spoke for the



first time (edited for family reading):

"Look. We've spent enough time talking about this damned project to have done it 10 times, and I for one cannot stand to talk about it anymore so here's what I'm going to do. I'm going to hire my brother-in-law who is a paint contractor to do the whole damned job, whether it needs doing or not, and I'll pay for it and to hell with it."

A motion to accept Edgar's generous offer quickly passed.

mittee

The Color As It Impacts Early Learning Task Force

The Color Selection Survey Committee

The Paint-Longevity-Versus-Cost Study Group

The New Sunday School Superintendent Search Committee

There were also a number of unofficial groups, alliances and individuals speaking for a majority of parishioners. One such group, the

- Let each class pick its own color and do the work themselves.

- Do nothing.

- Hire a consultant.

Each of these ideas drew opposition. Some people didn't trust Edgar Cudgings' sense of color because he owns a yellow foreign car. Interim Sunday school superintendent Betty Sue Jackson said light green reminded her of something in her youth and made her "want to puke" and the Sunday school made her sick enough already. Some opposed the local option plan because children will have to learn to endure colors they don't like some day and better now than later. Most agreed that something had to be done due to the unexplained drop in parish income, but there was no money to hire anyone to do it or even to figure out what it was.

'Look. We've spent enough time talking about this damned project to have done it 10 times, and I for one cannot stand to talk about it anymore so here's what I'm going to do...'

"Great," said Edgar. "I'll get him started tomorrow. What color do you want?"

Much later, as he daydreamed through a 90-minute sermon at the Whole Gospel Family Church of God, Edgar would ask himself once again why he ever asked that question.

Ten weeks later the following committees had been formed:

The original SSPC

The Building Security Committee

The Paint Needs Assessment Com-

Teachers' Underground Paint Squad (TUPS) planned to paint the rooms in the dead of night without telling anyone, but they had no keys. Judy said she threw her keys in the river, but not everyone believed her. Some said they'd seen her buying a lot of paint—black paint.

Eventually 842 proposals emerged. Among the more popular ones:

- Take up the Cudgings offer and let him pick the color.

- Paint the whole thing light green and be done with it.

Sam and Alice Daymont (remember Alice?) had just returned from a workshop on the Luscher Color Test and suggested the rooms be painted the eight colors used in the test.

But Betty Simpson and Sue Lattarra, leaders of the Women's Consciousness Raising and Support Group, protested that those colors "stereotype women's roles" and added that the whole curriculum needed revising to remove sexist language.

Albert Simmons (whom you don't remember, he's new) had been involved in consciousness raising for

Continued on next page

A tale of two priests

by Richard Kew

Contrasts make me sit up and take notice. I recently met two elderly priests on two different continents. The differences of circumstance and concern were so marked that I felt as if I had been slugged across the head with a two-by-four.

I encountered the first in the Uganda Bookshop in Kampala. Once a bustling center of Christian book-selling, the shelves of the store were almost empty, and the pitiful selection of books available to Ugandan Christians was priced beyond the pockets of most.

When this grand old man learned that I was the American director of the Society for Promoting Christian Knowledge (SPCK), a beatific smile spread across his face, he grasped

From different continents and with different priorities, each priest taught a lesson.

both my hands and said, "Please help us to get Christian books again. Please."

While in Kampala I had met an American who was beginning a two-year sojourn in Uganda. When she had gone to the customs shed at Entebbe Airport to claim her trunks, the customs officer had asked if she had a book she could spare. Feeling ashamed of the thousands of volumes on her shelves in New York, she gave the customs officer the choice of anything in her boxes. The African chose *The City of Joy*.

Knowing the intellectual and spiritual hunger of the people and being surrounded by bare bookshelves, when the elderly priest made his request, I was lost for words. It was like taking a starving person to the supermarket only to find no food left. All I could do was smile and mutter something about doing our best to improve the situation.

"Please help us to get Christian

books again. Please."

My second encounter occurred as I waited in London to board my flight home. This time I fell into conversation with a retired English bishop, rich in years and deep in spirituality.

His prime anxiety was the ordination question. Here was a man in the evening of his life, watching in pain while the Anglican Communion as he understood it crumbled before his eyes. He was puzzled that anyone could accept women priests, let alone women bishops. He shook his head sadly and said, "I'm afraid the Anglican Communion is finished."

Speeding across the Atlantic, I had time to muse over the concerns of these two devout servants of God—one anxious that the church be enabled to teach the faith and spread the gospel, the other worrying about order and the breakdown of the church as he knew it.

My gut tells me the Ugandan is the one with his priorities right. Surely when men and women are dying of spiritual and intellectual starvation, arguing fine points about the gender of those ordained is a frill only effete western churches can afford.

But then should I not also be anxious about the effects of our battles over ordination on the church of God? Before our eyes we see "the seamless garment of Christ" torn into yet more shreds as the new wave and traditionalists face off against each other. Can either side afford the luxury of intolerance while events not only reshape the Anglican Communion, but possibly destroy it?

I have learned from both these men. They have reminded me there must be a better way to share our abundance. Several boxes of books from my over-stocked library have now arrived in Africa through the SPCK/USA "Adopt-A-Seminary" program.

But I have also discovered that although I am willing to see the Anglican Communion change, I don't want to see it destroyed because one province or another *must* have its own way. I pray the worldwide communion that has nurtured me for so long will be here for my children to enjoy and serve when they reach adulthood.

Richard Kew is executive director of SPCK/USA in Sewanee, Tenn.

Color War

Continued from previous page

third-world concerns and insisted all rooms be painted dark gray as a reminder of the those suffering from U.S. oppression.

Bill Greenlee came up with a grand plan. All rooms would be painted two-tone, with gray on the bottom to please Albert and the bright colors of the Luscher test on top. Bill remembered this from his Navy days as a happy solution to the problem of hand prints and chair marks.

Ellen Welton called Bill a "fascist/militarist/child-oppressing, greed-head" for presenting his "Navy war-mongering paint scheme."

Bob announced he and his family were leaving to join the church "where Judy goes" because at least it

had a decent Sunday school.

Elmer Coleman said a "large number" of parishioners were leaving with him to form a new church that would maintain the strictly traditional colors.

Sam and Alice insisted on the Luscher colors and were accused of projecting their own sick psyches on the children.

The rector suggested one room be painted an "adult color" so the confirmation class could meet in it. Since everyone knew there were no viable confirmation candidates, he was hooted down.

Eventually all the rooms were painted. They are gray on the bottom, light blue on top. They are used mostly for storage.

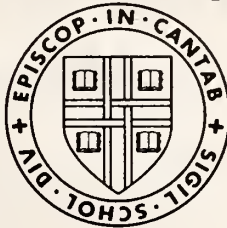
Edwin Nettleton is rector of St. James', Taos, N.M.

EPISCOPAL DIVINITY SCHOOL

A SEMINARY FOR THE EPISCOPAL CHURCH

"Join us in the pursuit of hospitable, faithful, liberative theological education."

Dr. Fredrica Harris Thompsett, Academic Dean



DEGREES: Master of Divinity, Master of Arts, Doctor of Ministry, Certificate, and Continuing Education programs.

AREAS OF CONCENTRATION: Parish Ministry in the Contemporary World, Anglican Studies, Feminist Liberation Theology, and Sacred Music.

For more information: 99 Brattle Street, Cambridge, MA 02138, 617-868-3450.

CONGREGATIONS ENJOY PARTICIPATING...



The Narrative of the Passion of Our Lord arranged in dramatic form for several readers and congregation, available in all four Gospels for use on Palm Sunday and Good Friday

—write for free sample—
St. Gregory's Episcopal Church
1200 Seminole Rd., Muskegon, MI 49441

ENGLAND YOUR WAY



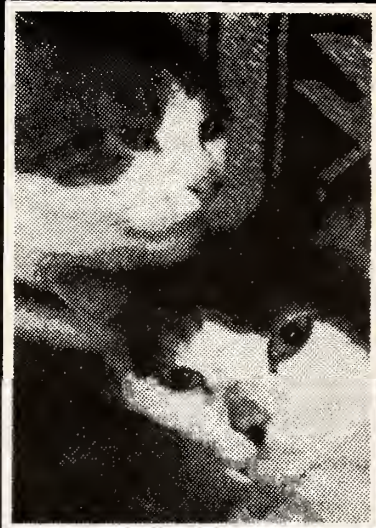
Self-catering flats and cottages in England and Scotland. Rent by the week or longer. Hundreds of choices, London and throughout the country. All arrangements made—plane, car, train. Personalized service.

Pilgrim's Way

Box 1307 Havertown, PA 19083. (215) 649-1868.

1990 CALENDAR

Featuring the
Episcocats



*Here we come again
to brighten all 365 days
of the coming year*

THE ALL NEW 1990 EPISCOCAT CALENDAR

There are 15 of us—making our debut on the November 1989 calendar and taking our curtain call on the January 1991 page. In between, our witty, whimsical insights will keep you smiling through each month. For your more serious moments, the calendar portion will keep you in touch with the deeper teaching of the Church Year.

\$5.50

(add \$2.00 for overseas postage)

EPISCOCAT CALENDAR

Box 1379, William Penn Annex
Philadelphia, PA 19105-1379

Please send _____ 1990 EPISCOCAT CALENDARS. \$5.50 each (includes U.S. postage and handling). Add \$2.00 per calendar for overseas postage. PAYMENT MUST ACCOMPANY ORDER.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

CATHEDRAL RESIDENCIES

An Independent Living Retirement Community



AFFORDABLE 1 BEDROOM & EFFICIENCY APARTMENTS

- Close to churches, banks & shopping
- Full range of social activities and outings
- Small pets welcome • 24 hour security
- Rental assistance available for qualified tenants

For Information Call (904) 356-5507 Ext. 458
601 Newnan St, Jacksonville, FL 32202
Sponsored by St. John's Episcopal Cathedral

What does it take to make a GREAT incense worthy of sacred worship?

For one thing you have to start with great ingredients. Aloes from Saudi Arabia, pure rose, cassia and sandalwood oils from India; premium frankincense tears from Yemen and Ethiopia; fragrant balsams imported from South America; these and other rare and costly ingredients are essential to the making of our three blends of church incense. You will see and EXPERIENCE the quality.

For more information, please write to:



the holy mountain
P.O. Box 594, Department E
Monterey Park, California 91754-0594



ST. DUNSTAN CHURCHCRAFT

by
A. Edward Jones Limited
of England

SILVERSMITHS AND CRAFTSMEN IN METAL

Established 1902
We make the highest quality Church Silver and Metal Work including Altar Crosses, Chalice, Ciboria, Vases etc.

Custom made or to your own design.
CATALOG, DRAWINGS, AVAILABLE FROM
A. Edward Jones Limited, St. Dunstan Works,
Pemberton Street, Birmingham, England.
Incorporating Blunt & Wray of London

Pews Repaired/Refinished
Fredrick Woodcraft's only business for the past twelve years. Free estimates. Call Collect. 717-898-7250.



STAINED GLASS "SUNCATCHERS"

Episcopal Church Emblem
Handcrafted - 5"x5 1/2" - \$14.00 pp.
ECW - The Nativity and St. Stephen's
159 S. 2nd St., Newport, PA 17074
Proceeds to support ECW mission work
Bulk prices available

CARTER KERNS
INVESTMENT ADVISOR
Tel: 1-503-276-6564
203 South Main Street
Pendleton, Oregon 97801

QUALITY "CUSTOM" CLOISONNE ENAMEL PINS
Produced To Your Own Design
Lapel Pins + Medallions + Charms
Call For Brochure And Prices - 515-573-8265
THE PIN PLACE
1508 11th Ave. No. Fort Dodge, IA 50501

Money For Your Treasury
OVER 2 MILLION
Sunflower Dishcloths
WERE SOLD LAST YEAR BY MEMBERS OF GROUPS, SOCIETIES, CLUBS, ETC. THEY ENABLE YOU TO EARN MONEY FOR YOUR TREASURY AND MAKE FRIENDS FOR YOUR ORGANIZATION. SAMPLE FREE TO OFFICIAL.
SANGAMON MILLS, INC., Cohoes, N.Y. 12047
Established 1915

INTEGRITY, Inc.

Gay and Lesbian Ministries

Write: Box 19561
Washington, DC
20035-0561

"Bless this mess!"

Is grace at mealtime just a quaint custom?

by Kenneth L. Gipple

I begin with a confession: Table grace, the blessing at mealtimes, has often been a problem for me.

It all goes back, I guess, to the prayers I heard as a boy at the family table. Our ritual was simple: At nearly every meal my father said the prayer. For a long time, I thought he said the same thing at each meal. Certainly the same phrases kept recurring.

When I grew older, I discovered it wasn't the same prayer each time after all. But mostly, I didn't give much thought to the mealtime blessing. It was simply something we always did. Like most children, I assumed families all over the world had the same practice.

That innocent assumption has long been laid to rest. When was the last time you saw someone say grace on the movie or TV screen? Probably not since *The Waltons*.

Does saying grace still make sense when many people rarely gather around a family table and when our food is often prepared by strangers whose hands and hearts we never think of blessing? I believe it does.

Young children usually take pride in being asked to say the prayer, but as they grow older, the novelty wears off.

Older kids want the blessing as short as possible. At church camp or some other place, they usually learn the "clever" ones. "Who would like to say grace?" the camp counselor will ask, bowing her head. At which invitation several voices will utter "Grace!" and then roar at their own wit. Or someone bolder will say, "Bless this mess!" to the dismay of the adults and delight of his peers.

Neither prayer is quite as irreverent as might first appear. One of the definitions of "mess," after all, is simply food, as in the expression, "mess hall." And one of the meanings of "grace" is thanks. To say grace is to give thanks.

Among adults the blessing is often little more than an empty gesture or



"Saying Grace" by Norman Rockwell, from The Saturday Evening Post, Nov. 24, 1951

is omitted entirely.

North Americans are familiar with the sight of green cornfields and "amber waves of grain." Kelton Cobb remarks that "one of the advantages of life in the late 20th century is deliverance from the slow drudgery of plowing, sowing, harvesting, milling and cooking corn and other grain from scratch." All that corn in the fields is picked, husked, processed and put into boxes. It is turned into cornflakes, corn syrup, Fritos, Doritos and Captain Crunch. It is easy to buy, easy to unpack, easy to warm up and eat. I say all this is an advantage because it gives us time for other pursuits.

But there is also a problem: Fast

food becomes simply fuel to get us on to the next activity. It does not teach us that food is holy. We seldom linger long enough to acknowledge the One who is the source of this life-giving resource.

Cobb reports a Hasidic Jewish story of Sarah and Abraham having a guest eat at their table. When the guest had finished and wiped his chin, he rose to thank Abraham. Abraham asked the man, "Was the food that you have eaten mine? You have partaken of the bounty of the God of the universe. Now praise, glorify and bless the One who spoke and the world was."

Said a rabbi commenting on this
Continued on next page

A selection of table graces may be found in the Prayer Book on page 835. Here are others:

The eyes of all wait upon you, O Lord, and you give them their food in due season.

You open wide your hand and satisfy the needs of every living creature.

—Psalm 145:16f.

Taste and see that the Lord is good; happy are they who trust in him!

—Psalm 34:8

*Lord Jesus, be our holy Guest,
Our morning joy, our evening Rest;
And with our daily bread impart
Thy love and peace to every heart.
Amen.*

—The Book of Common Worship

Father in heaven, sustain our bodies with this food, our hearts with true friendship and our souls with thy truth; for Christ's sake. Amen.

—The Book of Common Worship

Almighty God, who providest for us, nourish our souls with the Bread of Life in Jesus Christ. Amen.

—The Book of Common Worship

Grant, O Lord, that our fellowship may be the revelation of your presence and turn our daily bread into bread of life; through Jesus Christ our Lord. Amen.

—Henry Sylvester Nash

*Be present at our table, Lord;
Be here and everywhere adored.
Thy creatures bless, and grant that we
May feast in Paradise with thee.
Amen.*

—John Wesley

Lord, help us to receive all good things from thy hand and use them to thy praise. Amen.

—The Book of Common Worship

Morning:
*Gracious Giver of all good,
Thee we thank for rest and food;
Grant that all we do or say
In thy service be this day.*

—E. M. Hoffmann

Noon:
*Father, for this noonday meal
We would speak the praise we feel.
Health and strength we have from thee;
Help us, Lord, to faithful be.*

—E.M.H.

Evening:
*Tireless Guardian of our way,
Thou hast kept us well this day.
While we thank thee, we request
Care continued, pardon, rest.*

—E.M.H.

Like dreams, prayer heals by unveiling hidden truths

by Jean Reynolds

A year has passed since Barbara Harris' controversial election to the episcopacy. Not surprisingly, Episcopalians responded in confused and contradictory ways: fear and celebration, anger and hope, arguments and reassurance. We expected all these.

But in the midst of the controversy, something else happened that most of us had not expected. We found ourselves praying for our church with passionate fervor. In years to come, we may look back with astonishment at the intensity of those prayers.

Crises are always like that: Fear and pain give way to surprise as we discover again how important prayer is. When life is less challenging, prayer loses its urgency. For most of us, it becomes just another item on our to-do lists—something else to be practiced and perfected, rather like jogging or calisthenics.

We struggle with prayer because we confuse it with mental discipline, the ability to rise above ourselves and focus our thoughts on higher things. That kind of self-discipline does little to increase God's presence in our lives. Ironically, our preoccupation with spiritual progress, with techniques and skills, can pull us away from God, causing us to be narrowly obsessed with ourselves.

Our spiritual leaders inadvertently reinforce that narrowness when they approach prayer academically. We obediently attend meditation workshops, keep spiritual journals, study prayer manuals and argue the merits of various traditions and teachers. When spiritual problems come, we diagnose them as a lack of knowledge and seek a learned guide to untangle the difficulty. Our efforts are founded on an egoistic fallacy: When we have lived long enough, studied enough, practiced enough, we will master the art of prayer.

But prayer is not an art. It is a life pulsing inside us. We frustrate that

life when we try to organize it by the normal rules of living—success and striving, effort and reward. We might understand prayer better if we left our daytime world to explore the nightly activity of dreaming.

Psychologists tell us that dreams topple the thrones we occupy each day, challenging us to look at life from other vantage points. The fantastic realms of night overturn my usual notions about myself. A luxuriant forest may signify deception and duplicity while a hungry cat or empty warehouse could mean that I am ripe for renewal. (What might a black woman bishop signify?) The world of dreams, so different from sunlit reality, reminds us that we are different, too. Our conscious identities are but one part of ourselves.

Daylight brings forgetfulness, returning us to the flattering illusions

wise. Even a whispered "Yes, Lord" repeated throughout the day can break the illusion of our own omnipotence. So often we react to life's frustrations with the fury of offended gods. If we were prayerful people, we might rage and panic less when crises erupt.

We need a prayerful church membership as well. The question of women bishops will not be the last to stir religious controversy. Arguments about inclusive language, abortion, AIDS and homosexuality still lie ahead, and others will follow. Human minds will never untangle those problems, but God can bring peace and healing if we allow him.

Most of us are too impatient to wait for God's leadership. We see our church under attack from within and without, struggling for survival in a materialistic world, and we want to



that permeate our waking hours. Only as prayerful people can we resist those illusions. Even our most casual prayers help us to see ourselves from another perspective—from God's perspective. Why, for example, do we give thanks for food bought with our own earnings? Prayers heal in the same way that dreams do, confronting us with hidden truths about our existence.

These truths can redeem events that would have no meaning other-

fight the battle ourselves with whatever weapons we have. We forget that the materialism of our neighbors is just a facade. They too visit the realms of unfathomable dreams each night, and they too seek a refuge from the world's illusions and power struggles. If we are prayerful people, our neighbors will find that refuge in our churches. If we are not, they will continue their search elsewhere.

What, after all, do our churches offer the non-believing world? We have support groups for the lonely, supervised activities for the young and uplifting messages for the depressed and downtrodden. But all these are available in abundance from secular agencies. We can offer stability because our tradition is a rich one and our religious structures are strong and secure. But many of us are beginning to discover how elusive that stability really is.

Perhaps we need to offer the world something different. Maybe the time has come to admit we do not have all the answers, that we do not trust the future, that we doubt our own ability to turn wrong into right. But we do have something to offer—something so new that it does not yet exist. We can give the world the fruits of God's life within us, created anew from our dreams and our prayers—the raw material of our own souls and the divine gifts received from him.

public? How can I overcome my discomfort at the very idea of doing his? I am repelled by people who flaunt their religion or try to impose it on others so I have usually rejected praying in public. But I wonder how much of my refusal to do so lies in my desire not to be thought of as different?

In his book, *The Company of Strangers*, Parker Palmer says Christians need to work to renew our country's public life. One of the ways he suggests is by worshiping in public. A quietly spoken blessing or at least a time of silent prayer before a restaurant meal begins seems an appropriate way to do this. It can be a reminder to others that food is a gift from God. That's a reminder I need as well.

Kenneth L. Gible is a free-lance writer who lives in Arlington, Va.

Jean Reynolds is a free-lance writer who lives in Polk City, Fla.

Saying Grace

Continued from previous page
story, "Whoever enjoys any worldly pleasure without benediction commits a theft against God."

Why not devote some significant time to the grace? Give children an opportunity to express their thanks in both memorized and spontaneous prayers. Some families join hands as they say the grace. Members of the family may take turns giving the prayer. Or memorize a prayer you can say in unison. Or sing. (At our house we sing rounds at mealtime.) Or bow your heads and remain silent.

If you live alone, mealtime can include your personal thanks for food and can also be an opportunity to reach out in your prayers to others—friends, family, church.

What about saying table grace in



ST. GEORGE'S HOSTEL JERUSALEM

Situated in the Cathedral Close, a short walk to the Garden Tomb, Damascus Gate and Old City, we offer comfortable accommodation in double rooms, most with own facilities. Individuals, families and groups catered for. Driver and Guide available to help arrange personal tours. Good food, friendly atmosphere, delightful garden.

Current tariff and reservations through

The Warden
St. George's Cathedral Hostel
Box 19018, Jerusalem 91190.
Telephone Jerusalem 283302.



SAINTS' TIES

We sell lots of them
In ones and hundreds
People feel good wearing them
Churches feel good about them
They promote the Church and raise funds
We want you to feel good too so act now!
In stock (Navy) Sts. Andrew, George, James, John, Luke, Mark, Paul, Peter, Philip, All Saints, Christ Church, Trinity & NEW EPISCOPAL TIE - See how little they cost:
13 US \$14 each, 4-9 \$13, 10-24 \$12, 25-49 \$11 Incl. mail.
Write for larger quantity discounts.

Also Custom Ties, Blazer-Tippet Badges, English Hand Painted Shields for Churches & Colleges
Color Brochure Available

Please note our NEW ADDRESS:

THE HERALDIC COMPANY INC.
100 THE EAST MALL, UNIT 10
TORONTO ONTARIO, CANADA M8Z-5X2
TEL: (416) 252-2345 or FAX: (416) 252-0443
Mr. TONY DAWKINS - Mr. BRIAN POWELL

Cloisonne Church Emblem NECKLACE



16" Sterling	\$6-9.95	\$8.95
18" Sterling	\$10-9.95	\$9.95
18" Silverplated	\$6-9.95	\$4.95
Lapel Pin	\$4-9.95	\$2.95
Charm	\$4-9.95	\$2.95
Key Holder	\$3-00	\$2.00
Purse	\$4-00	\$2.00

(folded size 7 1/2" x 3")

All Plus Postage and Handling \$9.5

Order: PAN ASIA PRODUCT CO.
P.O. Box 49182
Atlanta, GA 30359

Apartment in English Countryside.
Tour the British Isles without a rental car. Victorian apt. with all the comforts of home in rural Shropshire near Welsh border. 2 blks. from train. Weekly rentals (407) 225-3648.



OUT-OF-PRINT BOOKS
relating to the Anglican/Episcopal Church bought and sold. Send list of wants or offerings, or \$1 for catalog or selections from extensive stock.

The Anglican Bibliophile
658 Church Street
Saratoga Springs, NY 12866
(518) 587-7470

JESUS PRAYER ROSARY

100 Beads with Beautiful Icon Crucifix. Handmade Eastern Orthodox Prayer Rope. \$6.95 (U.S.) Send all orders with payment to: Holy Rosary Apostolate, P.O. Box 263 (Dept. EP) Zurich, Ontario, Canada NOM 2T0

LITURGICAL CALENDARS

EPISCOPAL and CHURCHMAN ORDO
Individualized for your Church
CALL or WRITE FOR FREE BROCHURE



ASHBY COMPANY
P.O. Box 2051, Erie, PA 16512
(814) 453-3414
FAX (814) 453-4698

VOYAGE INTO ENGLAND

Explore historical and literary England on a comfortable canal-boat. Ancient towns, lovely country and famous sites are uniquely accessible from 2,000 miles of peaceful waterways. Four guests enjoy the personal attention of skipper-historian. (Ph.D. Harvard) \$545 weekly, all meals included.
England Afloat, Box 2083E,
Springfield, Mass. 01101. Tele 413-562-9296.



"There is an undefined wealth in Shalem, that is far deeper, far more significant than the Program's outline."

Group Leaders Extension Program — 1 year Spiritual Guidance Extension Program — 2 years

Ecumenical staff:

Tilden Edwards
Gerald May
Rose Mary Dougherty
Marlene Maier
Shaun McCarty
and others

Our ecumenical programs are open to clergy, religious, counselors, laity who want support and deepening in their ministries of spiritual guidance or group leadership. Emphasis is on direct contemplative presence to God for others. Both programs include residencies in Washington as well as monitored work in your own locale. Graduate credit available from Washington Theological Union.

For information & application, contact: Shalem Institute for Spiritual Formation, Mount St. Alban, Washington, DC 20016 Phone: 202-966-7050

MISSION'S SAFARI

Experience God's wonders in East Africa.

- Dynamic warmth of emerging African Church
 - Exotic beauty of African wildlife
 - Hosted by a diocese • Guided by professionals
 - Meaningful and affordable
- African Team Ministries
Box 115, Sierra Madre, CA 91024
Telephone: (818) 405-0843

TRAVELING ABROAD? Discounts of 10-40% also available. Call (818) 405-0843

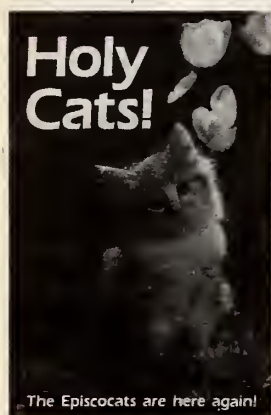
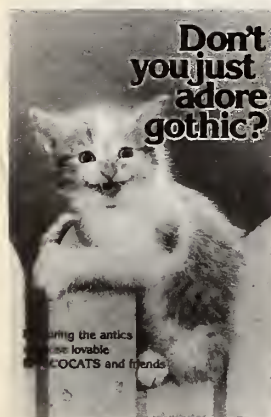
THE CONFRATERNITY OF THE BLESSED SACRAMENT

A devotional society of clergy and laity throughout the Anglican Communion to work and pray for greater honor to Our Lord present in the Blessed Sacrament of His Body and Blood. Founded 1867 in U.S.A.

For further information, address:

The Rev. Wm. R. Wetherell,
Secretary-General

P.O. Box 19794-E, Philadelphia, Pa. 19143



All 5
popular
EPISCOCAT
BOOKS
for your
giving or
—keeping



For years the witty, whimsical Episcocats have delighted the hearts of cat-lovers and even some who claim to be lukewarm about cats. Their famous one-liners on the lighter side of church life are becoming classics. Order today for yourself—for friends.

\$6.50 each (add \$2.00 a book for overseas postage)

EPISCOCAT BOOKS
BOX 1379 WM. PENN ANNEX
PHILADELPHIA, PA 19105-1379

- Please send _____ copies **DON'T YOU JUST ADORE GOTHIC?**
Please send _____ copies **HALO AGAIN**
Please send _____ copies **BLESS YOU!**
Please send _____ copies **HOLY CATS!**
Please send _____ copies **HALLELUJAH!**

\$6.50 each / Add \$2.00 per book for overseas postage.

PAYMENT MUST ACCOMPANY ORDER.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

REFLECTIONS

The church as cosa nostra



by Edward R. Sims

One of my favorite *New Yorker* cartoons shows a formidable group seated at a large table. The gentleman at the head is addressing a youthful member of the group: "Johnson, as chairman of this board of directors, I must insist that you stop referring to the First National Trust and Savings Association as 'our thing.'"

I write a cautionary word to all Christians: Beware of the subtle subversion which transforms stewardship into ownership and leaves us thinking of the church as "our thing."

For the clergy, this is a particular temptation. George Bernard Shaw said, "All professions are conspiracies against a laity," and the clergy are as vulnerable as any. The health care delivery system serves the physicians, the legal system the lawyers, the educational system the educators. The church system is no less guilty: Ask yourself who gets the parking.

Institutions created for service are easy prey to a confusion between servant and served. Those who direct and control them can—mostly without malice or venality—fall victim to the expectations of prerogative and the behaviors of caste, chief seats in the synagogue.

Christian lay people are vulnera-

ble, too. Called to serve the Most High God as disciples of his Son, we come to see ourselves as chosen for privilege rather than for responsibility and the church as ours rather than ourselves as his. With this insidious shift in perception comes a kind of entropy of institutional values, and the aggrandizement of the institution is substituted for the accomplishment of its purposes. The satisfactions of size replace the goal of service.

The Lord of history does not suffer such dysfunction with interminable patience, and his agents of change and redemption are raised up in the most surprising and unlikely guises. They come as "not many wise, not many noble," as "the least of these." They come as fishermen, tax collectors, tentmakers, the common people who hear him gladly. In our time, maybe as the homeless? The oppressed? The powerless? The despised? Those whose needs place them—perversely and at best—on the fringes of the body rather than at its center?

"I am among you as one who serves." From the beginning, it has been difficult to institutionalize that truth. Perhaps only the vagrant and untamed wind of the Spirit can keep it alive in us.

Edward R. Sims is a retired priest who lives in Rockport, Mass.



ASK DR. CHURCH

Dear Dr. Church:

We have a new vicar who is a very hairy young man. His head is one vast brown bush. He came to call one afternoon last week. My 8-year-old daughter answered the door and ran shrieking to bury her head in my apron.

I let him know I was angry with him for scaring my little girl. He said a seminary dean he admired, a great "authority on ministry," had written that a priest should project a "liminal image," that he might even appear a bit "weird," and that having lots of hair helped in this.

I couldn't think of a civil response. After he left I looked up "liminal" in our dictionary but couldn't find it. I went to the library to discover that all the big *Webster* says is: "pertaining to, or at, the limen, or threshold."

What's that got to do with being a priest? As far as my home is concerned, the threshold is as far as he'll get if he ever calls again.

Angry in Anchorage

Dear Angry:

I expect what the good dean meant was that a priest should have an aura of mystery about him. And that's something that will come with age, if at all, hair or no hair. You and your fellow parishioners have a job cut out for you: helping your priest come out of hiding. It's amazing what God sends us to test our patience and pastoral skills. Some loving and gentle kidding will help more than the Delilah treatment.

Your friend,
Dr. Church

Dear Dr. Church:

Matthias was chosen an apostle through a roll of the dice, and he turned out O.K. Do you suppose this method would be acceptable in future episcopal elections?

Sincere in Cincinnati

Dear Sincere:

I doubt it. I proposed the same solution in a recent episcopal election and was laughed out of court—even when I pointed out how much money it would save the diocese in convention expenses. If practical considerations don't prevail, what chance does apostolic precedence have? The church today just doesn't believe the Holy Spirit can work as well through casting lots as through a contentious election process.

Your dicey friend,
Dr. Church

Dr. Church is a bishop of the Episcopal Church who prefers to remain anonymous.

Is unity at hand? If so, then what?

by Richard H. Schmidt,
Managing Editor

Let's all be quiet for about a hundred years and see what happens.

Mary Tanner didn't quite suggest that in her address to the House of Bishops September 23, but she came close. Tanner, a member of the Archbishop of Canterbury's Commission on Women and the Episcopate, spoke of "reception," the process by which new ideas and practices become normative for the church.

Official pronouncements do not make a thing normative, however lofty the voice that pronounces. Church councils and prelates may say what they wish, but unless what they say is received willingly by most of the church, it won't wash.

Tanner pointed out that several de-

acades of fierce debate about bishops were required before the Church of England "received" the episcopate as normative for its life after the Reformation. The church also took its time in embracing the decrees of the early councils which later became the banners of orthodoxy. Reception is a slow process—and sometimes an idea is not received at all.

Arguing about new ideas often absorbs energy that could be constructively spent elsewhere. The best policy is often to wait and see what happens.

We now have a single woman bishop. A century from now we will either have many or none. The idea of women bishops will be received by the whole church, or it will be found flawed or unproductive and will die a natural death. I'm ready to shut up

and wait.

This might be just the right time for shutting up and waiting. The sight of the bishops of Massachusetts and Fort Worth embracing on a podium in Philadelphia in September caused my jaw to drop. Could this be the

elusive unity for which we've been hoping and praying? If so, let's give it a chance, a quiet space in which to spread its roots and grow.

But unity is only the first step. Unity alone isn't worth much. Sheets of paper can be said to be unified when bound together in a book, but more important than the binding is what the words say and who reads them. A beautifully bound volume which no one reads is a mere ornament for the library shelf. The church

is called to be more than an ornament.

Unity is a means, not an end. We unite in order to carry out our mission in the world. Unity certifies nothing; it opens the possibility of faithfulness but cannot guarantee it.

Commenting on recent membership losses in the Episcopal Church, some nay-sayers have accused us of rearranging the deck chairs on the *Titanic*. They have a point—we do waste much of our energy on internal squabbles while the fate of the church is threatened. But the problem isn't that the church is threatened. The church has always been threatened. The problem is that in recent years we have been so preoccupied with the ship itself—rearranging its deck chairs, appointing its officers, charting its course—that we've forgotten it isn't the ship that needs saving. It's the ocean.

So let's agree not to discuss women bishops for the next 100 years. If another diocese wants to consecrate a woman, we will let it do so in peace and allow our great-grandchildren to decide whether it was misguided. Meanwhile, we'll devote our energies to making sure there's a world fit for our great-grandchildren to inhabit.



education Guide

The *Episcopalian* reserves this section for listing qualified institutions of learning. To list your school contact Advertising Manager, 1201 Chestnut St., Suite 1200, Philadelphia, PA 19107, or phone (215)564-2010.

Coeducational School

THE STONY BROOK SCHOOL



"Stony Brook combines first-rate education with a most excellent presentation of the biblical faith. It teaches young people not only how to think, but how to shape their vision and values according to Christian ideals. It's a happy and wholesome place."

— Right Rev. Alden M. Hathaway
Bishop, Diocese of Pittsburgh on
daughter Melissa's experience

Founded in 1922
Independent college preparatory • Boarding and day, grades 7-12

for more information, write or call
THE STONY BROOK SCHOOL
Stony Brook, New York 11790
(516) 751-1800

"... the Saint Mary's traditions have been so special to her."

SAINT MARY'S

The Episcopal High School and College for Women

900 Hillsborough Street
Raleigh, North Carolina 27603
828-2521

Boys' School

DEDICATED TO THE INDIVIDUAL BOY WHO NEEDS SUCCESS

Est. 1946. Accredited boys' boarding • grades 7-12 • Structured for boys with basic subject deficiencies or not achieving potential • Remedial/Developmental Reading • International student body • ESL • 7 Interscholastic sports • Computers • Art and ceramics • Photography • Woodworking • Equestrian program • Farming • 5-week summer session.



The Phelps School
Malvern, PA 19355
(215) 644-1754

Boys' School



Christ School

Since 1900

- An Episcopal boarding school for 150 boys, grades 8-12
- 7:1 student-teacher ratio
- College preparatory curriculum
- Advanced placement and accelerated courses
- Strong religious life
- Emphasis on outdoor and athletic programs
- Daily work program
- 500-acre campus in the mountains of North Carolina



CHRIST SCHOOL
Box E
Arden, N.C. 28704
(704) 684-6232

*Know someone who
should be reading
this issue?*



Give a Subscription
... or pass this coupon
on to that someone!

☐ 1 YEAR \$6 ☐ 2 YEARS \$11
Add \$5 per year for foreign postage.

MAIL COUPON WITH PAYMENT TO:

THE EPISCOPALIAN
1201 CHESTNUT STREET • PHILADELPHIA, PA 19107

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
PARISH _____ DIOCESE _____

House of Bishops: Spirit and leadership

It is sometimes difficult for mortals to be sure when the Holy Spirit has been at work. The signs are pretty clear, however, that the Spirit's light guided the House of Bishops at their September meeting in Philadelphia.

The bishops, entitled to wear purple shirts but mostly dressed in sports clothes, faced a decision on how to deal with the Episcopal Synod of America, formed last summer in Fort Worth by churchmen opposing ordination and consecration of women.

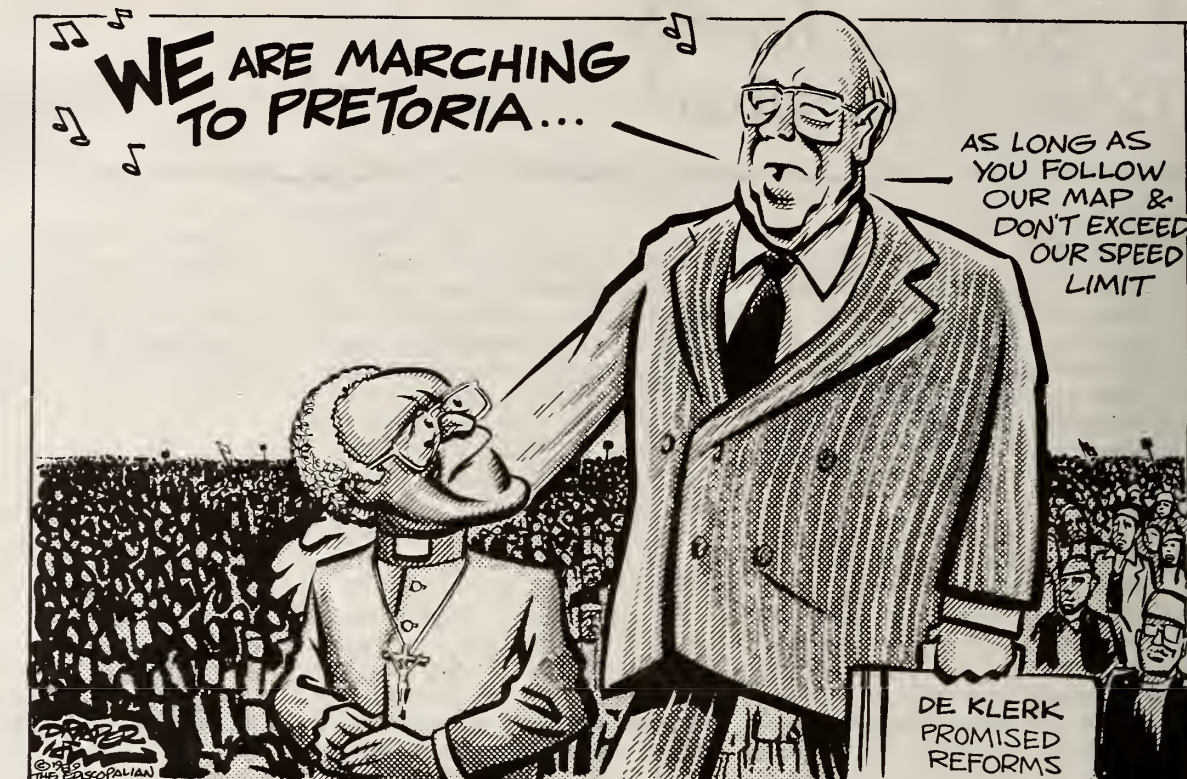
They came out of the week-long meeting with a statement that "joyfully" affirmed ordained women, recognized diocesan boundaries (which means no poaching by disaffected bishops) and declared the need to be pastorally sensitive to and share burdens with those in disagreement.

After the unanimous vote approving the statement, Bishop Clarence Pope of Fort Worth and Bishop David Johnson of Massachusetts (where Bishop Barbara Harris is suffragan) embraced on the stage. It was a *koinonia* love feast. How did it happen?

Remember that after the Fort Worth meeting talk was being bandied about that synod bishops, following certain preliminaries, would be bursting uninvited into dioceses to perform confirmations, ordinations, etc. And some diocesan bishops were issuing bristling statements saying, in effect, "Over my dead body." How did we get from there to the bishops' statement?

Through the caring work and words of some real leaders of the Episcopal Church—and, we have to believe, the intercession of the Spirit which many were earnestly seeking.

One of those leaders was Bishop William Wantland of Eau Claire, a synod bishop, who



delivered a long talk to his colleagues. It amounted to nuggets of thought in a matrix of good will and reasonableness and even humor—"I may not be infallible; sometimes I have to contemplate that reality." He warned against schism in the Body of Christ. His words and spirit surely were influential.

The bishops' statement itself expresses gratitude for "the initiatives of the Presiding Bishop in his pastoral efforts during the past year to reach out to all parts of the church. . . ." But the warmth of the bishops' emotion was amply clear in the

long, standing ovation they gave him after the vote. Without Bishop Browning, it is fair to say, things would have come out differently.

The question, of course, is not finally settled and won't be for years. But a significant milestone has been passed. Now it is time—past time—for the church to get on with the mission and ministry to which Christ calls us out in the world.

As James Trimble, rector of Christ Church, Philadelphia, told the bishops in a Sunday sermon, we have been tinkering too long with the plumbing.

YOUR VIEWS

So we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

Child abuse: 'hidden' in church

Congratulations to *The Episcopalian* and to Elizabeth Eisenstadt on the two-page spread (August) about sexual abuse. The two opening paragraphs point up the major [reasons] churches and the clergy shy away from education [regarding] child abuse.

The myth, "abuse does not happen in our church," is equally true for all denominations. And there is no doubt that "child sexual abuse along with child physical abuse (and, may I add, psychological) is an equal-opportunity problem," as well hidden as the clergy and church members can hide it to hold to the myth.

Jerome E. Leavitt
Tucson, AZ

Kudos for article

We were very pleased by the article about the church's response to child sexual abuse (August) and are only sorry that our light was so hidden under a bushel that you could not report on our work and include us in the resource list.

Since 1986 we have offered workshops and other resources for churches throughout Maine concerned about family violence in all its forms.

The Rev. Malcolm C. Burson
Center for Family Non-Violence
Old Town, ME

More adoptions needed

Regarding your editorial, "The Abortion debate: human life is sacred" (September), we are doing a very poor job of matching unwanted children with persons desiring to adopt. The important criterion is a loving parent. Whites should be willing to adopt black babies. How about older couples? Single men and women, lesbian and gay couples?

Let us loosen up on adoption restrictions. Then we won't have all these throw-away kids.

The Rev. Wendell B. Tamburro
Gresham, OR

Only the pregnant can decide

In "The Abortion debate" (September) you write about two "extreme situations": pregnancy from incest or a

threat to the life of a woman. What about a 10-year-old or those 11, 12, or 50? What if birth control has failed or there has been rape?

Only a woman with an unplanned pregnancy can decide what is an "extreme situation." As your editorial suggests, we should concentrate on sexuality education, sexual morality and knowledge of birth control and its responsibility.

But many of those opposed to women's reproductive freedom are also opposed to prevention information.

Katherine W. DuBois
Des Moines, IA

Editorial is lauded

Regarding the editorial entitled "The Abortion Debate: human life is sacred" (September): If ever a commentary went to the heart of an issue, this one did. It projected a clear understanding of the thought behind the resolution passed in Detroit last summer.

We could not agree with it more concerning the obligation "to make life worth living" and about the incredible need for education regarding

sex and sexual morality. The editorial said it forthrightly and well.

Thank you over the last two years for providing a fair and balanced forum for this most volatile issue.

Louisa W. Rucker
Executive director, NOEL
Fairfax, VA

Canadian seminaries are less costly

I was keenly interested in reading "Episcopal seminaries, the nation's most expensive" (September). Seminaries in Canada face a similar set of fiscal problems, as do many students, but not, I believe, to the same extent.

I am the principal/dean of the Anglican seminary in Saskatoon, Saskatchewan, Canada. Graduating students of Emmanuel and St. Chad often incur debt by virtue of student loans, etc., but I have not known of any whose burden would exceed \$10,000. Indeed, the more normative would be between \$5,000 and \$8,000—even for married students with children.

Fortunately, like other schools we have been able to provide scholarships/

bursaries for all who need, up to an amount of full tuition costs. Tuitions in Canadian universities, however, are considerably lower than comparable schools in the U.S., and it would seem also that "expenditures per student" are considerably less. We reckon that it costs approximately \$10,000 a year per student.

We welcome postulants from the United States and assure the Episcopal Church that theological programs in Canada are of a quality and standard equal to schools in the U.S.

J. Russell Brown
Saskatoon, Sask., Canada

Another letter on Episcopal seminaries appears on page 23.

Bishop Ting is more than Anglican

In my original copy (October issue) I referred to K. H. Ting as Bishop Ting, not Anglican Bishop Ting. I did this intentionally because although he is an Anglican, Bishop Ting is the leader of a post-denominational Chinese Protestant Church. I believe it

Our roots are catholic but also very protestant

by Earl H. Brill

The protestant world has just celebrated Reformation Day, the anniversary of that October day in 1517 when Martin Luther nailed his 95 theses to the church door in Wittenburg and set in motion what has become known as the Protestant Reformation which changed the course of Christian history and still affects the life of the church today. We Anglicans need to understand and appreciate that movement because we walk a high wire in claiming to be both protestant and catholic.

The full impact of the Reformation on our church life is impossible to assess with any precision, but think of some of its more obvious effects. It put the Bible into the hands of the people—where it has remained ever since. It spurred the production of new translations, thanks to the advent of the printing press. It engendered the development of a theology more surely grounded in scripture than in natural law. If it failed to abolish superstition entirely, it certainly reduced the amount and the influence of such things as indulgences, purgatory, the ven-

eration of relics and miracles by the job lot. And perhaps most revolutionary of all, the Reformation established the principle that the church does not consist of the clerical hierarchy, but is composed of all baptized members—a "priesthood of all believers," to use Martin Luther's term. And though it took a while to effect, the Reformation significantly increased the power of the laity in the church.

We owe to the Reformation the vernacular liturgy, the extension of the communion cup to the laity, the shift from "hearing mass" to receiving Holy Communion. The revolutionary decision to allow—indeed, to encourage—priests to marry reduced the clergy to the level of ordinary folk. It's hard to pose as the expert on family relations when your own children are available as evidence to the contrary.

Perhaps the most sincere tribute to the validity of the Reformation is how Roman Catholicism has, belatedly, sought to incorporate some of its reforms into its own life. That may have been the most significant achievement of the Second Vatican Council. Roman Catholic theology and ethics are today more grounded in scripture than in natural law. Since 1966, the mass has been celebrated in the language of the people. More emphasis is laid upon receiving the sacrament, and the cup is even extended to lay people in some circumstances. Bible study by lay people is being encouraged, and preaching in the liturgy is being emphasized.

One of the complaints we've been hearing about the ordination of women as priests and bishops is it will harm our ecumenical relations with Rome. That has always sounded to me like the old assumption that only Rome really is *The Church*, and we must do nothing to upset her. History suggests that the reverse may be true: that in following the leading of the Spirit, as revealed to us, we may be helping Rome along the reforming road, and, a few centuries down that road, the Vatican will be discovering the legitimacy of what we have been doing all along.

Meanwhile, we have other ecumenical commitments to fulfill. I think especially of our newly forged links with the Lutheran Church, which shares with us our Reformation heritage and which has preserved more of the catholic heritage than we have realized.

In saying this, I would not want to be seen as attacking our Roman Catholic fellow-Christians or denying our own catholic heritage. I came into this church from the Roman Catholic Church myself and have maintained cordial relations with many faithful priests and lay people in that communion. Nor would I want to denigrate the really impressive contributions that the catholic movement has made to the Episcopal Church.

It has transformed this church from being "the establishment at prayer" to being a genuinely

'In following the leading of the Spirit, as revealed to us, we may be helping Rome along the reforming road.'

eucharistic community of faith and witness. The theological discussions generated by the ordination of women confirmed our commitment to a catholic doctrine of the ministerial priesthood. The recent recovery of the ministry of the diaconate gives further evidence of our identification with our pre-Reformation heritage. The 1979 *Book of Common Prayer* has institutionalized these elements by incorporating them into our liturgy, which has always been the centerpoint of Anglican life. To affirm our Reformation heritage is not to deny the value of these achievements.

But too often those catholic commitments have been accompanied by a casual contempt of protestantism and all for which it stands. I have heard clergy express disdain for preaching on the ground that "the liturgy does it all." Our participation in the Consultation on Church Union has been criticized as being irrelevant to our church. Our membership in the National Council of Churches of Christ has been opposed. In our enthusiasm for sacramental worship, we have all but eliminated the service of Morning Prayer and sermon from the life of the church. And the decision to remove the word "Protestant" from our church's title was made not just because the title was too long.

For me, the strength of Anglicanism is precisely the insight that the terms "protestant" and "catholic" are complementary and not contradictory. Paul Tillich often referred to catholic truth and the protestant principle of prophetic self-criticism and insisted that the church, in its fullness, needs both. The catholic asserts that the church is a divine society, the Body of Christ; it possesses the Holy Spirit of truth and love; God will never permit it to defect from its mission to proclaim the gospel of salvation. The protestant agrees but hastens to add that the church is not only a divine society, but also, and at the same time, an all-too-human institution. Like other institutions it can be destructive, self-serving, false to its mission.

As catholics, we quite properly emphasize the sacraments. We celebrate the eucharist in faith that the living Christ is present among us. As protestants, we acknowledge that we need to hear a word of judgment, a call to repentance. We know that we are justified, not by works of the law, nor by good deeds or pious prayers or going to church, but by the grace of God appropriated by faith. All else is secondary.

Earl H. Brill is Episcopal chaplain at Duke University, Durham, N.C.

Pontius' Puddle



is important for us to come to terms with the challenge that there is no longer an Anglican Church in China and that our relations with Chinese Christians must be conducted on an ecumenical basis.

Second, the tension with which Chinese Christians must live in socialist China is loyalty both to their God and to their state, not the state. By and large, Chinese Christians support their government, believing it has served the interests of the majority of the Chinese people since 1949 despite its great shortcomings, despite the June 4 crackdown.

Cynthia K. McLean
New York, NY

Non-Christians seek faith seriously

I believe Father Murphy ("Your Views," September) missed an important part of the context of my remarks about the pilgrimage in faith of non-Christians.

You quoted accurately in a parallel column the clear statement of the conference's affirmation that "finally and uniquely God has made

known his will in Jesus Christ."

In this full context, we enter dialogue with non-Christians, affirming that their quest for divine truth is carried on as seriously as our own. In this context, we share freely our perceptions of the truth we perceive in Jesus Christ. The conference affirmed that dialogue in this spirit of candor was faithful, and, I trust, Father Murphy would agree.

The Rev. A. Wayne Schwab
Evangelism Ministries coordinator
New York, NY

Tithing is a joy and a privilege

I read with great interest, being the stewardship co-chairman for our parish, the three divergent views on tithing in the September issue. Bishop Borsch is right on target.

Unfortunately, the Rev. Messrs. Beasley and Sorensen seem more interested in finding an excuse to discredit the tithe as our standard. Once we can bring ourselves to acknowledge that all (100 percent) of what we have is from

God, then we won't have so much trouble understanding that it is a privilege to exercise the discretion to return a tithe (10 percent) back to him. The argument about tithing being too legalistic and centered around "obsolete" Old Testament scripture is a cop-out.

James C. Scott
Greenville, SC

Keep church paper out of New York

It is a mistake to close out *The Episcopalian*. It's a mistake to move the [paper] to New York City and, particularly, to Episcopal headquarters. But the church is continually and constantly challenging the Holy Spirit to move us ahead in spite of our errors and mistakes and sometimes through our errors and mistakes.

I wish I could join your readers throughout the country in throwing one hell of a party for all the staff of *The Episcopalian*. You deserve it and our thanks and our appreciation.

The Rev. W. Benjamin Holmes
McKee City, NJ

Create a "Family Prayer Center"

with a Kneeling Bench

Kneeling benches are widely used in homes in Europe and the United States. The "Family Prayer Center" gives you a special place to worship. CREATE A "FAMILY PRAYER CENTER" IN YOUR HOME! Write for literature today.



DEVOTIONS

Dept. 89EP • Box 627
CLOVER, S.C. 29710

EPISCOPAL CHURCH TIES

Superbly woven in England. Neckties with Episcopal shield in full colors on Navy or Burgandy.

Finest silk blend. An ideal gift. \$19.75 including gift box and shipping. Write for brochure.

CHURCH TIES

P.O. Box 1445 • Tryon, NC 28782 • 803-457-4613

SPEND A SUMMER AS A VOLUNTEER IN ENGLAND

Don't miss this chance to develop your personal and social service skills. All over the age of 18 may apply for this unique opportunity to grow in a new culture.

Some scholarships available
Deadline is Jan. 31st, 1990

For more information write to:

The Winant & Clayton Volunteers



St Bartholomew's
109 E. 50th Street
N.Y., N.Y. 10022
(212) 751-1616

University of the South Professor of Old Testament

Tenure-track position beginning Autumn 1990; rank and salary negotiable. Ph.D., Th.D., or dissertation in progress. Looking for person willing to work with academic colleagues and committed to preparing people for lay and ordained ministry. Women and minority applications encouraged. Send dossier (including 3 references and a sample of scholarly work) to: Academic Dean, School of Theology, University of the South, Sewanee, TN 37375, by 11/15/89. AA/EOE

Cards and Candy

Ecumenical Order of Brothers has for sale hand-designed cards, & from our kitchen: Butter Crunch Candy & fruit-cake. Your order will help us establish a residence. Write for brochure: Ecumenical Brothers of the Mercy of God, Suite 212/341 East Ctr. St., Manchester, Ct. 06040.

SUNDAY SCRIPTURE INSERTS

Your congregation can have the New English Bible readings in a complimentary Bulletin insert.

Write **The Propers**, 555 Palisade Ave., Jersey City, NJ 07307-1409 or call (201) 963-8819

BED & BREAKFAST HAWAII STYLE



Experience the splendor of the Hawaiian Islands without high costs and crowds—write: AKAMAI BED & BREAKFAST, 172 Kuumele Place, Kailua, Hawaii 96734 or call: 1-800-642-5366. 50/nt; 300/wk; 900/mo.

QUALITY CHURCH SUPPLIER



Write or call for information

J. R. EVANS & CO

209-683-6715

Box 2083 Oakhurst, CA 93644

Personal Professional Attention
to All Your Church and Clergy Needs

Cathedral marks 100th birthday of UTO

by Lindsay J. Hardin

"Be doers of the word and not hearers only," said Pamela Chinnis, vice-president of the House of Deputies, to a crowd of some 1,300 worshipers at Washington Cathedral on Sunday, October 8.

Chinnis, who drew from the Epistle of James, preached in celebration of the 100th anniversary of the United Thank Offering (UTO), which was remembered in parishes nationwide the same day.

She told the congregation that because historically men had filled many of the visible roles within the church, UTO had provided an important vehicle for women to make decisions, promote missionary work and raise money.

"Though until very recently women were excluded from both official lay and clerical roles in the church, they have been doers of the word who have persevered," said Chinnis.

"In 1889 women knew little beyond their own homes, but in every

diocese they were recruited to lead others 'to work and pray and give' for the extension of Christ's kingdom. They had limited resources for education: no telephones, radios, movies, TV, no mimeograph machines nor Fax, but they had a sense of urgency and conviction. . . . They were not content to sit silently in the pew."

During the past 100 years, UTO has raised some \$75 million for the mission and outreach of the Episcopal Church.

Virtually all the money has been raised by women putting coins in a Blue Box. "The United Thank Offering is a way of deepening faith in God through prayer and daily giving. It offers," said Chinnis, "individuals and families the opportunity to show gratitude for the daily blessings of life by encouraging daily prayers of thanksgiving combined with gifts of small coins or bills dropped in a Blue Box."

Chinnis remembered the recently deceased John T. Walker, bishop of Washington, in her remarks (see

page 3). "Although it is painful to be in this pulpit so soon after our loss, it is somehow fitting that this first worship service should be a tribute to the ministries of women. There was no one more supportive of the ministry of both lay and ordained women."

In addition to the sermon, the procession, hymns and prayers marked the contributions of the United Thank Offering. UTO representatives carried a UTO banner, and the celebrant, Provost Charles A. Perry, wore a special UTO stole from the Diocese of Delaware.

Gini Peterson, national chairman of the United Thank Offering, also attended the celebration at the cathedral. "I think the important thing about the UTO is it gives people in this hectic world a way to get in touch with their blessings," she said. "It keeps God's presence alive and vital to us. Money is important, but staying in touch with God and being thankful is even more crucial."

Lindsay J. Hardin is a free-lance writer based in Washington, D.C.

Hugo

Continued from page 1

Several windows of the 140-year-old All Saints' Cathedral in Charlotte Amalie were blown out with resulting water damage, Taylor says. A grades 1-12 day school and an apartment for visitors on the cathedral property lost part of their roofs, and water damaged books and papers. The diocesan office sustained major water damage to books and office machinery.

Also extensively damaged were St. Andrew's in Charlotte Amalie and three churches on St. Croix: St. John's in Christiansted (rectory and parish also partly wrecked), St. Paul's in Frederiksted (parish hall demolished, rectory unusable) and Holy Cross in Kingshill. The rector of St. Peter's, Rawle Belle, lost his home.

"St. Francis' Church, a Hispanic mission [on St. Croix], had just started to put on a roof," Taylor says. "All that went—the roof, the scaffolding—and one wall collapsed."

On St. John, St. Ursula's Church lost part of its roof, but parishioners nonetheless have been serving hot

says, "is 'devastated.' Many, many people lost their homes, and the poor ones had no insurance."

On Antigua St. Joseph's was damaged, with the rectory so battered that the priest and his family are living in the church basement.

The Presiding Bishop's Fund grant of \$5,000 was "one of the first to arrive," Lindsay says. He adds that relief "is going very well," with help pouring in from many sources, including England, which sent a ship with supplies.

Puerto Rico

Three parish houses on the island's eastern end were destroyed, but churches sustained no serious damage, says Bishop Francisco Reus-Froylan. Many homes were lost, especially on Vieques and Culebra islands east of the main island.

Some 20,000 pounds of dry goods were sent to Puerto Rico from New Orleans, Reus says. "The chaplain of the Ceiba Naval Base is an Episcopalian, and we talked him into getting Navy trucks to send it over to Vieques."

South Carolina

Eighteen hurricane-caused deaths have been reported in South Carolina, but Bishop C. FitzSimons Allison of South Carolina says that was lower than many other hurricane tolls.

The eye of the storm went right over Charleston, but as usual the area north of the eye received the worst battering, Allison says. Had the eye been south of Charleston, the death and destruction would have been even worse.

As it was, the roof of the Cathedral of St. Luke and St. Paul in Charleston was torn off, its altar demolished and a wall weakened so much that the next-door diocesan office had to be moved to St. Michael's Church.

Roofs were blown off Holy Communion, St. Stephen's and St. Mark's Churches, but temporary roofs have been patched onto the first two.

Episcopal Camp Baskerville, a youth camp on Pawleys Island, about 75 miles northeast of Charleston, was established as an emergency ecumenical food center under its priest-director, Antoine L. Campbell. The food center dispenses as many as 2,000 meals a day, Allison says.

The interfaith relief effort in the three-county Charleston area is headed by another Episcopal priest, William H. Skilton, out of his North Charleston church, St. Thomas'. Their effort, says Skilton, has been to "connect needs with resources"—directing truckloads of food, for example, to distribution points and soup kitchens, many of them in churches of various denominations.

After the emergency response phase is over, Skilton says, the agency will continue into the rebuilding phase, expected to take up to two years.

Contributions, marked "Hugo," may be sent to: The Presiding Bishop's Fund, 815 Second Ave., New York, N.Y. 10017.

meals to storm victims, using the church's reserve supplies and government relief food, Taylor says.

Damaged in the British Virgin Islands were St. George's Church on Tortola and St. Mary's on Virgin Gorda.

The bishop's condominium home on St. Thomas was "wiped out" after the roof was blown off. He and his wife and daughter survived, locked in the bathroom for nine hours. Virtually everything in the house was sucked out by the wind and lost.

Taylor says he appropriated \$20,000 from his budget to meet immediate needs—food and temporary shelter. He lauds the Presiding Bishop's Fund for the speed and generosity of the \$5,000 grant, which is being used to purchase food and blankets. Church World Service also has sent food, clothing and blankets, consigned to him.

One of the needed supplies he is receiving is sheets of plastic used for temporary roofing.

West Indies

On Montserrat the rectory of St. George's Church was demolished, and the church and its school and parish hall were extensively damaged. Battered also were St. Peter's, St. James', St. Anthony's and St. Patrick's, says Archbishop Orland U. Lindsay of the West Indies.

"The only word for what happened to Montserrat," he

Laughter, insight, wisdom result of shared experiences

by Cookie Cantwell

If an observer had come to Trinity Center on the weekend of September 8-10, he might have been temporarily confused about what he saw. Forty-five adult youth leaders gathered at our conference center to go "Back to the Future: Discovering the YOUTH in You". Coming from all over the diocese, these people who work with our young people were asked to "go back in time" to their high school days and re-live those thoughts, feelings and memories. Needless to say, there was a tremendous amount of laughter and much insight and assimilated wisdom that was obtained as we shared those remembered experiences.

"Children today love luxuries. They have bad manners, a contempt for authority, disrespect for their elders and they like to talk instead of work. They contradict their parents, chatter before company, gobble up the best at the table and tyrannize over their teachers."Right? With her master's degree in social work, Dottie Andrew (St. John's, Wilmington) began the weekend event with this quote. She asked us to reflect on our teenage years to see if this could have been true for those years, too. Humbly it was agreed that this could have been said about our high school days, too. Dottie shared with us the author of this quotation was Socrates and he wrote it 300 B.C. WOW!!! Now we had a true beginning place. Adolescence is a developmental stage which we all must go through and our task as youth leaders is to be there and to assist our teenagers (and their parents) as they go through those developmental stages. Dottie gave valuable information so we could have greater wisdom and understanding about what we are dealing with.

Teenagers on staff

One of the highlights of the weekend was the inclusion of four teenagers on staff. Jason Motteler (Washington), Tommy Koonce (Fayetteville), Aylett Colston (Wilmington) and Bethany Barrett (Fayetteville) presented several skits and discussions to help give the adults a real insight into the lives of teenagers today. They were tremendously delightful, articulate and resourceful as they generously shared their experience of current high school days with us. Many EYC advisors had new thoughts about situations in their own parish life. Carefully listening to our teenagers is a real beginning in building a meaningful relationship.

The Rev. Chris Mason (St. Stephens, Goldsboro) was the coordinator of the conference. He gave an outstanding presentation on "Discovering the God in YOUTH". Concentrating on adolescent spirituality Chris ex-

plained what many youth think, feel and look at God and the Church. With this as a base, he, then, led us towards "Building towards the future." The participants were aided in developing a healthy philosophy of youth ministry where good motives and values could easily be displayed. Everyone who attended this weekend conference was certainly well informed and helped to grow as we seek to serve God through work with His youth.

With all of this information, Carol Taylor, the Youth Ministries Coordinator of the Diocese of East Carolina, showed us how we could put all of the philosophy and learning into practice. She shared the "nitty-gritty" of youth ministry--the practical, but necessary, items such as community covenants, medical release forms, accountability and liability. Launching us into the future, she gave us an overview of diocesan, provincial and national youth events that will be coming up within the next year.

Out into the future

Jamie Tyndall (Grifton) was busy as a staff member making a super video of the various segments of the conference. He also did an outstanding job with audio equipment during the weekend. His terrific voice and his wonderful personality were valued additions. Holly Mason (Goldsboro) was a member of the design team and she generously put her organizational skills to work. Holly continues to give freely of her time and her energies. Completing the design team and serving on staff was Cookie Cantwell (Wilmington). Being the mother of a 13-year-old teenager, she brings the awareness of daily life with a teenager added to her experience of serving as Lay Director of Happening.

All work and no play...not at all! It is impossible to get adult youth leaders together without having an overwhelmingly terrific, fun time! Playing games, enjoying the beach and the sunshine, singing together and even a 1950s "sock hop" made this weekend as enjoyable as it was informative!

After we celebrated Holy Eucharist together with the Rev. Chip Marble officiating, the adults who work with youth left to go "out into the future" to share the knowledge they have obtained, to spread the joy and the laughter that they experienced and to concentrate on God's love as they work with their youth.

No, a casual observer wouldn't have been confused for long watching this conference. Forty-five participants reached a new and refreshed awareness of what it means to be chosen to serve God by working, playing and sharing with our youth.



PLAYING "FAMILY FEUD" at the Adults Who Work With Youth Conference, helped adults learn what our young people really think.
photo credit—Cookie Cantwell

Forthcoming Diocesan Youth Events

October 28	Youth Commission Meeting, Diocesan House, Kinston
Nov. 18-19	New Beginnings #4 - Trinity Center For 7-9 graders - A weekend retreat where junior high youth explore their relationships with their friends, family and Christ.
Dec. 27-Jan. 1, 1990	Winterlight, Kanuga Conference Center, Hendersonville, NC A regional conference for youth 9-12 grades from across the Southeast
Jan. 9-20, 1990	Diocesan Youth Convention, grades 7-12, Christ Church, New Bern
Mar. 10-11, 1990	New Beginnings #5, for grades 7-9, Trinity Center, Pine Knoll Shores

Opportunity offered for reflection, rest

by Linda Chamberlain

The Diocesan Commission on Christian Education and on Healing will hold a conference on "Praying" with the Rev. James G. Radebaugh as keynote speaker November 3-5 at Trinity Center.

This conference will offer an opportunity for reflection and rest from the regular demands of daily living and time to focus on prayer. We welcome all inter-

ested in participating regardless of denomination order, or locale. Those who are veterans of the life of prayer but also those who have been more recently called to exploring prayer are invited.

Please feel free to address any questions to me at 2307 E. Third Street, Greenville, North Carolina 27858; 758-3031 or the Rev. Phil Glick at Post Office Box 263, Ahoskie, North Carolina 27910; 332-3263.

REGISTRATION FORM

Name _____
Address _____
Telephone _____ Parish _____
Male or Female _____ Preference for Roommate _____

Room, board and registration is \$90.00. Cost without room and board is \$30.00. Limited funds are available for partial scholarships. Register early. Space cannot be promised after October 19.

Send registration form to Linda Chamberlain, 2307 E. Third Street, Greenville, North Carolina 27858. For information call Linda in the evening at home (919-758-3031) or at work (757-6731).

Sponsored by the Diocese of East Carolina, Department of Christian Education and Commission on Healing.

LARC Conference, 'The Papacy'

by the Rev. Robert T. Schriber

The fourth annual LARC (Lutheran-Anglican-Roman Catholic) East Conference will be held at Trinity Center on November 28-29 (Tuesday-Wednesday). The subject this year is 'The Papacy'. Our main speaker is Teresa M. Berger, Ph.D., assistant professor of Ecumenical Theology at Duke Divinity School.

As has been true in the past, the conference fee for clergy and lay professionals of the Diocese of East Carolina is covered in the Ecumenical Relations budget. All you need

to do to register for the conference itself is to fill out the registration form and return it to me as soon as possible.

If you elect to have the extra lunch on Tuesday, there is a fee of \$6. If you elect to take advantage of our extra feature this year, the additional day of rest and reflection, there is a fee of \$32. These fees are NOT covered by the Ecumenical Relations budget.

This promises to be a very interesting and exciting conference. I look forward to seeing many of you there.

Father Schriber is the rector of Grace Church, Whiteville.



ONE OF THE WORKSHOPS at the conference demonstrated the art of tie-dye. Jason Motteler (Washington) and Aylett Colson (Wilmington) help Joy Fairchild (Wilmington) prepare a shirt to tie-dye.

'Send us forth to do the work you have given us to do'

Each year the members of the Stewardship Committee of the Diocese of East Carolina struggle to find the right words to express their deep commitment to the conviction that "Stewardship is the main work of the church." They long to convince the members of this particular body of Christ in East Carolina that stewardship means much more than money; at the same time they want to assert that once a child of God gives every aspect of his/her life to the service of God, the giving of gifts becomes as inevitable as the receiving; money is the means through which the day to day life of the church and of the diocese proceeds toward the fulfillment of the Kingdom. But how many words are there to state this truth again and again? Your Stewardship Committee has assembled here a page of the best statements of our diocese and of the National Church; included on this page are also some of the realities we must face if we are to continue serving God effectively through the Diocese of East Carolina.

Clarence Leary, chair, Stewardship Committee

Stewardship is the main work of the Church

by the Rev. C.W. Taylor, D.Min.

The Book of Common Prayer teaches us that "The Mission of the Church is to restore all people to unity with God and each other in Christ," and that "the Church carries out its mission through the ministry of all its members." The unstated but clear implication of this teaching is that the main work of the Church is involving people in using all that is entrusted to them in carrying out the mission. Said simply, stewardship is the main work of the Church.

Thus, stewardship is more than church support; it is the use of "the gifts given to us to carry on Christ's work of reconciliation in the world." Therefore, the way we use or do not use resources to further unity and reconciliation in our homes, our communities, and our occupations is our stewardship. Yet stewardship is not less than church support. Our worshiping, working, praying, and giving within the Church provide the support that we and others need to engage in the often difficult and lonely tasks of proclaiming the good news, loving our neighbors, and striving for justice and peace.

Stewardship is more than a duty: it is a thankful response to God's graciousness to us. As such, it is an opportunity to praise God with our lives in thanksgiving:

- † for the blessings of creation;
- † for the birth, life, teaching, death, and resurrection of Jesus Christ and our redemption;

- † for the gift of the Spirit;
- † for the word, sacraments, and fellowship that sustain and transform us as the Church.

Stewardship is an adventure, an expedition into the kingdom where we find our lives through losing them for the sake of the gospel. It is an invitation to offer our gifts for the purpose for which we were created—the only purpose that will fulfill us. It is a challenge to refocus our lives by designing our budgets around tithing. It offers us a way to begin breaking the bonds of consumption that involves us, often unwittingly, in perpetuating injustice and oppression.

All of God's people, within and without the Church, can learn that to be held accountable for our lives as stewards of God's gifts is to discover our own true great worth before God. We believe that discovery, too, is a gift, a gift that brings unspeakable joy. The main work of the Church is to bring its people, and through them all people, to this joyful knowledge, which will "restore all people to unity with God and each other in Christ."

—adopted and affirmed by the General Convention of the Episcopal Church, meeting in Detroit, July 1988 (Resolution A-163). The General Convention calls upon the stewardship committee or commission of each diocese to publish this statement with an invitation for study and discussion at the local church level.



IN THE THIRD WORLD people of faith have much to teach us about giving. In Mozambique, one of the poorest countries on earth, the faithful come to the altar to bring what they have, all they have. Everyone comes forward, no matter how poor, to give money, and food, that is later shared among them.

photo credit—Katerina Whitley

Whereas, the One Hundred and Fifth Convention of the Diocese of East Carolina, recognizing its responsibilities as stewards of our Lord's bounty, recommitted itself to the goal of giving one-half of its ordinary income for work outside the Diocese in national and local programs, and

Whereas, as a voluntary giving Diocese, no church is assessed an amount to be given to the Diocese

Be it therefore resolved, that the One Hundred and Sixth Convention of the Diocese of East Carolina will continue to work towards the goal of 50/50 giving.

Be it further resolved, that we encourage every church of this Diocese to adopt 50/50 giving as a goal of their church with

at least 25% of the NDBI of each congregation to be given through the diocese for mission and ministry, and

Be it further resolved, that each congregation in their commitment of giving 25% of their NDBI to the Diocese, they will seek to increase their giving to the Diocese of East Carolina a minimum of 2% of the NDBI each year, and

Be it further resolved, the Bishop of the Diocese of East Carolina is directed to forward a copy of this resolution to every congregation of the diocese for their study and affirmation, and

Be it further resolved, that the Stewardship Committee of this diocese be instructed to develop programs whereby this resolution can be accomplished.

Diocese of East Carolina, Inside/Outside giving

There is a thin, sometimes disappearing, line between outside and inside giving. From the beginning of his ministry among us, Bishop Sanders has urged us to look outward and not inward, to give beyond ourselves in order to discover the reason for the existence of the church in this world—we exist for the service of others.

To this end he urged this diocese to devote a large portion of its income to the Creative Christian Stewardship Grants. To date over a quarter of a million dollars has been given to meet diverse needs within the borders of our diocese and beyond. These grants have been given to such acknowledged, established servanthood centers like Shepherd's Staff in Belhaven and Good Shepherd House in Wilmington, to domestic violence centers in various towns in our area, to countless feeding programs—from our soup kitchen to Ethiopia—to literacy programs and youth conferences.

So that now, when you give to your church, you have the exciting prospect of knowing

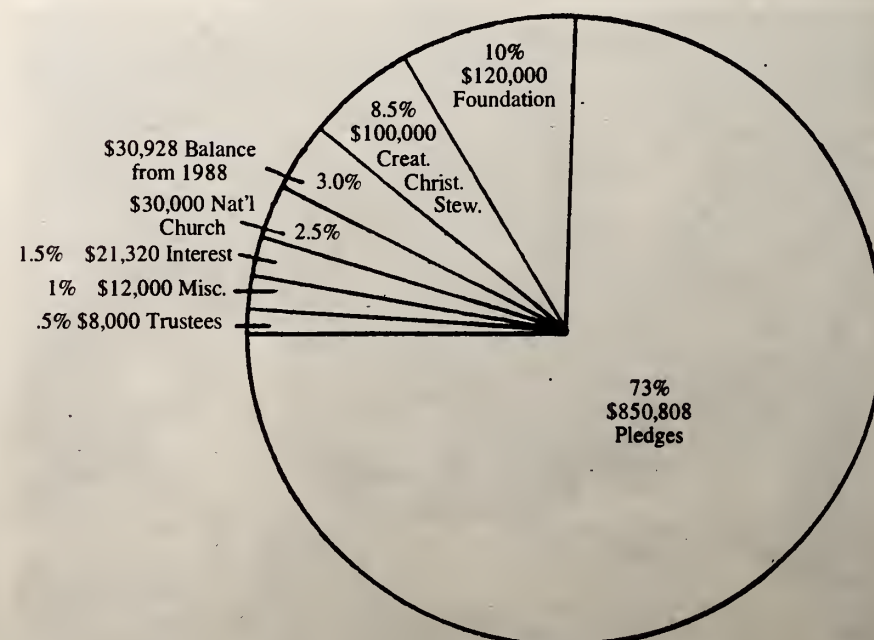
that your money can travel to areas of need that you have learned about only through newspapers and television. Through Creative Christian Stewardship you can know that you, in some way, touch the lives of desperate people in your neighborhood and in other lands.

Yet this outside giving requires more money than we have been willing to give to our diocese; sometimes there is no money remaining for outside giving. Let us look at one of the reasons:

Four percent of the net disposable income of each individual church goes directly to the National Church. So if your church gives only 4% of its receipts to the diocese, none of it stays for the use of the diocese.

The Stewardship Committee recommends that all churches raise their giving to the diocese to 10%. Those churches that already do so are asked to increase this by 2%. The hope is that eventually all giving to the diocese will amount to 25% of the church receipts.

Diocese of East Carolina 1989 Sources of Income



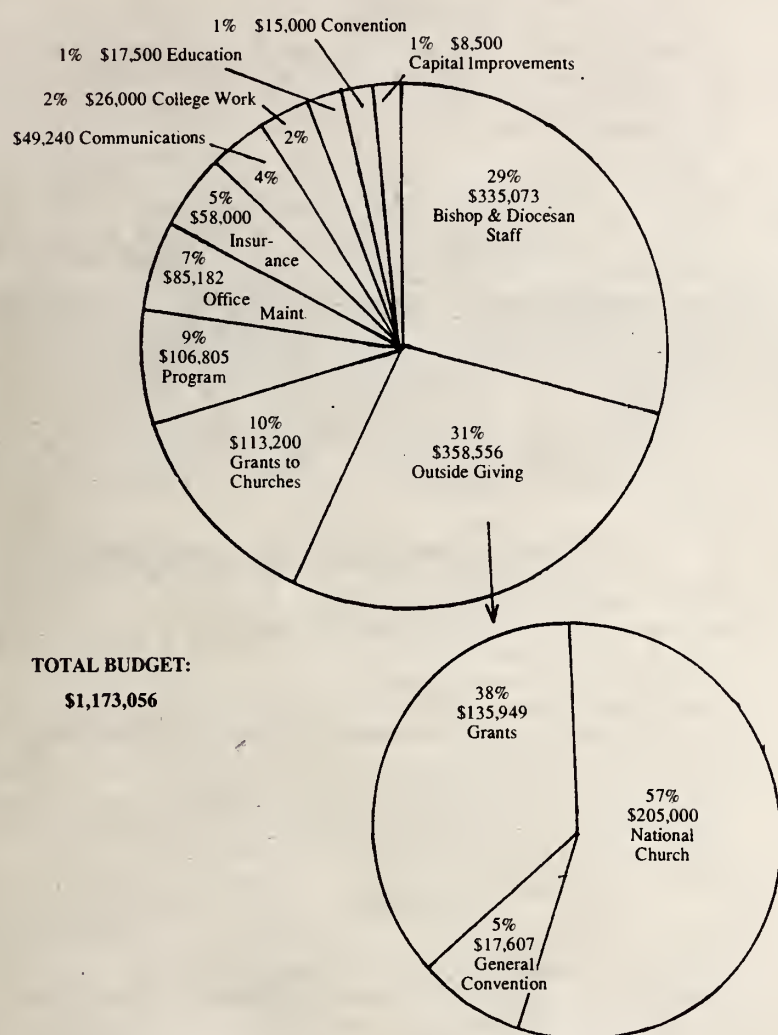
Diocesan General Convention Resolution

Whereas, the 69th General Convention of the Episcopal Church of the United States resolved that each diocese and congregation of the church be encouraged to continue to work towards the goal of giving to others as much as they spend on

themselves (commonly known as 50/50 giving), with at least 25% of the Net Disposable Budgeted Income (NDBI) of each congregation to be given through the diocese for mission and ministry, and

Stewardship, con't on page G

1989 Expenditures



Book review

Facets of evangelism explored

by Katharine Melvin

Randall Balmer: "Mine Eyes Have Seen the Glory: a Journey into the Evangelical Subculture in America", N.Y. Oxford University Press, c. 1989. 235 pp.

Randall Herbert Balmer, a historian of American religion, is eminently qualified to delve into the heart of the evangelical cultural pattern of worship and belief. He is a product of a boyhood influenced by his parents' participation in a small evangelical denomination; therefore he understands the genuine appeal of unstructured worship as well as its dangers: insistence on Biblical inerrancy and literalism.

Mr. Balmer holds the Ph.D. from Princeton University and teaches in the Religion Department at Columbia University. This, his latest book, is the result of a two-year travel tour through America exploring the varied facets of evangelism. In his introduction, the author uses the word "evangelical" as an umbrella term to refer to conservative Protestants: "fundamentalists, evangelicals, pentecostals and charismatics--all who insist on some sort of spiritual rebirth as a criterion for entering into the kingdom of heaven, who often impose exacting behavioral standards on the faithful, and who beliefs, institutions, and folkways comprise the evangelical subculture in America."

A portrait rendered

"Mine Eyes Have Seen the Glory" deals with these various forms of "the unwieldy nature of evangelicism: its breadth and diversity," as presented in chapters that, says the author, "will render a portrait--or at least a collage--of America's folk religion, in all its variation and diversity."

I found the Prologue and Epilogue more compelling and personal than the main body

of the book, since both give an insight into the background of Balmer's childhood. He terms this a personal odyssey of sorts. Included is his first boyish attempt at "witnessing". Unfortunately, his convert-to-be was a Roman Catholic youngster. "Stanley, I knew, was a Roman Catholic, not a Christian, a plight in some respects worse than outright paganism because it lulled followers into a deadly complacency. But *Christian*? Certainly no Catholic, no matter how benighted, would dare call himself a Christian."

Beauty of worship discovered

Balmer withdrew from this early religious background in the late 1970s, admittedly "curious about what lay beyond the citadel of evangelicalism, which I found more and more confining. I found in the ensuing years the joy of friendships uncluttered with guilt and repressiveness that often come from growing up fundamentalist. I discovered the beauty of worship in a liturgical 'high-church' setting. I found that many of the theological liberals I had been taught to despise had a good deal to teach me about tolerance and compassion, even as I became convinced anew of the theological bankruptcy of Protestant liberalism."

Now, twenty years later, Randell confesses that he became interested in reacquainting himself with the revolutionary force of the evangelical gospel: "those kernel of truth and insight into the human condition now lost by evangelicalism's assimilation into contemporary American culture; and to say something about the evangelical subculture that defines and nurtures and sometimes suffocates those who consider themselves 'born-again Christians'."

Katharine Melvin is a member of St. Paul's Church, Clinton.

Executive Council Stewardship Statement

As the Executive Council of the Diocese of East Carolina, we believe all that we are and all that we have are gifts from a loving, giving God, and that as members of the Body of Christ, we are accountable to God and to each other for those gifts.

Therefore, we affirm the Biblical Tithe as our personal minimum standard of giving;

We further affirm the commitment of our time and talent in ministry in the Church and the World;

And we affirm that God has called his people to have dominion over His creation and to be responsible stewards this "fragile earth, our island home".

We commend to the members of every Diocesan Department, Commission and Committee this Stewardship Statement for personal study and affirmation.

We strongly urge each Vestry to develop a Parish Stewardship Statement that publicly affirms its commitment and invites every member of the parish to work toward a personal commitment to tithing.

We strongly recommend annual review and reaffirmation of this Stewardship Statement by the Executive Council, Diocesan Departments, Commissions and Committees and by every Vestry and Parishioner of the Diocese of East Carolina.

Easter, 1989

How can you figure out what is the proper amount to give to your church? Please look at this Guide to Proportionate Giving before you make your pledge this year.

Guide to Proportionate Giving

My Annual Income	My Weekly Income	1%	3%	5%	8%	10%	15%
\$ 3,120	\$ 60.00	\$.60	\$ 1.80	\$ 3.00	\$ 4.80	\$ 6.00	\$ 9.00
5,200	100.00	1.00	3.00	5.00	8.00	10.00	15.00
7,800	150.00	1.50	4.50	7.50	12.00	15.00	22.50
10,400	200.00	2.00	6.00	10.00	16.00	20.00	30.00
13,000	250.00	2.50	7.50	12.50	20.00	25.00	37.50
15,600	300.00	3.00	9.00	15.00	24.00	30.00	45.00
20,800	400.00	4.00	12.00	20.00	32.00	40.00	60.00
26,000	500.00	5.00	15.00	25.00	40.00	50.00	75.00
31,120	600.00	6.00	18.00	30.00	48.00	60.00	90.00
41,600	800.00	8.00	24.00	40.00	64.00	80.00	120.00
52,000	1000.00	10.00	30.00	50.00	80.00	100.00	150.00



THE TOWERING STEEPLE of Christ Church, New Bern, was depicted on maritime charts in the 1820s as a significant landmark to aid navigation on the Neuse River. Following a fire in 1871, the church with its handsome spire, was completely restored. After more than 100 years the time had come for major repair and restoration of the steeple, "a beautiful landmark entrusted to the Christ Church family". A celebration of the restoration of the steeple and dedication of the Crown was held recently, "a symbol of hope, a sign of faith".

photo credit—William H. Bell, III



A MOMENT TO REMINISCE is shared by Mrs. John S. Armfield, the Rev. John Richards, rector of St. Mark's, Wilmington, and the Rev. John S. Armfield at the reception given in honor of Father Richards on his retirement after 35 years in the ministry. A native of the West Indies, Father Richards received degrees from Durham University, England, New York University and Berkley Divinity School at Yale University. He has served at St. Mark's since 1982 and is a member of The North Carolina Council of Churches, the Liturgical Commission of the diocese and is president of the Ministerial Association of Wilmington. *photo credit—Ede Baldrige*

Bishop Sanders' Visitation Schedule

- September 24 - House of Bishops
- October 1 - St. Thomas, Oriental
Emmanuel, Farmville
- October 8 - St. Mary's, Kinston
- October 15 - Good Shepherd, Wilmington
- October 22 - St. Christopher's, Elizabethtown
- October 29 - St. Thomas, Bath
St. James, Belhaven
All Saints, Fairfield
St. George's, Lake Landing
St. John's, Sladesville
Calvary, Swan Quarter
- November 5 - Church of the Servant, Wilmington
All Souls, Northwest
- November 12 - St. Paul's, Fayetteville
- November 19 - St. Anne's, Jacksonville
Christ Church, New Bern
- December 3 - Jackson, Mississippi
- December 10 - St. Philip's, Southport
- December 17 - St. John's, Fayetteville
- December 24 - Holy Innocents, Kinston
- December 31 - Holy Trinity, Hertford
- January 7 - Christ Church, Elizabeth City
- January 14 - Advent, Williamston
St. John's/St. Mark's, Grifton
- January 21 - St. Peter's, Washington
St. Paul's, Vanceboro
- January 28 - St. Thomas & St. Barnabas, Ahoskie
St. Thomas, Windsor
- February 4 - St. Paul's, Beaufort
Grace, Trenton
- February 11 - Convention
- February 18 - St. Paul's, Wilmington
- February 25 - St. Francis, Goldsboro

Your first Mission here on Earth is to seek out and find, in daily—even hourly—communication, the One from whom your Mission is derived. ...to know God, and enjoy him forever, and to see His hand in all His works.

Your second Mission here on Earth is to do what you can, moment by moment, day by day, step by step, to make this world a better place, following the leading and guidance of God's Spirit within you and around you.

Your third Mission here on Earth is one which is uniquely yours, and that is:

- to exercise that Talent which you particularly came to Earth to use — your greatest gift, which you most delight to use,
- in the place(s) or settings(s) which God has caused to appeal to you the most,
- and for those purposes which God most needs to have done on the world.

This material is taken from "The 1989 What Color Is Your Parachute?" © 1989 Richard Nelson Bolles. Published by Ten Speed Press, Berkeley, CA.

Diocesan Calendar

October

- Will Seminar given by Glenn Richards, Christ Church, New Bern
- Vocational Diaconate, Diocesan House, 1:30 p.m.; Stewardship Commission Area Meeting, St. Peter's, Washington, 6:30 p.m.
- Board of managers meeting, 10:00 a.m., Diocesan House
- Happening board, Diocesan House, 10:00 a.m. to noon. Happening staff, 1:00-4:00 p.m.
- National United Thank Offering 100th Birthday Celebration
- Racism Committee, 11:00 a.m., Christ Church, New Bern
- Convention committee, 10:00 a.m., Diocesan House, Fayetteville Area Council, 7:00 p.m.
- 13-14 Pilot evangelism training, Trinity Center - 14-Cursillo secretariat, Diocesan House, 10:00 a.m.; Coalition of Black Episcopalians banquet, MGM Regency, Hwy. 70 West, Copper Kettle Restaurant, Goldsboro, noon
- Christian Social Ministries, Diocesan House, 10:30 a.m.
- Stewardship Commission Area Meeting, St. Mary's, Kinston, 6:30 p.m.
- District ECW meeting, Wilmington; Stewardship meeting, 6:30 p.m., St. Mary's, Kinston
- Celebration of New Ministry, William Dornemann, 7:30 p.m., St. John's, Wilmington
- 18-22 DOCC training, St. Andrew's, Wilmington
- Stewardship Commission Area Meeting, St. Paul's, Edenton, 6:30 p.m.
- 20-22 Happening #14, Trinity Center
- Cursillo meeting, Diocesan House, 9:30 a.m.
- Will Seminar, Glenn Richards, St. Mary's, Kinston
- 23-24 Clergy conference, Trinity Center
- ECW New Bern, St. Thomas', Oriental
- Commission on Ministry, 10:00 a.m., Diocesan House
- Executive Council, 9:30 a.m., Diocesan House; Stewardship Dinner, 6:00 p.m., St. John's, Wilmington
- 27-28 NC/SC Regional Christian Education Conference, Greensboro
- Youth Commission, Diocesan House, 10:00 a.m.-2:00 p.m.
- Commission on Ageing, 10:30 a.m., Diocesan House
- Healing, Diocesan House, 10:00 a.m.

November

- 3-5 Christian Education Conference, Trinity Center
- Black youth leadership workshop, Trinity Center
- Diocesan-wide service, Bishop of Australia's Northeastern Territory, Christ Church, New Bern, 7:00 p.m.
- Christian Social Ministries, 10:30 a.m.
- Department of Mission, 10:00 a.m.; Vocational diaconate, Diocesan House, 1:30 p.m.
- Foundation, Diocesan House, 10:00 a.m.
- Province IV Youth meeting, Birmingham, Alabama
- P.D.C meeting, Diocesan House, 2:00 p.m.
- Conference on racism, Christ Church, New Bern
- 17-18 New Beginnings #4, Trinity Center
- Small church vestry workshop, Trinity Center
- 28-29 LARC Conference, Trinity Center

December

- 2 Day of Prayer, St. Mary's, Kinston
- 8 Executive Council, Diocesan House, 9:30 a.m.
- 26-1 Winterlight at Kanuga

January

- 9 Vocational diaconate, 1:30-4:00 p.m., Diocesan House

Is it yours or the state's?

There's a will in your future!

by Glenn Richards

Unless you make your own will, the probate court will distribute your property according to state laws. State laws may not distribute your assets as you might choose.

- If you have certain wishes for your heirs...
- If you want to name your own executor...
- If you want to name a guardian for your children...
- If you want to leave a bequest to the Church...

THEN, you must say so in your own personal will.

Before making or revising your will, read the free booklet, *37 Things People 'Know' About Wills That Aren't Really So*.

Just use the coupon below to request it at no obligation. Mail to:

Wills
P.O. Box 1336
Kinston, NC 28503

----- CLIP AND MAIL TODAY -----

() Please send me a free copy of your booklet,

37 Things People 'Know' About Wills That Aren't Really So

I understand there is no obligation.

Name _____

Address _____

City _____

State _____ Zip _____

Hugo relief

Checks for Hurricane Hugo relief may be made out to the Diocese of East Carolina and sent to the Diocesan House, Post Office Box 1336, Kinston, North Carolina 28503, with a memo reading "Hugo relief".

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

St. Christopher's 10th Anniversary

Transplanted church blooms in new setting

by Katharine Melvin

St. Christopher's Church (formerly St. Gabriel's Church) celebrated its 10th anniversary recently. The Rt. Rev. B. Sidney Sanders was the celebrant at the service which was followed by a "homecoming" luncheon. And the story of how St. Christopher's came to be has lost none of its delight in the ensuing ten years.

Early in January, 1982, old St. Gabriel's Episcopal Church left its churchyard in Faison by sections on a flatbed truck, traveled cautiously along the highway into Bladen County, and finally came to rest on a new site in Elizabethtown.

There, the quaint old wooden church building was welcomed into the hearts of a new congregation, who reassembled and rechristened it as St. Christopher's Episcopal Church, the first in Bladen County.

At a festival service, St. Christopher's was dedicated and consecrated by the Rt. Rev. Hunley Agee Elebash, Bishop of East Carolina at that time.

The new congregation in Bladen County, a mission of Grace Episcopal Church in Whiteville, had been organized 100 years, to the day, after St. Gabriel's building.

For the 17 families (33 adults and 24 children) the dedication was the climax of years of working, planning and dreaming for a church of their own.

The initial group included just five families who met first at Our Lady of the Snows Roman Catholic Church building, then in a remodeled house-church, formerly the oldest Methodist parsonage in the area.

Folding chairs were donated by Trinity Church, Lumberton; books and linens by Grace Church, Whiteville, and St. Philip's, Durham. Grace Church also furnished the cross, candelabra, alms basin, altar and litany desk. Prisoners in Whiteville made the pulpit.

Then, finally, with funds from the Diocesan Mission in East Carolina project, and with money raised by the parishioners, St. Gabriel's was made available, provided it could be moved.

The new congregation paid for the moving and renovation of the church through yearly pledges over and above the weekly tithe.

Before its cross-country journey, St. Gabriel's was taken apart in sections. First, the roof was lifted off and then the body of the church was cut in half.

Despite the distance, the sections arrived safely having caused considerable attention along Elizabethtown's main street while en route to the new site on the Lumberton Road.

With the help of a generous diocese, neighboring churches and individuals, work on the church has been completed.

A brick wall and walks surrounding the church were donated, as were cedar shakes,

heating and air-conditioning units and foundation planting.

A special feature, built with old lumber from St. Gabriel's, is a lych-gate, a familiar sight in English parish churches and in the "Old South" as well as at the Little Church Around the Corner in New York City.

A lych-gate was designed to shelter the coffin and pallbearers for a funeral. Here, the minister met the funeral party and the service began.

Most of the exterior of St. Christopher's is of new wood with the exception of the wooden cross on the bell tower and the strategic points around the church.

The bell was sent to St. Gabriel's from New York in 1887 as a gift from the Ray family. It bears the date and name of St. Gabriel's.

Ninety percent of the interior is of the original materials, including the stained glass windows over the altar, the columns and the pegged floor and ceiling. Light fixtures are also the originals, as are the altar and all the church furnishings.

A ramp for the elderly and handicapped has been added to the back of the church. A processional cross was given to the church by Trinity Church, Lumberton, and the organ was a gift from Elizabethtown Presbyterians.

Happy anniversary, St. Christopher's!
Katharine Melvin is a member of St. Paul's Church, Clinton.

BEFORE



DURING



AFTER

more photos on page E



The Bishop's letter

My dear brothers and sisters in Christ:

O.K., folks. This column is going to prove that I am certifiably insane. It is also a sure way to make most of the people in the diocese mad at me. I am going to talk about a subject that East Carolinians care about as passionately as they care about basketball; that is, East Carolina cooking.

In the past ten years I've eaten my way from Shallotte to Elizabeth City, from Lumberton to Nags Head, and it's all been outstanding. But some places in the diocese always seem to consistently be just a little more outstanding than the rest. (I told you I was headed for trouble.)

Now the ground rules are simple; we are not talking about receptions or finger food. This is no place for sissy foods. We are talking mouth-watering, stick to your ribs, forget about the cholesterol, down-home East Carolina food that I love. In short, if there wasn't a mess of collards on the table, or at least some shiny string beans, or at the very least a pot of limas mixed with corn you're not eligible for this list. So get ready to breathe fire and have the smoke come out of your ears; here goes.

If you love pig-pickins as much as I love pig-pickins, head for Holy Innocents, Moss Hill or All Souls, Northwest. I mean King's or

Wilber's or Flip's or the Golden Dome can't hold a candle to the pork that comes off those drums. And all the fixings that go with it are just as good.

You want to talk seafood. Then head for Belhaven and Hyde County and Thomas Landing just as fast as you can. The shrimp and oysters at St. George's Lake Landing are unreal. And then there was the baked filet from a twenty-two pound flounder brought to a recent covered dish in Belhaven by Florence Williams of Sladesville. Do you want the best fried fish you've ever tasted? Then again Sladesville is the place for you. Or the crab casserole brought to the Downeast cluster

covered dish by Cora Whisnant of Belhaven. Best oysters you ever tasted are there in Thomas Landing.

And certainly you dare not mention covered dish without talking about Windsor, Aurora, Bath, Chocowinity, Oriental or the combined covered dish in Sunbury. I'd better stop. I'm in enough trouble.

Why talk about covered dish suppers? What's that all about? Well, it's about joy and sharing and love and a banquet and hospitality, and all the rest. Sound like a foretaste of the Kingdom of Heaven? I think our Lord would say it is.

Liturgical artwork is an expression of faith

by Anne B. Joyner

A combination of thoughts and visions led to the hanging of a handwoven tapestry in the Diocesan House. It was with great delight that I first met with Bishop Sanders and the Arts Commission in the autumn of 1987. Their foresight and creativity allowed us to have an interchange of ideas for a woven hanging which would represent our diocese in symbolism, color and design. It was then my job to interpret all that I had heard into a visual statement, first on paper, and later with fibers.

The design was to represent our physical boundaries, a diocese that includes farmlands and ocean: Land and Sea. Another theme developed during our initial talk: The Tree of Life. In the tapestry one can see the Tree (the diocese) growing up from the earth with limbs and leaves (the parishes) reaching toward the heavens. It was also important that the tapestry be a comfortable, attractive visual greeting to all who enter the building.

In the discussion of color, the existing tones in the room were taken into consideration: golds, tans, purple, woodtones, brick floor and marble mantle top. In addition, all the liturgical colors were used, each with its own significance. I like to present the viewer with colors that, to me, are reflections of heavenly shades which we can scarcely imagine, given to us in little glimpses here on earth.

Format represents Trinity

When considering the size of the tapestry, a three panel format was settled on to add interest to the design, and, to represent the Trinity. The center panel is 38" wide x 10' long, and the two side panels are 21" wide x 7' long. This size and shape takes advantage of the center ceiling height, yet still makes effective use of the fireplace width. Rough pencil sketches of various ideas eventually resulted in colored versions of the best designs. These drawings, with yarn samples, enabled the art committee to settle on their favorite visual image.

After formal approval, the yarn was ordered. I began my full-size black and white drawing that would be rolled up behind my warp as a pattern to weave by. This large drawing is known as a cartoon. I threaded my

60" tapestry loom with a cotton warp (vertical threads that I weave into) and began to weave the center panel. The weft (yarn that I weave with) consists of a soft, mothproofed 4-ply or 2-ply wool blended with persian tapestry yarn. Several single strands of different color yarn are twisted gently together as one larger strand. Color blendings result in a heather-type appearance. For example, each blended piece of yarn in the tan areas of the field image behind the tree, consist of a single strand each of peach, lavender, and tan. When woven and read at a distance, the effect is that of a tweed yarn where various color flecks are blended by the eye.

Colors explode in various shades

One can see the pastel shades of sand at the bottom left, with the waves moving onto shore. At the other side of the water, varying shades of green serve as a base for the tree. Just behind the tree trunk one finds the croplands, so evident in our diocese. The sky explodes in varying shades of blue, purple, peach, gold and pink, becoming lighter as the limbs reach closer to the top edge. The tree limbs and leaves seem to twist and sway, taking many paths, reaching many points. The smaller branches divide up the colors in the sky, as lead would outline colored glass in a window.

After weaving is completed, the tapestry must lie flat for 2-3 days, to allow fibers to relax, after being under tension for so long. Edges are turned under, the tapestry is steam-pressed and lined, and finally hung. I am very grateful to my husband who has engineered the hanging of all my larger pieces. The tapestries in the Diocesan House are hung using Velcro and kiln-dried boards, as used by major museums now to hang historical textiles.

I am honored to have my work on display for the Diocese of East Carolina, and have a deep feeling of respect for Bishop Sanders and all those on the Arts Commission for their shared vision. It is my hope that we all will be visually inspired by this tapestry and all other liturgical artwork as an expression of our faith.

Anne Brabrand Joyner, well-known fiber artist from Ayden, specializes in ecclesiastical textile design and art education. Her work has been shown throughout the United States and Canada.

Tapestry now hanging in Diocesan House

by Doris Bartels

A tall three-paneled weaving has now been hung over the fireplace at the Diocesan House, Kinston, and it is highly worth the trip just to stand before it. The colors, the design, the movement, are all so beautifully executed that the diocese can be proud to own it, to share with everyone who views it.

It was woven by Anne Brabrand Joyner, of Wedgewood Weaving, a fiber artist, and a new member of the Diocesan Arts Commission. Anne is also the creator of heirloom quality handwoven vestments for the church.

One of the better-kept secrets of the diocese is that there IS an Arts Commission, consisting of members appointed by the bishop, who are able and willing to help any church which would ask for its services.

Its purpose is to promote and recommend appropriate art and design in the diocese and to encourage and assist parishes in forming their own committees for like purposes.

The commission consists of eight members and is chaired by Chuck Chamberlain, who can be contacted at 2307 East Third Street, Greenville, North Carolina 27834.

Doris Bartels is a member of the Diocesan Arts Commission.



TREE OF LIFE tapestry woven by Anne B. Joyner, commissioned by the Diocesan Arts Commission, now hanging in the Diocesan House in Kinston.

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary Purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include old address label, with the zip code. Send to: *CrossCurrent*, 25 South 3rd St., Wilmington, N.C. 28401.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

The EPISCOPALIAN: *CrossCurrent* is published monthly by The Episcopalian, Inc. (ISSN 0012-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

Coalition of Black Episcopalians hold meeting



LOOKING OVER THE PROGRAM are some of the guests at the Ninth Annual Luncheon of the Coalition of Black Episcopalians of the Diocese of East Carolina, who met recently in Goldsboro. Mrs. Manetta Stovall of St. Andrew's, the host church, gave the welcoming address and the Rev. Joseph H. Banks, rector-in-charge of St. Andrew's, gave the invocation and benediction. The CBE was formed nine years ago to serve as a liaison committee between its members and the bishop and to help strengthen the Black Episcopal Churches in the diocese. Four of the six-church membership in the coalition were represented and more than 150 members and guests were in attendance.



FOLLOWING A STORY about a childhood prank, the Rev. Sandra A. Wilson, rector of St. Augustine's, Asbury Park, New Jersey and rector-elect of St. Thomas', Denver, told her audience that values and priorities, too, are all changed around. "Importance has been switched from family, faith and friends to the right cars, clothes, education, background. We talk about what can be done for and about the Church and we leave ourselves out of the mix. There will be no strength in our Church until we are in the right relationship with God, because we are the Church."



ENJOYING A COMPLIMENT from noted speaker and lecturer, the Rev. Sandra A. Wilson, is Dr. Joseph H. Horton, of Edenton, president of the Coalition of Black Episcopalians, who, in his remarks to the membership, said he had hoped the coalition would be out of business by now but instead, it was "back where it started nine years ago, with not one full-time Black clergyman or clergywoman in the diocese." He also said strengthening the Black churches calls for work on two levels: diocesan and church, and that the coalition is there "to support individual church programs, as well."

photo credit—Ede Baldrige

Advent: Time for growth Prepare for Advent with prayer

by the Rev. Al Durrance

Advent can become an intensive time for growth—when we are most vulnerable for faith to come alive within us. Some of the growing comes naturally. There are traditions to be explained, and justified. The usual religious questions arise. In a busy time adult priorities are sometimes set without thought but are certainly observed by younger eyes. Family ties are exposed, to be strengthened or weakened. Vacation time for students opens opportunities to do and to think. So Advent can also be a time of planned growth. Some suggestions:

First, be alert to the natural opportunities for growth and learning during this season. Then, note the idea-testers spotted throughout the Advent calendar. Allow time for talking about them and prod some thinking. The commentary for each Sunday's candle-lighting worship also provides some good food for discussion.

Usually we think of Christmas as the happiest time of the year—families at home again, annual get-togethers of friend and relatives, traditional festivities, uplifting church services, singing and decorating and baking, shopping and wrapping, partying and smiling. But what if all that does not happen as we had expected?

There's loneliness at Christmas: A couple with children has separated during the year; a grandparent lives alone far from family; someone has moved across the country into a new and strange town.

There are unfulfilled expectations at Christmas: Some people are offended by the gifts they get or do not get; a family has lower income this year and there's very little money to spend on Christmas; a college student comes home anticipating a great family reunion and finds problems his parents had not written about.

There are deep feelings of tension at Christmas: The mother works full-time at a salaried job but is expected to do all the shopping, baking and planning; the family argues about which in-laws they will spend Christmas with; members threaten to quit the

church over a disagreement about how to decorate the sanctuary for the Christmas Eve service.

We cannot blame Advent and Christmas for such personal anguish. We can only blame ourselves for the manner in which we handle our lives before and during the holidays. Therefore, we're suggesting that each family or each individual evaluate their up-coming Advent and Christmas season, and plan accordingly.

- What are the most important traditions of Advent and Christmas that we want to keep?
- Which traditional activities can we do without?
- Can we change our activities so as to be less time-consuming yet still personal, less expensive but creative, less repetitious but unique, less self-centered by concerned for the needy of the world, not so overwhelming for one but shared by all?
- Take a hard look at our card sending, gift lists and expectations, at scheduling family visits, participating in worship experiences, partying, at decorations, at holiday activities just for our family, at helping others—complete the list yourself.

EVENTS

A training retreat for volunteer chaplains is slated for Trinity Center, November 30-December 2, sponsored by the North Carolina Department of Correction and the Prison Commission of the Diocese.

For further information contact Ollie Toomey at (919) 735-5396.

The 2nd National Gathering of Lay Professionals in the Episcopal Church is scheduled for December 1-3 at Bishop Mason Conference Center, Dallas, Texas.

Contact Ruth Schmidt at (206) 352-1127 for further details.

A Pre-Advent Day-School of Prayer will be offered at St. Mary's, Kinston, on December 2. In response to the requests of those who attended the last School of Prayer in New Bern last spring, the Diocesan Commission on Healing and Prayer will offer a similar day of teaching on prayer as a preparation for the Advent season. This will give those who attended the last one a chance to attend the other workshops, and it will give those who did not attend the last one an opportunity to attend the presentation that was so well received last spring.

Workshops will include Intercession, Contemplative Prayer, Pray-the-Bible, Conversational Prayer, Getting Started, Starting a Prayer Group, Prayer and Healing Relationships.

The schedule will be as follows:

- 9:30 am Registration and sign up for workshops
- 10:00 am Keynote Presentation
- 10:45 am Break
- 11:00 am First Workshop
- 12:00 m Lunch Break
- 1:00 pm Second Workshop
- 2:00 pm Break
- 2:15 pm Plenary Session
- 3:00 pm Close and Departure

There are no registration fees or reservations. There will be a free will offering taken. Bring your own lunch. Coffee and tea will be provided.

By the time you read this it will be quite late, so don't wonder whether you should have registered earlier. Just make a bag lunch and come on and join us.

Fr. Al Durrance chairs the Diocesan Commission on Healing and Prayer.



SURVEYING BOXES of items donated to hurricane relief, is the Rev. Antoine Campbell, rector of Baskerville Ministries, Pawley's Island, South Carolina. Following a visit to the area, Bishop Furman Stough said, "The most impressive church effort I saw was at the diocese's Camp Baskerville. Tony Campbell's ministry brought everyone together, and after some serious prayer, they started to feed people and rebuild homes. As many as 900 hot lunches and 500 dinners were cooked by volunteers in a single day." The Rev. Mr. Campbell was guest speaker at the 1989 General Convention of the Diocese of East Carolina.

photo credit—Bishop Furman Stough

Cows by the carton The Church's one foundation

by Bobbie Marcroft

The philosophy of Heifer Project International is simple—a helping hand is better than a handout.

When Dan West volunteered to distribute relief supplies to the hungry thousands in Spain during the Spanish Civil War, he was struck by the futility and degradation of handouts. This practical farmer and church worker from Indiana wondered, "Instead of giving powdered milk, why not give a cow?" Not only would the cow be a source of milk, but would produce a calf every year and everyone receiving a cow would be asked to give the first offspring to a needy neighbor. In this way, Dan saw the helpless become helpers, the receivers become givers and both would regain self-esteem and a sense of dignity.

Thus began Heifer Project International, a non-profit, interfaith organization supported through church related groups, individuals, foundations, civic clubs and government grants.

An enthusiastic participant of the project is St. Paul's Church in Greenville, which has begun its third year-long fund raising effort for Heifer Project. St. Paul's has donated \$1,734.58 in the past two years. Each Sunday School class has a collection carton for weekly donations by students and teachers and the purple Caring Cartons are available for families to use at home.

Last year, the thermometer in the front hall of the old parish house indicated when the Sunday School had raised enough money to buy a goat for a family in Honduras. The gift of a goat might not seem like much, but when you consider that a good one gives three to four quarts of milk a day and that every year she has one or two kids, that goat becomes a very special goat.

The first shipment of heifers was sent in 1944. Since then planetoads and truckloads of heifers, bulls, sheep, goats, pigs, poultry, honeybees, rabbits and draft animals, nearly



75,000 animals and over one and a half million poultry have gone to people in 107 countries and 33 states in the United States. North Carolina is one of the recipients.

The world is a hungry place for over half the human race and Heifer Project international is the common sense approach to the constant problem of world hunger everywhere. Each person helped "passes on the gift" by sharing and offering some knowledge learned. Animal husbandry is taught by Heifer Project representatives, extension workers, agricultural missionaries, Peace Corps volunteers and others.

When poverty is a daily companion and plenty is a stranger, a little means a lot. A cow, a few chickens, some rabbits can mean the difference between hope and despair. Heifer Project International is making that difference, a carton at a time.

In vain we call old notions "fudge"
And bend our conscience to our dealing.
The Ten Commandments will not budge
And stealing will continue—stealing.

John Greenleaf Whittier 1807-1892

Convention Feb. 8-10

by Helen Rountree

The one hundred seventh annual convention of the Diocese of East Carolina will be held in Kinston, February 8, 9 and 10, with Lenoir County churches serving as host parishes: St. Mary's, the Rev. Phil Craig, rector; Holy Innocents; and St. Augustine's. Chairpeople for the event are Bob Neilsen, St. Mary's; Marguerite Whitfield, Holy Innocents; and Nehemiah Parker, St. Augustine's.

"THE GOOD NEWS BE IT! SHARE IT!" This theme of the 107th convention will be highlighted at the dramatic opening service in St. Mary's Church.

The Kinston Sheraton Hotel will be headquarters for the convention and legislative sessions and the banquet will take place at Lenoir Community College nearby. Other events will be held at the Holiday Inn and the VFW Club.

The January and February issues of *Cross-Current* will contain more convention details.

Clergy Register

Appointments

The Rev. L. Jerome Taylor will serve as interim rector of St. Paul's, Edenton, through January. The Rev. Mr. Taylor is from the Diocese of Southern Virginia.

The new ministry of the Rev. Paul Hamilton Fuller, IV was celebrated October 22 at St. Paul's Church, Wilmington.

The new ministry of the Rev. John Armfield Weatherly was celebrated October 31 at Holy Trinity Church, Hampstead.

by Glenn Richards

The Episcopal Foundation of the Diocese of East Carolina was established in 1957 in order to provide funds for the work of the Church in the diocese. Such funds are available to missions, parishes, diocesan programs and other programs of outreach in East Carolina. Funding is given through loans and outright grants.

At its regular meeting just prior to the diocesan convention in February of 1989, the Episcopal Foundation of East Carolina voted as a priority item to endorse the concept of funding projects within the diocese which assist in alleviating poverty. Specific grants made in the recent past include:

- SAFE in Lenoir County
- Creswell Food Pantry
- ALMS House
- Albemarle Hopeline
- Albemarle Food Bank/Food Pantry/Soup Kitchen
- Rural Advancement Fund
- Hope Harbor Home
- Shepherd's Staff

Episcopal Farmworkers Ministries
Diocesan Youth Commission
Trinity Camp and Conference Center
Several Parishes and Missions

Many organizations seek assistance from the East Carolina Foundation; however, there are more requests than there are funds to support these worthy projects. For this reason, the foundation is asking all East Carolina Episcopalians to help support this worthwhile organization. Recently, you should have received a mailing describing the mission of the Foundation as well as asking for your gift to continue its work. If you have not responded to that request, won't you do so now? Remember that your contribution is tax deductible and can bring long-term benefits to those in the Church and others our ministry serves whom you may never know. Your contribution will be gratefully received at...

The Episcopal Foundation of East Carolina
Post Office Box 1336
Kinston, North Carolina 28503
THANK YOU...

Glenn Richards is director of The Episcopal Foundation of East Carolina

Parishes getting ready for Decade of Evangelism

by Ollie Toomey

Representatives of parishes selected for the second Diocesan Evangelism Pilot Project convened at Trinity Center recently. Led by the Rev. David Chamberlain, chairman, and members of the Evangelism Commission, the conference was designed to examine the concept of evangelism and explain the process.

Early in 1990 the parishes of St. Andrew's, Nags Head, St. Anne's, Jacksonville, St. James', Shallotte, Christ Church, New Bern and Holy Trinity, Fayetteville, will begin two-year projects of evangelism as they strive to effectively proclaim Him whom we call Lord. Two consultants will be working with each church.

Conference leaders, the Rev. Ed Dunlap, rector of St. Francis, Goldsboro, and Ginny Shew, Church of the Servant, Wilmington, explained the process which identifies ministries in this particular area of mission. They are: Proclamation, New Member Ministry, Ministry with the Lapsed, Founding New Congregations, and Parish Revitalization and Spiritual Direction.

Since the last General Convention declared the 90s as the Decade of Evangelism in the Episcopal Church, this project is expected to be an ongoing process. It will require participating congregations to evaluate themselves on a regular basis. Progress reports will be published in *CrossCurrent*.



SINGING FOR HIS SUPPER, was Josh MacKenzie (the Rev. Mr. MacKenzie, rector of Christ Church, Elizabeth City) accompanied by Rachel Gragson, at the recent Parish Supper and Variety Show, proceeds from which were allocated to relief for victims of Hurricane Hugo. Members of the cast also included Jerry Pickrel, Frances Gaither, Tom Cherry, Wes Gragson, Patty Duff, Michael Parker, Holly Wright, Charles Penrose, Lucy Vaughan, Gene Sawyer, Anne and Frank Parrish, Laura Witwer, Dianne Tignor, Kristen and Michelle Pearce and Mary Cherry, who also directed the show. More than 150 people gave them a standing ovation and plans are already underway for next year's show.



DOCC BRINGS TOGETHER laypeople with trained clergy and lay leaders to learn to listen, to share and to open themselves to growth in their discipleship. The DOCC group at St. Paul's-in-the-Pines are, left to right, Ray St. Onge, Esther Robbins, Betsy Willis, Mary Cathryn Murray, Peter Murray, Lucy Talbott and Gloria McEvilley (missing: Sam Calvert).

Learning basics of faith; exciting, challenging

by Betsy Willis

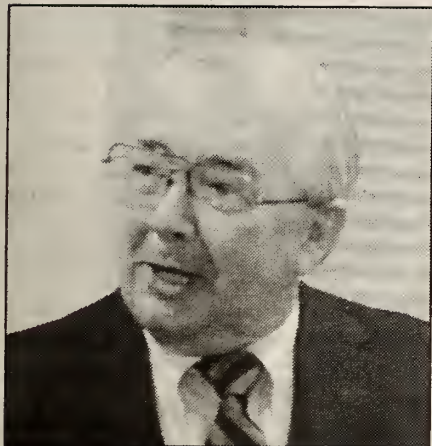
Each Thursday afternoon eight people at St. Paul's-in-the-Pines, Fayetteville, gather for two hours. Lucy Talbott, the rector, give a 45-minute lecture that encompasses such far reaching subjects as the Hebrew background to Christianity, the historical Jesus, the Anglican approach to scripture as well as listening and communication skills.

The small group discussion and prayer which follows is the meat of the Disciples of Christ in Community (DOCC) program.

Modeled after the early church, the group gathers after the teaching to discuss its significance for their lives. Within this committed group an experience is taking place which fosters an accepting, caring atmosphere. An awareness of the purpose of the church and their personal ministry can grow in such an atmosphere.

Peter Murray, one of the co-leaders, says of DOCC. "It is exciting and challenging to build community in our particular time and culture in a way that emulates the early Christian church community."

Betsy Willis co-chairs the DOCC program at St. Paul's-in-the-Pines.



Robert G. Tharp

Council launches new long-range planning project

by Richard H. Schmidt and Harry G. Toland

Executive Council has taken the first step in a long-range planning process to identify mission needs and priorities for the Episcopal Church. Presiding Bishop Edmond L. Browning had requested a year ago that such a process be developed.

Meeting in New York, November 4-6, the council studied and commended a draft proposal developed by a committee of six council members headed by Robert G. Tharp of East Tennessee.

"Our task was to look at the church's future beyond the three-year segments between General Conventions," Tharp said, "and to develop a process for envisioning and planning for a future into the next decade and the next millennium."

The proposal calls for a three-stage planning process beginning with the collecting of "stories of ministry"

Please turn to page 40 (back page)

Episcopal AIDS conference speakers challenge church

by Mike Barwell

"While hundreds of thousands will be lost to us, we are in a moment of grace. There is still time to save a generation. Let's get on with it!"

That was the call Bishop Barbara C. Harris gave at the opening of the National Episcopal AIDS Coalition's conference, "Our Church Has AIDS," in Cincinnati October 26-28.

More than 300 clergy, care givers, health care professionals, persons with AIDS (PWA's) and even a few politicians spent 48 intense hours around the theme, "Responding to AIDS—The Church as Prophet, Servant and Teacher."

The conference's midwest setting

was chosen to acknowledge that projections indicate that the majority of new AIDS cases in the 1990's will be outside the east and west coast metropolitan areas where the disease has been most evident.

Prophetic voices were a constant highlight.

Tom Tull, preacher at the opening eucharist, likened the AIDS epidemic to the recent San Francisco earthquake and recounted his experiences of the earthquake and the aftershocks. Newscasts, he said, talk about the quake as the "epicenter of our lives. For many of us, AIDS has become the epicenter of our lives. But the gospel also is the epicenter of our lives."



Members of the National Episcopal AIDS Coalition pray at conference.

Tull, who is the former head of the Parsonage in San Francisco, founder of the Episcopal AIDS conference in 1986 and a member of the World Council of Churches' consultation on ethics and AIDS, added that "for many of us, the barrage of hospital calls and funerals has resulted in aftershocks in our lives." And, he reminded his audience, "by the time this service is over, more than 600 people worldwide will have contracted AIDS, and three will have died."

Grim statistics were available throughout the conference. In 1985, Tull said, 12,000 people were infected. Now more than 60,000 have died in the U.S. alone. The disease is reaching epidemic proportions in some parts of Africa.

AIDS is now spreading in the heterosexual population, Harris noted, especially among teenagers. "New data show that the virus is rapidly spreading among some groups in the 13- to 19-year-old age bracket through heterosexual intercourse. . . . The extent of AIDS infection among teenagers is going to be the next crisis. And it is going to be devastating."

Harris cited "a danger and a hope" for the participants. The danger, she said, is "this church and this society . . . have shortlived love affairs with catastrophes, causes and concerns."

. . . I have watched over the years

Please turn to page 40 (back page)

Special section

This year marks the 200th birthday of the Episcopal Church. To observe the occasion, *The Episcopalian* offers a special, pull-out section with articles on the church's history and some of its foremost leaders, Christ Church in Philadelphia where the Episcopal Church began, and the church's future.

Buildings largely intact, bay area churches focus on people

by Nell McDonald

As Bishop William Swing reflected on the earthquake that hit northern California on October 17, ending or shattering lives and property, "Terra firma is not very firm," he said, "but on the other hand, the Body of Christ is quite firm indeed."

Both Swing, bishop of California, and Shannon Mallory, bishop of El Camino Real, have received messages of sympathy and concern—and in many cases financial contributions—from people around the world, "from inconspicuous people and places such as the fifth grade class in Uplands, Calif., to Bishop Desmond Tutu, who tried for three days before reaching California by

phone, and the Archbishop of Canterbury, who immediately wired his concern," Swing said.

Mallory reported, "The good news is that we have had tremendous expressions of compassion. And we've had an average of \$2,000 a day coming in for earthquake relief." But now, thinking about the aftermath, one of his concerns is possible mud slides, causing further losses for the already hard-hit Santa Cruz mountain dwellers.

The Presiding Bishop's Fund for World Relief sent immediate grants of \$5,000 to each diocese with more to come as contributions earmarked for earthquake relief are received and as each diocese more completely assesses its needs.

Damage to churches in the bay area was remarkably minor in most cases. At Grace Cathedral, which sits majestically on San Francisco's Nob Hill, Dean Alan Jones reported, "There is damage to the vaulting in the choir, we can't ring the bells, the organ suffered and the stained glass is more fragile than it was, but we were quite lucky." The cathedral, begun in 1910, was completed only in 1964.

Reflecting the emotional and psychological trauma brought on by the quake, "people flocked to the cathedral," Jones said. "It is an open healing space. Many seemed to be wandering around in a daze, seeking a place of peace." A solemn evensong was scheduled two days after the

quake and a requiem mass was celebrated on the following Sunday.

In the Diocese of El Camino Real, churches closer to the epicenter were islands of stability in several stricken communities. Undamaged Calvary Church, Santa Cruz, located across the street from the devastated Pacific Garden Mall, became a center of relief activities. Restaurants brought food, and "we served some fairly exotic soups that first night," according to long-time parish secretary Ida Kelly.

In the following days the church worked closely with the Red Cross. Six people were killed in Santa Cruz and many buildings were damaged beyond repair.

Please turn to page 40 (back page)

Continuing **Forth** and **The Spirit of Missions** in our 153rd year of publishing. An independently edited, officially sponsored monthly published by The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

Administration

Janice M. Duncan, General Manager
Harriette M. Padgett,
 Executive for Administration
Vera Shemiakovets,
 Business Manager
Emma Richardson,
 Bookkeeper

Editorial

Richard H. Schmidt, Managing Editor
A. Margaret Landis, Assistant Managing Editor
Harry G. Toland, Associate Editor
Elizabeth Eisenstadt, News Editor
Renee Stokes, Production Supervisor

Advertising

William M. Griffiths, Director of Advertising
Dorothy M. Kelso, Advertising Manager

Circulation

Anita Spence, Director of Circulation
Paulette Roberson, Manager, Data Services
Stefanie Kitchen, Assistant

Professional Edition Staff

A. Margaret Landis, Managing Editor
Elizabeth S. Eisenstadt, **David L. James**, **John D. Lane**, Editors

Diocesan Editors

Bethlehem's Diocesan Life
 Bill Lewellis, Editor
Central Pennsylvania Churchman
 Kenneth H. Quigley, Editor
Delaware Communion
 Lynn Kelleher, Editor
East Carolina's CrossCurrent
 Ede Baldrige, Editor
Eastern Oregon's Oregon Trail
 Tish Croom, Editor
Easton's Eastern Shore Churchman
 William P. Chilton, Editor
Iowa Episcopalian
 Nancy Morton, Editor
The Milwaukee Churchman
 Nancy McDonald, Editor
The Nevada Desert Church
 Rick Sorensen, Editor
New Jersey's Via Media
 Sarah G. Antin, Editor
The Episcopal New Yorker
 James Elliott Lindsley, Editor
Northwestern Pennsylvania's Forward
 Ruth S. Walker, Editor
Northern Michigan's Church in Hiawathaland
 Thomas Lippart, Editor
Oklahoma's Mission
 Charles Woltz, Editor
Pennsylvania's Diocesan News
 Barbara Ogilby, Editor
Southwest Florida's Southern Cross
 Jeanette Crane, Editor
The Springfield Current
 Betsy Rogers, Editor
Utah's Diocesan Dialogue
 Sarah T. Moore, Editor
West Virginia's Mountain Dayspring
 Robert A. Goodrich, Jr., Editor
Western North Carolina's Highland Episcopalian
 C. A. Zabriskie, Editor

Published monthly by The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian Inc. (ISSN 0013-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75¢ a copy; one year, \$6; two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. **Advertising and Editorial Offices:** 1201 Chestnut Street, Philadelphia, Pa. 19107. Phone (215) 564-2010; FAX (215) 564-6336. Copyright 1989 © The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian Inc. No material may be reproduced without written permission. **Manuscripts or art submitted** should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for return of unsolicited material. **All advertising orders are subject to publisher's acceptance.** The Episcopalian belongs to Episcopal Communicators and Associated Church Press. **Subscription Orders, Change of Address**, all other circulation correspondence should include old address label and zip code number. **POSTMASTER:** Send address corrections to "Episcopalian" at Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

the PRESIDING BISHOP

After 200 years: Sifting, sorting, remembering, letting go



by Edmond L. Browning

This issue of *The Episcopalian* offers a perspective on Episcopal Church history. As individuals we frequently look into the past and imagine the future. Birthdays and anniversaries, those "marking" times, as well as times of transition, inspire this kind of reflection. Such reflection is a salutary thing for a community as well.

Each of us at some level is formed by what he or she remembers, and what he or she has chosen to forget. But some painful things we must *not* forget because they inform our present. Do we remember when people of color were not admitted to our seminaries and General Convention was a gathering of white males? This is a part of our history we forget at our peril, painful though it is to recollect.

Some painful things we need to let go of—grudges and old angers, slights real or imagined—as part of our own healing. Letting go and allowing healing are not the same as choosing to forget.

As a community we need to pay attention to the formation of our institutional memory. It is to this reckoning that I call the church as your Presiding Bishop. I ask that we stop at this place in the stream, at this time in our history, at this moment between what has been and what is yet to be to ask ourselves as a community where we have been and what that says about how we name ourselves. What do we remember of our own history? What have we chosen to forget? What have we let go and allowed ourselves to be healed of?

When the House of Bishops met in Philadelphia this past September, we celebrated the 200th birthday of the house. At that first meeting of the house, two members met in a small upper room of Christ Church.

I had occasion while in Philadelphia to look at a book printed in 1925 in connection with the parish's 225th anniversary. I was struck by the title: *The Things that Truly Last*. After 225 years of faithful service, the people of Christ Church had some sense of what had lasted, what they had brought along with them and what they had left behind.

We look back at our past to find out what—through our changes, growth, remembering and forgetting—has

truly lasted. We also look back at our past so we can craft visions and build dreams for the future. We look back into our past, at where we have been, to help us get a bearing on how God is calling us into that future.

Knowing that we are responding, through all our days, to God's call keeps us wisely sifting and sorting, with mind and heart, remembering and letting go. In obedience to that call we live in the moment with proper awareness of what has been and ponder what it has all meant. God calls us, a people who are always becoming, into our future.

One sure thing about the future is we don't yet *know* what it holds. That need not make us uneasy. Our faith gives us a clear understanding that God will be with us in it, no matter what.

We are inheritors of the past, of our personal memories and of the community memory of those faithful saints of God who have gone before us. We are also called to leave our own bequests. What have we done that will live on in the community memory? There are many answers. It isn't important that we find any one answer. What is important is that we attend to the question.

We want to be remembered as people who *carried* the message. We want to be remembered as people who held to the faith and broke the bread and continued in the prayers and teachings. We want to be remembered as faithful people who acted in response to Christ. We want to be remembered as people who have been faithful to our baptismal covenant.

Looking at our Mission Imperatives, those guideposts we have before us along the way, helps us think about how we want to be remembered: as evangelists and active witnesses, as preachers and teachers of the word of God, as faithful and responsible companions within our household of faith, as honest heralds and dedicated reporters of mission, as fearless contenders for justice and loyal friends of all, as servants and stewards of the bounty of God's creation, as models of Christ's love and compassion and as ambassadors of the one Lord and the one humanity we all share.

So let us look at our history and imagine our future. Let us move faithfully, ever becoming, making our memories and leaving our legacy, all at our Lord's leading.

inside this MONTH

nation

United we stand: Small Kentucky congregations support each other p. 4

Working class: Parishes address spiritual roots, low profile p. 5

Hunger: Diocese of Ohio launches new program p. 5

Family home: New Jersey parish takes homeless into former rectory p. 7

Rocky Mountain high: Denver cathedral grows p. 8

WORLD

Colombia: Drug trade affects church and civil life p. 10

England: 500th anniversary of birth creates no big waves p. 13

people & places

Seattle: Hospital volunteer ministers to the frightened and bereaved p. 28

Reflections

Bethlehem? If Christ were born today, where would the manger be? p. 32

Editorial: What does it mean to be an Anglican? p. 38

200th Anniversary

To observe the Episcopal Church's 200th birthday this year, *The Episcopalian* offers a 12-page pull-out section reviewing where the Episcopal Church came from, how it arrived where it is today and forecasting where it will go next. p. 15-26

centerspread

On the street: Moving from a comfortable suburban home to Manhattan's Penn Station, city streets and shelters for the homeless taught our correspondent something of how it feels, hour by hour, to live without a home. p. 14



QUOTE

The church doesn't know how to relate to congregations except through the clergy.
Robert Ahlenius, p. 4

Access to leadership positions is a measure of the acceptance of a subgroup within the total community, and the bare facts of the church's treatment of black men and women tell a sorry tale.
Pamela Darling, p. 24

Homosexuality is a *given*, not a choice. Gay persons are naturally formed by the time of birth or soon thereafter. . . . A natural formation, "in God's image," *cannot* be considered a sin.
Ann R. Wood, p.30



Hewitt Johnston, center, with Bishops Robert Johnson, left, and Charles Duvall at Ridgecrest conference

Renewal conference: 'Go where the fish are'

by Nancy R. Duvall

Take a crowd of 600 excited folks, six main attractions, a 50-member folk choir with flutes, guitars, piano and organ and have multi-colored kites fluttering and dancing overhead. Mix in 15 workshops, exhibits, a lot of laughter, good food and camaraderie. Add a drama group both funny and profound and the bright blue beauty of North Carolina mountains in November. You *could* come out with a circus.

What you had instead was the 1989 National Conference on Renewal, Ministry and Evangelism meeting at Ridgecrest, N.C., November 8-12. "Let Your Light So Shine" was theme of the gathering sponsored by PEWS-ACTION, a fellowship of Episcopal organizations committed to renewal in the church.

Undergirding and weaving through presentations, services and talks was the joyous music of Holy Trinity Folk Choir of Gainesville, Fla., led by Cindy Baskins.

Conference chaplain Charles F. Duvall, bishop of Central Gulf Coast, told participants at the opening service that "God is an equal opportunity employer whose plan calls for zero unemployment. He has a job for every one of us.

"You must go where the fish are. No one ever caught any fish in the bait shop," he said. "Too few are taking God's love out to those who are unlovely. Too few are praising God with holy hands soiled with the grime of human misery. Too few are telling friends and neighbors the story of how and from whom we came to depths of spiritual peace and joy."

Quoting comedian Woody Allen, who has said that 90 percent of success is showing up, William Frey, bishop of Colorado, told the group total commitment is needed in evangelism.

"Aren't you glad Jesus sent more than his best regards to the cross?" he asked. "We need to show up—in church, in places where there are hungry or lonely people, in the lives of those who yearn to know the Lord." He urged the crowd to do like

St. Francis and preach the gospel, using words only if necessary.

Karen and David Mains, for 13 years associated with the Chapel of the Air, a national radio program, listed eight signs of renewal. They named worship alive with meaning, love and harmony, a deep sense of wholeness and joy, excitement in service to others, holiness, "prayer which seeks to please God's heart rather than our needs," power in the Word of God and evangelism.

"When the church is what it should be, evangelism will happen," said the couple.

"We need to watch out that the Decade of Evangelism is not just going out and getting numbers," said Keith Miller, author of *A Taste of New Wine* and other books, including his latest, *Sin: Overcoming the Ultimate Addiction*. "God is already out there. He hangs out with the pain of the world. There is something wrong with us that cannot be fixed with money or pleasure. It is called sin. People want life—a new spirit. We need to free people, not control them. We need to feel their pain."

Speaking on the last evening, Presiding Bishop Edmond L. Browning told the group that "unity is life" for those in the Episcopal Church.

"A minute I spend being angry is a minute I spend not building up the body. I could be sharing the good news of Christ," he declared. "I cannot afford to waste that minute. None of us can. Who speaks for the household of God today? Who, if we

PEWSACTION consists of roughly 20 organizations dedicated to renewal of the Episcopal Church. Though they approach church renewal in many ways and appeal to various interests and constituencies, all seek to promote Prayer, Evangelism, Worship, Study and Action in the church. PEWSACTION is an acronym formed from these words. The National Conference on Renewal, Ministry and Evangelism is PEWSACTION's major triennial event. The fellowship, sponsors other smaller, regional events as well.

do not? We have not a minute to lose."

Tom Long and his "Friends of the Groom" Christian drama group presented several vignettes throughout the conference, including "On the Road to Jericho," a poignant yet hilarious version of the Good Samaritan story. A recitation of the Lord's Prayer with interruptions from God and a rap rendition of the story of Mary and Martha brought down the house.

Over 160 small Bible study and reflection groups drew participants together several times a day. Diocesan or parish meetings, healing services, walks in the woods—there was something for everyone.

Nancy R. Duvall, wife of Bishop Charles Duvall, is former editor of the Diocese of East Carolina's *CrossCurrent* and now lives in Mobile, Ala.

Subscriptions to continue

Several subscribers to *The Episcopalian* have written to ask what will become of their subscriptions when the newspaper ceases publication in early 1990. Subscriptions to *The Episcopalian* with months remaining will be honored by the new newspaper, *Episcopal Life*. Subscribers will experience no interruption of monthly delivery of a newspaper. When subscriptions come due for renewal, should current subscribers renew? By all means—and they should encourage their friends and neighbors to subscribe as well!

CHRISTMAS CARDS from the Presiding Bishop's Fund for World Relief

"Where is he who was born king of the Jews? For we have seen his star in the East, and have come to worship him."—Matthew 2:2



This year's card reflects the importance the Fund places on children all over the world. The theme for the season is "Hope for Children in Crisis."

The greeting inside reads: "May the Nativity of Jesus bring you joy, peace and hope this Christmas and throughout the coming year."

Choose from two styles:

- * cards carrying the greeting
- * cards with an imprint in addition to the greeting: "In lieu of a gift, a contribution in your name has been made to the Presiding Bishop's Fund for World Relief."

Order cards now, using the coupon below.

Please indicate the number of cards you need in each style in batches of 10 (total minimum order 20), and enclose a contribution to the Presiding Bishop's Fund. Your use of these cards will promote the work of the Fund in alleviating some of the hurt of children, and in meeting some of their needs.

To offset printing and mailing costs we suggest a minimum of \$10.00 for an order of 20 cards.

Enclosed is my contribution of \$_____ to support the ministry of the Presiding Bishop's Fund for World Relief.

Please send me _____ cards and envelopes with the greeting only.

Please send me _____ cards and envelopes with the additional imprint.
Total minimum order: 20 cards

Name _____

Address _____

City _____ State _____ Zip _____

Please make check or money order payable to Presiding Bishop's Fund.



THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF
815 Second Avenue, New York, NY 10017
The Most Rev. Edmond L. Browning, Presiding Bishop

The fund provides assistance on a non-sectarian basis, with legitimate need the only criterion. Contributions are tax-deductible to the extent provided by law.

Small Kentucky churches learn value of teamwork

by Richard H. Schmidt

"About five years ago this area went into a panic because a priest retired. What could we do? Where would we find a replacement? So the bishop threw this idea at us, and nobody liked it—nobody."

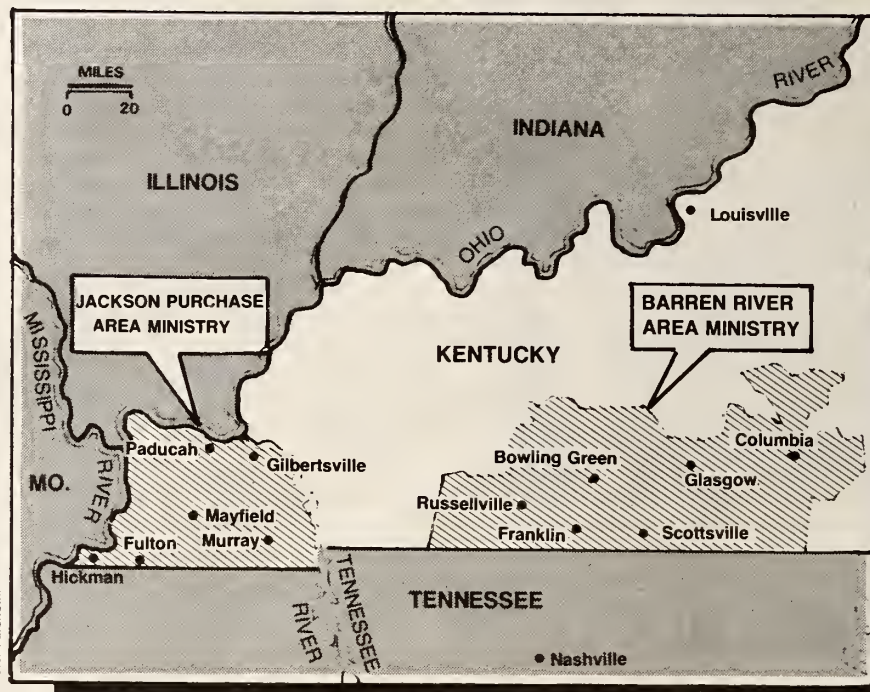
Rose Seelye was speaking of Bishop David Reed's idea that the five Episcopal congregations in Kentucky's Barren River region form an area ministry. The area consists of 16 counties and is 20 percent larger than the state of Connecticut.

"It was a fight because everybody wanted something for their own congregation. But there's been a miracle here. We finally decided that if we worked together with the bishop, we'd have something, and if we didn't, we might have nothing. We quit fighting and competing, and it became a 'How can I help you and you help me?' attitude," Seelye says.

Reed says the idea is just beginning to bear fruit. "I see it as a way to bring lay ministry into focus because there are many situations where clergy are not available to do things that lay people can do. The lay people are beginning to do the pastoral, educational and administrative ministry of the church and to take responsibility for their congregations in a new way. It's not just an economic measure or yoking, but a way to broaden ministry and overcome isolation and parochialism," Reed says.

The Barren River Area Council includes one parish, one campus ministry and five small congregations. Two full-time clerics and two non-stipendiary clerics work for the council, but lay people do most of the ministry.

"We visit people in the hospitals and lead study groups and call on newcomers," Seelye says. "I'm a cradle Episcopalian from Ohio where there was an Episcopal church in every town and we went to church because of the priest. But here we go because of the church. It used to be that when the priest left, I might consider going to another Episcopal church because they took my priest away. But here the congregation is



Map shows towns where congregations of Kentucky's Area Ministries are located.

much closer and we depend on each other." Seelye drives 35 miles each way to worship at Christ the King in Columbia, Ky.

Dan Yelton heads the Barren River Area Ministry. He thinks not in terms of individual congregations, but of a ministry to the entire region. "We're not out necessarily to plant Episcopal congregations in new communities, but to help the people discover Christian ministries where they are."

"Many of these communities have no Episcopal congregation, and we do not anticipate one," Yelton adds. "There may be only one or two Episcopal families in the county. We form small fellowship groups of people who may be members of an organized congregation in the next county and try to help people minister to the needs of the community where they live, such as literacy, job preparation and welfare assistance."

The small congregations of the diocese once acted like competitors, each seeking a larger diocesan subsidy even if it meant less for a neighboring congregation. "They saw themselves as weak, isolated and marginal in their communities, and when one or two families would

move away, it caused major fear and disruption and the congregation felt very much at sea with no option but to ask the diocese for more money," Yelton says.

"But now they're beginning to see themselves as part of a larger group and their self-image and self-confidence are enhanced because they face their challenges together."

"We've got combined clout, which we never had when we did things alone," says Andrew Coates of St. James', Franklin, Ky.

A hundred miles west of the Barren River area is Kentucky's Jackson Purchase, an economically and culturally distinct area consisting of the state's eight westernmost counties.

Robert Ahlenius is area minister for one parish and five small congregations there, assisted by two non-stipendiary priests and numerous lay people.

Ahlenius draws a parallel between human development and congregational development. "In the paradigm of human development there is a time of independence between

childhood and marriage," he says. "Those who do not learn to be independent, to depend on their own resources and sense of identity, are unlikely to form successful interdependent relationships later on—that is, marriage."

"Our congregations have been dependent for a long time, dependent on the diocese for money and on the clergy for ministry. Our people need to become independent before moving to interdependence."

Ahlenius refuses to be called "priest-in-charge" because it connotes dependence on the clergy. He is "priest-in-service."

"The church doesn't know how to relate to congregations except through the clergy," Ahlenius says. "When the diocese wants to communicate with the congregations I serve, it communicates through the warden, not through me. Sometimes there are slip-ups because people don't know how to deal with this yet."

False expectations create an obstacle to effective area ministries, says Frank Harwood, a parishioner at Grace Church, Paducah, the Purchase area's only self-sustaining parish and a long-time supporter of the Purchase area ministry.

"Every little mission wants its full staff of professionals, but it's an impossibility these days," Harwood says.

"We're beginning to raise up individuals to take care of the day-to-day pastoral and administrative duties. We hope each of these communities can get to the point of having a deacon or lay person from within the community who can assume responsibility for the flock."

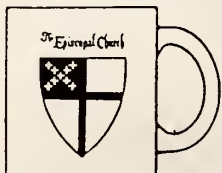
What will interdependence look like in the Purchase area when all six congregations reach that stage?

"Don't know," says Ahlenius. "There's no one pattern for success. You've got to jump in the water and swim, be free to make mistakes and learn from them and trust the Lord, the diocese and each other."

Dan Yelton agrees. "I've attended several small-church conferences and haven't run into two area ministries that are alike."

HIGH TEA

11 oz. White Ceramic Mug with
3 color Episcopal Shield



send **6.95** to: (includes shipping)
Shield Products
350 Burnside Rd.
Monticello, IL 61856

Also Available: 50/50 heavy-weight white tees and white crew sweatshirts with 3 color shield crest design.
(Only available in S - XL) Send **9.95** for each tee and **16.95** for each sweatshirt
(Prices include shipping)

allow 4 weeks for delivery • custom orders available

Paraments for Your Church



N1191A

The symbolism on these white paraments is developed with applied fabric, embroidery, and metallic gold cord. Set also includes a lectern antependium, superfrontal, stole, altar antependium, burse and veil. For more information on this collection, other designs, or custom designs, contact the location nearest you.

Pulpit Antependium N1191A \$430.00
Chasuble CH1191 \$475.00

Augsburg Fortress

Contact the location nearest you:

Atlanta • Austin • Chicago-Niles • Chicago • Columbus • Harrisburg • Hicksville
Los Angeles • Minneapolis • Omaha • Mountlake Terrace (Seattle) • Puerto Rico

Or:

Ecclesiastical Art Department, 2900 Queen Lane, Philadelphia, PA 19129 1-800-367-8737



CH1191

'Working class' ministers meet, discuss parish's spiritual life

"Strategies... can be turned into gimmicks," Robert A. Gallagher told a group of 40 Episcopalians from 17 dioceses meeting in Plainfield, Ind., in October. "They need to be undergirded by some understanding of the spiritual life of the congregation. Without an understanding of the spiritual dynamics that work in the parish church, we are inclined to run through one gimmick after another, hoping something will work."

Gallagher, head of the Order of the Ascension and a member of the pastoral team for St. Michael's and St. Andrew's parishes in Trenton, N.J., addressed the sixth annual Working Class Ministry Conference, sponsored by the Appalachian People's

Service Organization (APSO) and the Working Class Ministry Steering Committee.

Participants were asked to name Episcopalians in the news, people they wished were Episcopalians and television characters known to be Episcopalians. After all the names had been called out, Gallagher asked, "Where are the working class Episcopalians?"

The group could name none, illustrating the image problem of working class Episcopalians. Gallagher assured the group that at least one working class Episcopalian had been portrayed on television—Edith Bunker of *All in the Family*.

The image of the church often

needs to be redefined as "what we are instead of what we used to be," Gallagher said, especially in congregations in working class and inner-city neighborhoods.

The conference took place at St. Mark's Church in Plainfield, a working class congregation that is happy to claim that status, says Jacqueline Means, rector. The parish has outgrown the former Baptist church it had originally bought and transformed into its church home three years ago and is now planning to expand the building.

"Things have completely turned around here in the last few years," says Means. "I'm not sure why, but our parish doesn't have some of the

negative features often associated with 'working class' congregations, such as not wanting to study or further their education. That may be because we have a good mix of retired people, blue-collar people and professional people."

What constitutes a "working class" parish? "It's an ambiguous expression," Means acknowledges. "The committee defines it as a parish in which most of the people have no control over their working hours. Teachers and nurses, for example, must work at their appointed hours. That makes them 'working class' by our definition. But few, if any, congregations consist entirely of such persons."

Ohio launches new program to feed hungry

by Mary T. Watts

As the number of church-sponsored soup kitchens and food banks grows, Bread for the World, a Christian lobbying organization, has launched a new program to help Episcopalians expand their hunger ministries beyond charity.

Bread for the World, headquartered in Washington, D.C., is inviting Episcopal dioceses to join its new Covenant Diocese Friendship program, which has at its heart a simple devotional discipline called Two-Cents-a-Meal.

Through the Two-Cents-a-Meal prayer discipline, families and individuals in participating parishes remember hungry people at every meal. Each time two pennies are offered, the giver is reminded that God blesses even our smallest efforts at prayer.

The discipline is more about raising consciousness than money. Setting aside two cents a meal is a reminder that poverty is the main cause of hunger.

The pilot program for the Covenant Diocese Friendship relationship was developed with the Diocese of Ohio. In the first nine months of 1989, 1,230 Two-Cents-a-Meal participants in the diocese generated \$24,144.98. Half the money stayed in the parishes for direct relief ministries, while Bread for the World and the Hunger Network of Ohio divided the other half.

"These pennies are a reminder that the least coin of the realm can be great in nurturing human needs, awareness and action," said one Ohio woman in a recent diocesan newsletter.

Helping coordinate the BFW Covenant Diocese Friendship effort is Charles M. Watts, chairman of the Hunger Task Force Steering Committee of the Diocese of Ohio. For more information about the Episcopal Church-BFW covenant program, contact him at St. Paul's Episcopal Church, 87 West Main St., Norwalk, Ohio 44857.

Mary Thomas Watts is a free-lance writer in Norwalk, Ohio.

TAX SAVINGS TODAY, A SECURE RETIREMENT TOMORROW,

...with a Church Life tax-sheltered annuity

Tax law permits Church employees — both clergy and lay — to have their employer reduce their taxable salary by an amount they specify, and pay that amount each month into an annuity for the employee's retirement.

• Tax savings today...

No current Federal income taxes are payable on the portion of salary that goes into the annuity. And, in the case of the clergy, no self-employment Social Security taxes are payable, either. The money goes right to work earning interest — without current taxation — at rates geared to financial market conditions.

• Other pension programs not affected...

Other retirement plans that your employer may provide (such as The Church Pension Fund) are not affected by this voluntary reduction, and are still based on the full amount of your salary.

• A secure retirement tomorrow...

Aside from the tax savings, you will have built up a substantial sum of money over the years that will guarantee an extra measure of financial security for your retirement.

RETURN THE ATTACHED COUPON TODAY.

We'll send you full information by mail.

Or call Joe Ganci or Tony Rossi, toll free;

(800) 223-6602; in New York City, 661-6700.



CHURCH

Church Life
Insurance Corporation

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

An Affiliate of The Church Pension Fund.

Form 912



CHURCH

Church Life
Insurance Corporation

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

Please send me more information, by mail, about Church Life's tax-sheltered annuity program.

Name _____

Address _____

City _____ State _____ Zip _____

Nature of salaried Church employment _____

Date of birth _____

Synod advertises for new members

The Episcopal Synod of America has launched an advertising campaign in church and secular newspapers aimed at attracting members to the in-church traditionalist organization.

Bishop A. Donald Davies, the organization's executive officer, late in October said the campaign, which began before the synod was formed in June, had produced 25,000 responses.

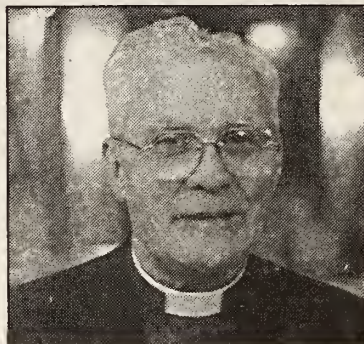
He said he did not know the cost of the campaign. Synod adherents in various cities sponsor and pay for the ads, he said. "We hope to go up the east coast city by city and then cover the rest of the country."

The *Philadelphia Inquirer* carried a quarter-page ad and a few days later five two-column,

two-inch ads for the synod. An advertising department spokesman said the cost for a church-related agency would come to \$7,377.

Davies said the Prayer Book Society is sending out 800,000 letters on behalf of the synod which he hopes will result in 250,000 members by March, 1990.

A letter on this subject appears on page 38. —Ed.



A. Donald Davies

Ministry training programs now on computerized list

The Episcopal Church's Office for Ministry Development, in collaboration with the Board for Theological Education, has inaugurated a computer-based service that provides information on non-seminary ministry development training programs. The Ministry Development Office is also interested in receiving information from dioceses about their training programs. It can provide dioceses seeking models with print-outs of similar programs. The office welcomes questions from individuals wanting to search the Ministry Training and Development Service files for courses of instruction or upcoming events. It is not designed to list educational offerings for those who want to participate in them nor is it a calendar of conferences. The service, open to lay people and clergy, is free, supported by a grant from New York's Trinity Church. Interested parties should write the Office for Ministry Development, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Open hearing on sexuality set

The Commission on Human Affairs will hold the second in a series of open hearings on sexuality Saturday, January 6, in Washington, D.C.

The hearing will take place from 1:30 to 5:30 p.m. and from 7:30 to 10:00 p.m. at Church of the Epiphany. Six members of the Commission on Human Affairs will be present. Interested persons may sign up to speak.

Patti Browning's father dies at 84

Patti Browning, wife of Presiding Bishop Edmond Browning, received word November 7 that her father, Walter C. Sparks, Jr., of Taft, Texas, had died at 84 after a long illness. Bishop and Mrs. Browning flew to Texas for the funeral, held November 10 at the United Methodist Church in Taft.

In addition to Patti Browning, Sparks is survived by his wife Lyra and a second daughter, Cathleen Gallander of New York City.

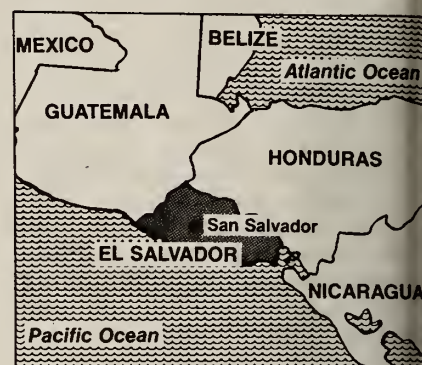
El Salvador in NCC documentary

Christian base communities in war-torn El Salvador will be the subject of a National Council of Churches (NCC) documentary, *La Lucha* (The Struggle), to be broadcast by ABC on Sunday, December 3, at 12:30 p.m. (EST). The program is narrated by Mike Farrell, co-star of the long-running *M*A*S*H* television series.

Christian base communities, which gather for worship and Bible study outside traditional church structures, have grown in size and strength in Latin America in the past 10 years.

La Lucha is the second program in the ABC television series, *Vision and Values*, which is presented by the Interfaith Broadcasting Commission.

Two other documentaries—a Jewish Theological Seminary of America program, *Rituals*, and a U.S. Catholic Conference production, *Strangers in a Promised Land*—will be aired in 1990.



Ecumenical Sunday materials now available

Ecumenical agencies around the country will be highlighted in the new materials for use on Ecumenical Sunday, Jan. 21, 1990.

The National Council of Churches (NCC), sponsor of Ecumenical Sunday, is distributing a one-color church bulletin insert stressing the 1990 theme of "Witnessing to Unity."

It has a list of suggested activities for celebrating the day and of organizations whose interpretive materials would make good resources for an observance.

For a free sample packet, contact the NCC Communication Unit, Room 850, 475 Riverside Dr., New York, N.Y. 10115, or (212) 870-2227.

Church court says Swanson is guilty

The five-member ecclesiastical court of the Diocese of Newark on October 30 unanimously declared George Gaines Swanson, rector of Church of the Ascension, Jersey City, guilty as charged of "conduct unbecoming a member of the clergy." (See *The Episcopalian*, August, 1989.)

The court recommended a sentence of suspension from all clerical duties for two years. Bishop John S. Spong of Newark will wait at least 30 days to pronounce the sentence as required by canon law.

Swanson may appeal the verdict to a regional church court, in which case the sentencing would be postponed.

Meanwhile, the Jersey City rector remains under inhibition due to his presentment before the ecclesiastical court and may not lead worship or perform other priestly duties.

The eight days of testimony before the court demonstrated to the judges that Swanson had made misstatements in swearing under oath in a civil suit against Spong, diocesan

vice-chancellor Michael Rehill and the diocese. He claimed in a deposition that they had "engaged in a scheme to raid, take, convert and acquire the corporate assets" of Ascension Parish.

The court's nine-page decision stated that Swanson's actions were "irresponsible," "injurious" and "malicious."

Remarking on the tribunal's decision, Spong said, "I am pleased that the ecclesiastical court has affirmed the integrity of the diocesan process and canons and done justice for Michael Rehill, a dedicated Christian lay leader who has suffered unnecessarily because of the malicious statements of Father Swanson. The diocese and I remain committed to working for a healthy Episcopal ministry in the Heights of Jersey City and for the rebuilding of Church of the Ascension."

Spong also indicated his approval of the way a painful church dispute was resolved openly and with full access to the public and the press.

CATHEDRAL RESIDENCIES

An Independent Living Retirement Community



AFFORDABLE 1 BEDROOM & EFFICIENCY APARTMENTS

- Close to churches, banks & shopping
- Full range of social activities and outings
- Small pets welcome • 24 hour security
- Rental assistance available for qualified tenants

For Information Call (904) 356-5507 Ext. 458
601 Newnan St, Jacksonville, FL 32202
Sponsored by St. John's Episcopal Cathedral

"BURIAL in THE CHURCH not from THE CHURCH"

After careful research and planning, we installed a 64 unit Armento Columbarium. We were pleased that within four months, 29 niches had been claimed. Much of this positive response was due to the education and preparation of the congregation.

The expert craftsmanship and the rich beauty of the bronze combine to enhance the north entrance into our nave. This is especially important since the installation is part of the fabric of our baptismal area. We truly act out what we believe - that we are baptized into the death and resurrection of Jesus Christ.

We have the capacity to expand to 240 niches and intend to proceed as soon as the need indicates.

Joseph DiRaddo

The Reverend Joseph DiRaddo, Rector



Modified arrangement of Niches by architect
1st Phase, 64 niches, Grapevine Design

Special thanks are due for the success of this columbarium ministry to the untiring efforts of Joyce M. Griffin and for the fine architectural designs by Kenneth Martin Graves Architect Chairman, Columbarium Committee.



The Reverend
Joseph DiRaddo
Rector
St. Luke's Episcopal
San Antonio, Texas

ARMENTO
Liturgical
Arts

1011 Military Rd.
P. O. Box 39
Buffalo, NY 14217
Phone: 716/875-2423
FAX: 716/875-8011

Write or FAX for FREE Kit of Information

New Jersey parish helps the homeless, family by family

by David L. James

Maria Lopez was 8½ months pregnant when she left her husband. As his alcoholism and physical abuse increased, Maria felt she had no choice and took her four children on Thanksgiving night in search of a shelter.

She didn't speak much English, which made her search more difficult, but she had heard about a shelter that doesn't separate you from your kids, so she set out to find it.

What she found was St. Peter's Haven, a single-family shelter in a single-family home located in the former rectory of St. Peter's Episcopal Church in Clifton, N.J., a blue-collar parish in a blue-collar town.

Started as the result of a parishioner's concern about people living in cardboard boxes on a river bank in town, the shelter became a reality under rector Jorge Gutierrez' leadership, with wide parish support.

When Gutierrez was called to St. Peter's six years ago, he found a property-rich but resource-poor parish struggling along with a survival mentality. Under the directorship of Carolyn Gutierrez, the rector's wife, the Haven has become the centerpiece of St. Peter's community life and transformed its preoccupation with survival to preoccupation with ministry.

Since the shelter opened in 1986, 33 families have been served. As the only shelter in Passaic County and one of the few in the United States that accept whole and intact families, it never has a vacancy. When a family leaves in the morning after an average stay of about eight weeks, another family moves in that night.

Carolyn Gutierrez says, "The families that come to the shelter are not the chronically homeless, but the transitionally homeless. These are families who live on the edge of life, and when a job loss, accident or other displacement occurs, the dominoes of disaster begin to fall as utilities and rent go unpaid and families face life without a home."

St. Peter's Haven is not human warehousing as so many secular shelters are, but a healing environment where love, compassion and nurture are wedded with social advocacy to help families enter entitlement programs and obtain job counseling and medical and legal assistance.

This model of shelter ministry is also aimed at preventing homelessness by keeping families together while they put the pieces of their lives back together. When a displaced family is relocated back into its own community, it maintains the social, school and religious support systems which help prevent recurring homelessness.

Initially feared as a magnet for undesirables, this ministry has since been recognized as valuable by a wide range of funding organizations in the community.

The Gutierrezes recently ran a workshop in Wilmington, Del., on how parishes can use limited resources for outreach. They have scheduled another one in North Carolina, and they are preparing a booklet on how this model for minis-

try can be used by small, medium and struggling parishes. As Jorge Gutierrez is fond of saying, "You don't have to have large resources to be obedient to the gospel."

Maria Lopez has learned English and is doing well in her new apartment. She has five children to care for, but she offers what she can as a volunteer. Like St. Peter's, she offers her all as she provides a safe home for single-parent kids in her neighborhood and is a translator for other non-English speaking families in need.

Obedience always results in large gifts.

David L. James is an Episcopal priest and free-lance writer whose articles have often appeared in *The Episcopalian*.



Leonor Merino and her three children were recent residents at St. Peter's Haven.

Sponsor a Child for Only \$12 a Month.

At last! Here is a \$12 sponsorship program for Americans who are unable to send \$20, \$21, or \$22 a month to help a needy child.

And yet, this is a full sponsorship program because for \$12 a month you will receive:

- a 3½" x 5" photograph of the child you are helping.
- two personal letters from your child each year.
- a complete Sponsorship Kit with your child's case history and a special report about the country where your child lives.
- quarterly issues of our newsletter, "Sponsorship News."

All this for only \$12 a month?

Yes—because Children International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

For example, unlike some of the other organizations, your child does not write each month, but two letters a year from your child keep you in contact and, of course, you can write to the child just as often as you wish.

Also, to keep down administrative costs, we do not offer the so-called "trial child" that the other organizations mail to prospective sponsors before the sponsors send any money.

We do not feel that it is fair to the child for a sponsor to decide whether or not to help a child based on a child's photograph or the case history.

Every child who comes to Children International for help is equally needy!

And to minimize overseas costs, our field workers are citizens of the countries where they serve. Many volunteer their time, working directly with families, orphanages and schools.

You can make a difference!

\$12 a month may not seem like much help to many Americans, but to a poor family living on an income of \$1.50 or \$2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your \$12 a month will help provide so much:

- emergency food, clothing and medical care.
- a chance to attend school.
- help for the child's family and community, with counseling on housing, agriculture, nutrition, and other vital areas to help them become self-sufficient.

A child needs your love!

Here is how you can sponsor a child immediately for only \$12 a month:

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
2. Or mark the "Emergency List" box and we will assign a child to you that most urgently needs to have a sponsor.
3. Send your \$12 in right now and this will eliminate the cost of a "trial child."

Then, in just a few days you will receive your child's name, photograph and case history.

May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.



Little Marta lives in the Holy Land — and she is only one example of children from countries around the world who urgently need a sponsor.

Sponsorship Application

☐ Yes, I wish to sponsor a child. Enclosed is my first payment of \$12. Please assign me a ☐ Boy ☐ Girl
Country preference: ☐ India ☐ The Philippines ☐ Thailand
☐ Chile ☐ Honduras ☐ Dominican Republic ☐ Colombia
☐ Guatemala ☐ Ecuador ☐ Holy Land Crippled Child

☐ OR, choose a child who needs my help from your EMERGENCY LIST.

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

☐ Please send me more information about sponsoring a child.

☐ I can't sponsor a child now, but wish to make a contribution of \$ _____

Please forward your tax-deductible check, made payable to:

Children International

Joseph Gripkey, President
2000 East Red Bridge Road • Box 419055
Kansas City, Missouri 64141

The worldwide sponsorship program of Holy Land Christian Mission, a non-profit organization serving children since 1936. Financial report readily available upon request.

How a maverick downtown cathedral flourishes in Denver

by Elizabeth Eisenstadt

When St. John's in the Wilderness was founded on the heels of the 1858 Gold Rush, it was 700 miles from the nearest church—in Kansas territory. Over the course of 129 years the wilderness has been transformed into Denver, a city with the economic and ecological problems which face most urban centers.

Named a cathedral in 1879, St. John's, which has moved twice, now stands amidst a school, a punk-rock neighborhood and government office buildings in the city's Capitol Hill area.

But St. John's has been bucking the conventional wisdom which says inner-city churches without a neighborhood constituency must decline. In eight years under Dean Donald McPhail membership has jumped from 200 active communicants to 2,000, McPhail says. The yearly budget, he adds, has increased from \$400,000 to \$1.8 million.

With a long history of community outreach and an assortment of opportunities for Christian education and spiritual growth suited to all tastes, St. John's traverses the lines usually drawn between "liberal" and "conservative" parishes.

The maverick quality which keeps the cathedral from falling into an ecclesiastical rut can be traced back to Dean Martyn Hart, says Denver history professor Allan Breck. An English emigre, Hart came out of the progressive wing of the Church of England. Dean from 1879 to 1920, he was fascinated by the new science and outspoken on such matters as public cleanliness and alcoholic beverages. One of the founders of what is now the United Way, Hart also established other churches, including an active black parish named Holy Redeemer.

In the middle of this century, Breck says, Paul Roberts, dean from 1936 to 1956, was noted for his ecumenical work.

But under McPhail's leadership the parish has become a phenomenon, flourishing while other main-line churches are fading.

Delegating responsibility to a team of colleagues and creating opportunities for lay leader-



ship have sparked parish growth, McPhail says. Challenged to renew their faith, the congregation decided to "proclaim the gospel and reach out in love and service to our fellow human beings."

The congregation now has over 400 lay ministers who are chalice bearers, food and clothes cupboard volunteers and hospital visitors. In addition to regular parish groups like the altar guild, St. John's has an extensive ministry to senior citizens and youth.

Canny publicity also helps the church spread its message, says McPhail. "When I came, I insisted the vestry give me a person gifted in PR.

What we send out is an expression of who we are."

Music at St. John's is another means of evangelism, says McPhail. The 38 concerts given this year, which draw average crowds of 1,200, showcase artists from the Waverly Consort to the organist from Robert Schuller's Crystal Cathedral, says organist-choirmaster Donald Pearson. A number of those attending concerts have returned on Sunday to attend a service, he adds.

St. John's has a number of young people's and adult choirs as well as a group of bellringers. With the support of the dean and the vestry, the music program has expanded greatly over the years. Recently the church choirs produced an album of Christmas music for the Church Hymnal Corporation. "We are trying something unique that works for us," says Pearson. He adds with a laugh, "We are in the west so we can be more daring and adventurous."

As part of its outreach program St. John's took over St. Andrew's, a parish in one of the poorest sections of the city. Under the leadership of a vicar on the staff of St. John's, the congregation has grown from nine to 80, says McPhail.

Central Denver Community Services (CDCS), an ecumenical coalition offering food, clothing, job counseling and other emergency aid, had been housed in St. Andrew's. St. John's bought a downtown building for the organization and leased it back to them at \$1 a year.

"St. John's has always been really interested in the community," says CDCS worker John Lake. Former head of the cathedral's social concerns committee, Lake attributes parish growth in large part to the dean. "He's real good at supporting people with leadership ability and letting go of some of his power."

At press time, McPhail had been elected bishop coadjutor of Arizona. Ministry at St. John's, he says, does not depend on a cult of personality, but a willingness to move on.

"It [the church] still needs to keep growing. As long as we are in this world, we need to grow spiritually and in our witness, our care for people whom the Lord cares for."



from ST. MARK'S PRESS A LECTOR'S GUIDE TO THE EPISCOPAL EUCCHARISTIC LECTIONARY

Recognizing that the performances of the Liturgy of the Word is an area of our public worship in need of attention, and that no Lector or Lay Reader can be effective without preparation, **A Lector's Guide** is designed to assist in understanding the Propers, containing an outline of the general sense of the passages of Cycles A, B and C for the Sunday Readings along with suggestions for presenting the text. While designed by author Frank Mulligan from long experience in helping people deliver the Word with maximum effectiveness, **A Lector's Guide** is also indispensable for Bible Study and adult education programs.

It makes a perfect companion to the **Episcopal Eucharistic Lectionary**, now in its 7th printing and found in more than 1000 parishes across the U.S. Available in both RSV and NEW ENGLISH editions, the **Lectionary** contains the words of the Gospel, Epistle, Lessons and Collects for years A, B and C in ONE compact and easy to use volume.

ORDER BOTH TODAY.
Perfect-bound **A Lector's Guide** only \$12.00

Perfect-bound **Lectionary** only \$12.00
Spiral-bound **Lectionary** only \$14.00
(A small shipping/handling charge will be added to your order.)

Quantity Discounts Available
For information, or to place your order call
TOLL FREE 1-800-365-0439
VISA/MASTERCARD accepted
ST. MARK'S PRESS
2040 Westridge Drive
Wichita, KS 67203



His Life Is On The Line



JCAHO Accredited • CHAMPUS Certified • Financial Assistance Available

He needs attention, not detention.

Behavior-disordered adolescents can get into man-sized trouble. To start over, they need intensive treatment — the kind of treatment we've pioneered for over 45 years.

Give him a fresh start. St. Francis Homes, a ministry of the Episcopal Church, provides treatment centers in Kansas and New York. Our programs combine psychiatric care with Therapy in Christ. We help children and adolescents, ages 10 through 18, make a fresh start.

YOU can make a difference. Your tax-deductible gift will allow many more children and their families lead fuller, more productive lives.

To invest in the future of a child, or for your free copy of Focus, call or write...

St. Francis Homes, Inc.
c/o Keith P. Richardson, CFRE
P.O. Box 1340
Salina, Kansas 67402-1340
In New York, Call 800-822-4363
From Other States, Dial 800-423-1342
In Kansas, Call 913-825-0541 Collect

© 1989 St. Francis Homes 290

CALENDAR

November 30-December 4

Council of Seminary Deans, Duncan Conference Center, Delray Beach, Fla. Contact: Richard Reid, Virginia Theological Seminary, Seminary P.O., Alexandria, Va. 22304.

December 1-3

Second National Gathering of Lay Professionals, Bishop Mason Conference Center, Dallas, Texas. Contact: Ruth Schmidt, National Network for Lay Professionals, 2401 Bristol Ct., S.W., Olympia, Wash. 98502, or (206) 352-1127.

December 1-3

AIDS Grief and Healing Workshop, Center for Christian Spirituality, New York, N.Y. Contact: Margaret Guenther, General Theological Seminary, 175 Ninth Ave., New York, N.Y. 10011, or (212) 675-1524.

December 1-3

Advent Retreat, Peekskill, N.Y. Peter Laister, conductor. Contact: St. Mary's Convent, John St., Peekskill, N.Y. 10566.

December 7-8

World Council of Churches U.S. Conference, Washington, D.C.

December 7-9

Acting for Better Child Care: The Church's Role, A Symposium, Cardinal Spellman Retreat Center, New York, N.Y. Sponsored by the National Council of Churches. Contact: Margery Freeman, 1816 Chestnut St., New Orleans, La. 70130, or (504) 948-4515.

December 10-15

Anglican Consultative Council Ecumenical Network, Montreal, Canada

December 21

St. Thomas the Apostle

December 25

Christmas Day

December 26

St. Stephen

December 27

St. John the Evangelist

December 28

Holy Innocents

January 1

Holy Name

January 4-7

Lutheran-Episcopal Dialogue, Duncan Conference Center, Delray Beach, Fla. Contact: William Norgren, Episcopal Church Center, 815 Second Ave, New York, N.Y. 10017.

January 6

Epiphany

January 6

Commission on Human Affairs' Open Hearing on Sexuality, Church of the Epiphany, Washington, D.C. Contact: George N. Hunt, 275 N. Main St., Providence, R.I. 02903.

January 11-13

Anglican-Orthodox Theological Consultation

January 18

St. Peter the Apostle

January 18-25

Week of Prayer for Christian Unity

January 21

Ecumenical Sunday

January 25

St. Paul the Apostle

February 2

Presentation of our Lord

February 9-16

Episcopal Church Women national board meeting, Scottsdale, Ariz.

February 15-17

Consortium of Endowed Episcopal Parishes' annual conference, Indianapolis, Ind. Contact: Nancy Deppen, P.O. Box 2884, Westfield, N.J. 07091.

February 16-20

Three-Day Retreat, Peekskill, N.Y. David A. Norris, conductor. Contact: St. Mary's Convent (see address above).

February 24

St. Matthias the Apostle

Economic justice plan needs parish support

The Michigan Plan has hit the road.

Backers of the plan, which seeks involvement of parishes and dioceses of the church in furthering economic justice, came to Philadelphia on November 10 to tell about it and kindle new commitments.

"Our dog and pony show," Timothy D. Wittlinger called it. He is secretary of the church's Economic Justice Implementation Committee. He and Suffragan Bishop H. Irving Mayson, Jr., of Michigan, the committee's chairman, took turns addressing the meeting.

Wittlinger urged parishes and the diocese to start with 2 percent of endowment funds and set up an "alternative fund" which can support

grass-roots efforts in poor communities.

The Michigan Plan, which won unanimous approval at the 1988 General Convention, proposes that such funding support worker-owned businesses, housing cooperatives, community land trusts and locally based credit unions.

"If you set up a fund like that," said Wittlinger, "I guarantee it will catch on. People in your parish will get involved and people in other parishes will get interested."

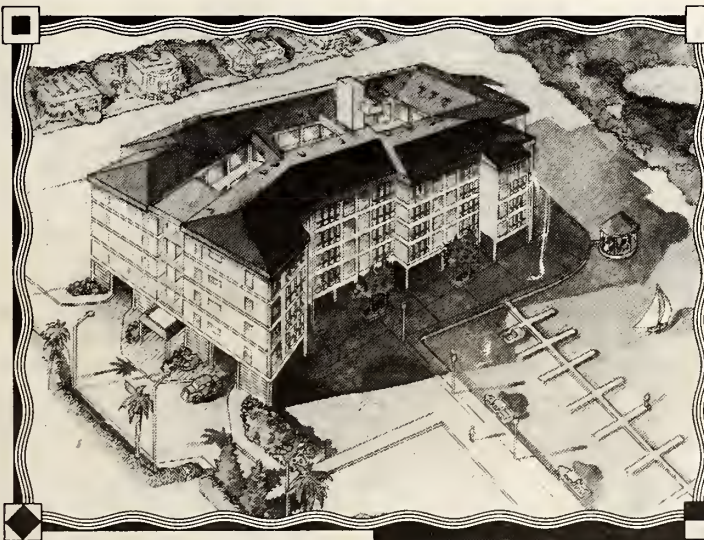
Two books will go out soon from the committee to dioceses, he said. One, to be received in March, will be a step-by-step guide for involvement in economic justice; the other will list resources available.

The Episcopal Church's Executive Council earlier in November established an alternative investment program using \$7 million—or 6 percent—of the church's trust funds, Wittlinger told the group.

Half of those funds will be invested in "alternative investments" that may produce somewhat less income than conventional holdings but go to improve the quality of life in low-income communities.

The other half of the \$7 million will be used to set up a national Episcopal Fund for Community Investment and Economic Justice. Its principal value will be to act as a magnet in attracting a proposed \$24 million from foundations, corporations and wealthy individuals.

Why Shell Point Village, Which Has Been Flourishing For 21 Years, Is Suddenly Being "Discovered."



On the island itself Shell Point's nearly 1,100 residents enjoy shops, restaurants, pools, spas, The Village Church, and many many other amenities.

Life care at Shell Point features an on-site medical center, luxurious personal care residences and superior rated nursing center.

Harbor Court—it's just about everything one could design into fine retirement living. And more. Much more. Because it's anchored to the 21 years of experience and stability of Shell Point Village.

Discover Shell Point Village.
Discover Harbor Court.



Introducing Harbor Court—Luxurious Waterfront Living Anchored With Care.

Why Shell Point Village, America's premier retirement community, is suddenly being "Discovered"—again—is Harbor Court. 64 new luxurious apartments nestled in the southwest corner of Shell Point's 75-acre island, and bordered on three sides by water and boat dockage.

Each of these fine residences has a formal entry and boasts generous living and bedroom areas, superbly-equipped kitchens and luxury baths with Jacuzzi whirlpool tubs.

And besides the magnificent setting and first class apartments, the possibilities for adventure and activity outside the apartments are almost endless.

At Harbor Court you're but a few steps from your boat and only minutes by water from world class Gulf fishing and some of the finest beaches you'll ever explore.



Waterfront Living Anchored With Care

AT SHELL POINT VILLAGE • 15000 Shell Point Boulevard • Fort Myers, FL 33908 • (813) 466-1131

Discover Harbor Court!

For more information on Harbor Court call or write to Shell Point Village, Dept. EP, 15000 Shell Point Blvd., Ft. Myers, FL 33908. Phone: 1-813-466-1131

Name _____
Address _____
City _____
State _____ Zip _____
Phone _____

A ministry of The Christian and Missionary Alliance Foundation, Inc.

Drug trade poses ethical dilemmas for Colombian church

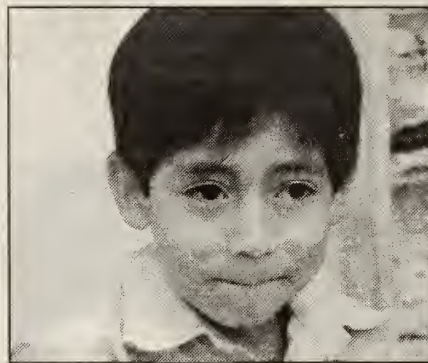
by David L. James

Father Hector Lopez picked up the phone and was told to tell his bishop that he was as good as dead!

The call was a mistake, as the phone listing for the Episcopal church in Cali, Colombia—Iglesia Episcopal en Colombia—seems to the common narco-traffic thug to be a listing for the Roman Catholic bishop's office. Although the call was an error, it was taken seriously. Death threats are a common part of life in Cali these days.

Colombia has a long history of political violence. Roughly 300,000 people were killed in the 1950's as political parties from the right and left were swept into a cycle of political assassination and revenge. Although the current government seems stable, 140 paramilitary groups remain active. Some of these are funded and used by the narco-traffickers for protection while others have been the traffickers' victims.

As a result, the motive and people responsible for a bomb, murder or



Photos by David L. James

Faces of Colombian children reveal ambiguities of growing up in a drug-producing culture.

'Are we being wise as serpents and harmless as doves, or have we lost our prophetic voice?'

threat are not always certain. An official state of siege exists in Colombia which means some personal freedoms can be abridged. But the life of the church continues uninterrupted although more gates, walls and security measures are involved when people gather to worship.

A careful study of the U.S. mass media over the past three months reveals a heavy emphasis on Colom-

bian drug trafficking and the threats and assassination of judges and journalists who have taken a stand against the drug cartels. What is never mentioned, however, is the church's role.

In response to the questions, "Why does the church seem to have nothing to say? Where is the church in all this?" Dr. James Giles, president of the Baptist International Seminary in Cali, notes, "Because the threats to American missionaries have nothing to do with the gospel, but with retaliation against the extradition treaties with the U.S., some missionary leaders as well as the U.S. Embassy see a high profile stance of the church as an unnecessary risk of life for something unrelated to their work."

Other Christian leaders suggest that North Americans are hypocriti-

cal when they condemn narco-traffickers since the ravenous U.S. appetite for cocaine is clearly what keeps the cartels in business.

When asked about the church's apparent silence, Pedro Rubiano Saenz, Roman Catholic Archbishop of Cali, said the Colombian Bishops' Conference has made repeated strong statements about refusing "dirty money," saying mass in private chapels in narcos' homes and converting the drug lords' opulent property into public projects for the poor. "But the media isn't as concerned about our statements as they are about the latest bomb or killing."

When asked if the church's statements were harmless and insignificant, the archbishop said they were not but later admitted that no narco-traffickers have been excommunicated.

The archbishop further noted that while 97 percent of Colombia may be Roman Catholic by baptism, it is not controlled by the church's doctrine.

"The problem of drug trafficking in Colombia is one of justice," he said. "There is great economic injustice in this country which the church addresses at the highest levels of government. But the government only pays lip service to the improvement of the poor; its real concern is in maintaining power."

The 3 percent of Colombians who are not Roman Catholic belong to 64 denominations and sects of which the Episcopal Church is a small and struggling minority of about 12 parishes, pastored primarily by former Roman Catholic priests such as Father Lopez, who serves Holy Trinity Church part-time.

Continued on next page

... TAKE THE NEXT STEP!

THE DOCTOR of PASTORAL COUNSELING (D.P.C.) DEGREE



at Loyola College in Maryland

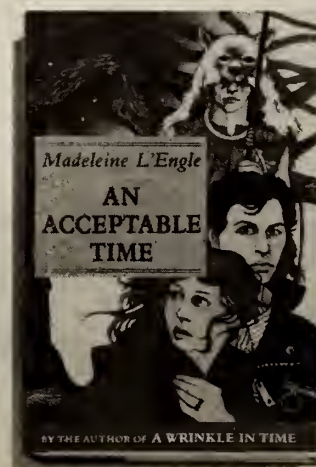
an international, ecumenical, interdisciplinary center integrating religion and the contemporary helping professions.

- Doctor of Pastoral Counseling prepares for teaching, advanced clinical work, supervision, research and writing.
- Phone and written inquiries and personal visits to campus prior to filing a formal application are welcome for a preliminary assessment.
- Needed prerequisites can often be taken concurrently with doctoral courses.
- Persons with a strong history of commitment to ministry are encouraged to apply.
- D.P.C. courses are conveniently scheduled one day per week.
- Combined M.S./D.P.C. Program Option available.
- Columbia, Maryland is 35 minutes from Washington D.C. and Baltimore.

Graduate Program in Pastoral Counseling
Loyola College Columbia Center
7135 Minstrel Way, Columbia, MD 21045
Phone: (301) 290-5995

By the author of *A Wrinkle In Time*

Madeleine L'Engle AN ACCEPTABLE TIME



\$13.95 • Ages 12 up • ISBN 0-374-30027-5
Available at bookstores.

FARRAR • STRAUS • GIROUX

Colombia

Continued from previous page
No common ecumenical voice speaks for the 90,000 non-Roman Catholic Christians. However, a consensus of many Protestant Christian leaders, including Lopez, is the real drug problem is not production in Colombia, but demand in the U.S. Lopez notes, "God's work goes on here. All churches are growing."

Ironically, Colombia, which has become synonymous with cocaine and all the attending images of evil in the U.S. such as death, theft and

prostitution, is a country which possesses an old-fashioned morality. A strong emphasis upon family, church and traditional values pervades the society, and drug use here is not the problem it is in the U.S.

Colombians are a proud people who live in an abundant land and see the narco-traffickers as a stain upon the fabric of their culture. But they are also lured by the vision of instant wealth—or at least escape from the cycle of poverty.

A man in the remote Choco province near Panama came to his pastor and said he had been offered three times his wage as a seasonal log

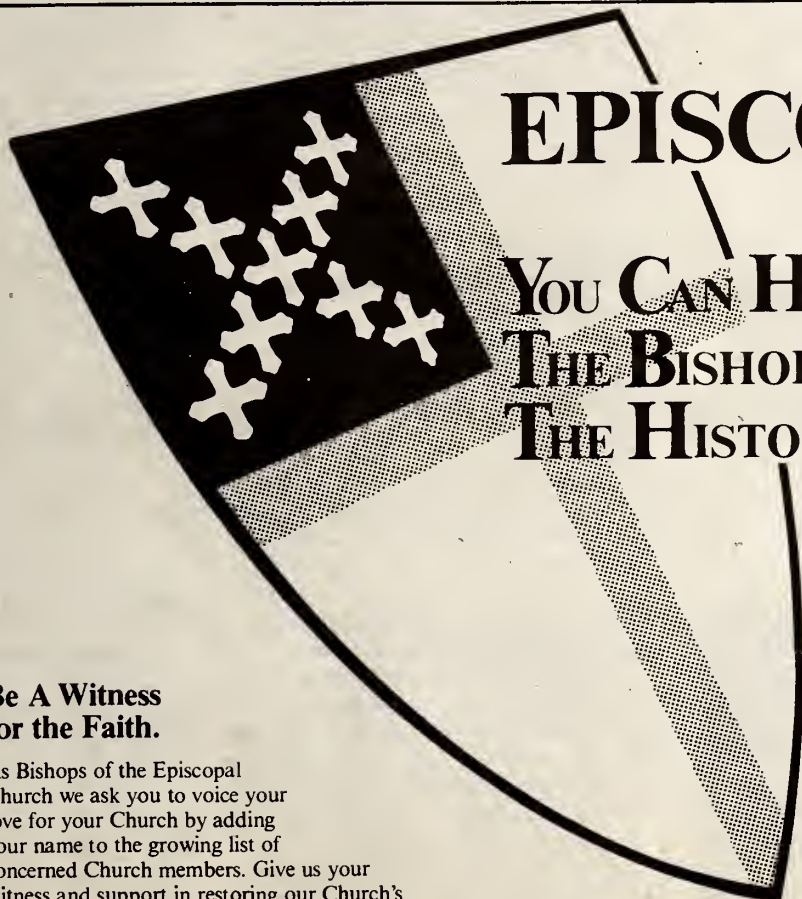
cutter to help build an airstrip in the jungle. In counseling he admitted he knew who was building the airstrip and why, but his family was hungry, the work was steady and the pay was good. He is no longer active in his church, but his family presumably eats regularly.

A long-term missionary pastor who had seen many political and economic crises in Colombia over four decades said of the crisis: "I've had a theological conversion about the nature of sin. Our theology has been to convert people one by one until society is transformed. What we've witnessed is that narco-

traffickers convert faster than we do."

Boyce Wallace, a Presbyterian missionary in Cali for over 30 years summed up the question facing many concerned Christians in Colombia today when he noted, "The prophets who are being martyred are not the pastors and priests, but the judges and journalists. The question the church in Colombia must ask is, 'Are we being wise as serpents and harmless as doves, or have we lost our prophetic voice?'"

David L. James is a priest and free-lance writer who lives in New York City.



EPISCOPALIANS!

YOU CAN HELP THE BISHOPS PROCLAIM THE HISTORIC FAITH!

Be A Witness for the Faith.

As Bishops of the Episcopal Church we ask you to voice your love for your Church by adding your name to the growing list of concerned Church members. Give us your witness and support in restoring our Church's Scriptural Authority and Tradition.

The difficult road of Witness

We realize that what we ask is not an easy thing to do. Those who raise their hands will do so against the wishes of many church leaders unwilling to compromise, unable to admit the possibility of human error. In just the past few years, the Episcopal Church has lost over 1.5 million members. Many of those who dropped off the rolls were disaffected by the rapid, radical changes undermining the Biblical foundation of our Church. But thousands of concerned Episcopalians believe it is better to stand up for the Church we love, and for historic, Scriptural Faith we have received.

Stand up and be counted

We ask only for your commitment... your name to be recorded on the roll with thousands, who like you, share a Common Faith and purpose.

Stand with the Bishops, call or write today!

Clarence C. Pope, Jr.—Fort Worth, William C. Wantland—Eau Claire, William L. Stevens—Fond du Lac, David M. Schofield—San Joaquin, Edward H. MacBurney—Quincy, David S. Ball—Albany, A. Donald Davies, William C.R. Sheridan, Victor M. Rivera, Charles T. Gaskell, Charles F. Boynton, G. Paul Reeves, Brother John-Charles, Stanley H. Atkins, Clarence R. Haden, Hal R. Gross, Allen W. Brown, William H. Brady, John S. Higgins, Albert A. Chambers, Robert H. Mize, Edward C. Turner, Joseph Harte, James L. Duncan, Donald J. Parsons,

The ESA Speaks

The Evangelical and Catholic Mission synodical meeting of orthodox Episcopalians was an historic event! The Episcopal Synod of America, a Church within the Episcopal Church, was constituted in Fort Worth in June, 1989.

The Episcopal Synod of America is an association of dioceses, parishes, institutions, societies of laity and clergy of the Episcopal Church who embrace the Gospel of Jesus Christ, uphold the Evangelical Faith and Catholic Order of the historic Church, and are called to proclaim and propagate this Faith and Order, laboring with zeal for the reform and renewal of the Church. As a result of deliberations, the synod adopted and declared that . . .

- We accept the Holy Scripture as containing all things necessary to salvation and as being the rule and ultimate standard of Faith.
- We accept the Apostles' Creed as the Baptismal symbol and the Nicene Creed as the sufficient standard of the Christian Faith.
- We accept the two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
- We accept the historic Episcopate and our obligation to continue it as the means of handing on the full Faith and Order of the Apostolic Faith.
- We declare our determination to maintain and propagate this Faith and Practice according to the patterns of teaching, worship, Church Order, spiritual and moral life developed by historic Anglicanism, especially in the Books of Common Prayer, 1928 and 1979.

In addition, we also passed Resolution G which calls us to work for unity with all Christians according to the terms spelled out in the Chicago-Lambeth Quadrilateral of 1888.

STAND WITH THESE BISHOPS CALL THIS TOLL FREE NUMBER 1-800-225-3661

Episcopal Synod of America
6300 Ridgela Place, Suite 910
Fort Worth, Texas 76116



Yes, I want to add my name and names of family members

(Please note: Mr., Mrs., Ms., Miss)

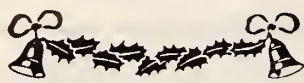
Address _____

Zip _____

Phone Number (____) _____

Parish/City _____

Diocese _____



Christmas at Kanuga

Spend an old-fashioned holiday with wassel and horse-drawn carriage rides, sing-a-longs, and a most unusual Santa Claus. Children, singles, extended families...write for reservations today. December 21-26, 1989.

Kanuga
AN
EPISCOPAL
CENTER
Postal Drawer 250
Hendersonville, NC 28793
704/692-9136



Complete Software For Episcopal Churches

- Fully Supported. Regular updates and enhancements.
- Includes Member Records, Contributions, Accounting, Checkwriting, and Word Processing.
- Annual Parochial Report
- Used by over 30 dioceses and 150 parishes

Call or Write Today
For a Free Demo Diskette

Toll-Free: 800-527-9919, ext. 0805
Texas: 800-442-7950, ext. 0805
Membership Services, Inc.
P.O. Box 152130
Irving, TX 75015



GREAT HYMNS

The organ of St. Bartholomew's, New York City, Jack H. Ossewaarde, Organist. 225 Rank Aeolian Skinner, 41 Hymns on two cassettes. Order from Peter A. Smith, 216 River Road, Belle Mead, NJ 08502. Price for Tapes \$15.00, NJ sales tax \$.90 Shipping \$1.30.

MISSION'S SAFARI

Experience God's wonders in East Africa.
• Dynamic warmth of emerging African Church
• Exotic beauty of African wildlife
• Hosted by a diocese • Guided by professionals
• Meaningful and affordable
African Team Ministries
Box 115, Sierra Madre, CA 91024
Telephone: (818) 405-0843

TRAVELING ABROAD? Discounts of 10-40% also available. Call (818) 405-0843

Church of England Synod backs ordaining women priests

London, England—After heated discussion, the policy-making body of the Church of England voted November 7—323 to 180—in favor of allowing women to become priests. The General Synod measure will now go to the dioceses for debate and vote. If the dioceses approve, the measure will come back to the General Synod in 1992 where it will require a two-thirds majority before going to both houses of Parliament and the Queen for approval. Archbishop of Canterbury Robert Runcie said he favors passing the question on to the dioceses although he personally is undecided. Some clergymen warned of impending disaster in the measure's wake, but proposals for a "continuing" Church of England and non-territorial dioceses were defeated. "We must hold the Church of England together as one church within which differences are respected and allowed," said Archbishop of York John

BRIEFS

Habgood. Presiding Bishop Edmond Browning of the American church says he is "truly delighted at the news of this positive step." He hopes the time before the 1992 synod "will be an opportunity for an honest sharing of views and listening to one another by those on both sides of this question." Women could be ordained in 1993 at the earliest.

East European Protestants optimistic, press for reform

Budapest, Hungary—As the Hungarian communist party disintegrates, religious and political changes here will become irreversible, said Bishop Karoly Toth of the Reformed Church in a recent interview with Religious News Service. Toth, who has worked for decades to foster better relations between church and state, successfully persuaded government officials to permit Bibles to be used in churches and schools. His colleague, Bishop Elmer Kocsis of Debrecen, has reported that seminaries which had been closed for a generation are now reopening and more students are applying than ever before. In East Germany in September, 60 synod delegates representing eight regional Protestant churches in East Germany called for a real variety of political parties, candidates and programs. In October, the Protestant bishop of East Berlin demanded that the German Democratic Republic's leadership under Egon Krenz apologize for alleged falsification in last May's municipal contest and Protestant leaders as well as Berlin's newly installed Roman Catholic Bishop Georg Sterzinsky called for free elections. In a television interview in West Berlin, Sterzinsky said a free election "would show who has the leadership in the country."

Finnish Lutheran bishops say "not yet" to women bishops

Helsinki, Finland—In a 9-8 vote, bishops of the Evangelical-Lutheran Church in Finland (SELK) have recommended that women not yet be made bishops. SELK's 108-member synod, which meets next May at the earliest, has the final say. Over 300 women have been ordained to the priesthood since permission was granted last year. Most of those who voted "no" to women bishops see no theological reason not to have them but say the church should

first become accustomed to having women priests. One SELK bishop still refuses to ordain women. Under Finnish law, SELK bishops are also civil servants and cannot refuse ordination on grounds of sex. When the church's synod approved women's ordination it passed a resolution saying SELK has room for those both for and against, said SELK Archbishop John Vikstrom. That resolution, however, was not given the force of law, and a parliamentary commissioner of justice has sent a warning to Olavi Rimpilainen, the dissenting bishop.

British Muslims renew death threats against Rushdie

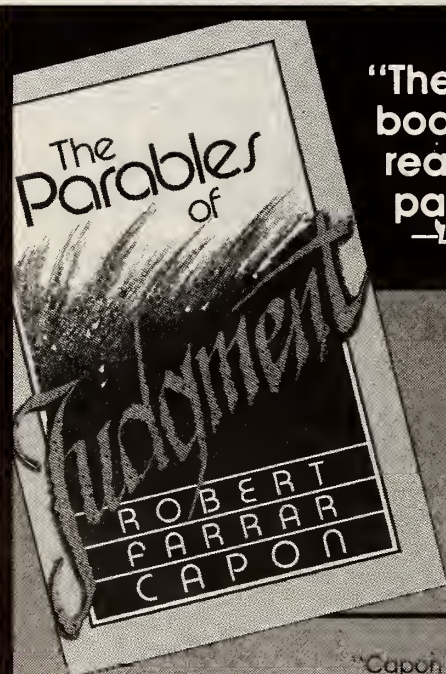
Manchester, England—Muslim clerics and lay people here renewed the call for novelist Salman Rushdie's death made early this year by the late Ayatollah Khomeini of Iran. When Kalim Siddiqui asked the congregation at his mosque for a show of hands on whether the author of *The Satanic Verses* should live or die, an overwhelming majority voted for his death. Afterward Siddiqui said he personally would be prepared to kill Rushdie. A recent *Daily Express* editorial noted that a BBC poll "revealed that two out of every three Muslims in Britain believe their religion's rules more important than the law. As few as 19 out of 100 would uphold the law if it conflicted with their religion, and nearly a third agreed with the death sentence." The newspaper warned that "the threat against Rushdie is serious, not something to be passed off in Whitehall as merely the blathering of hotheads."

Christians leaving West Bank, Bible college head warns

Bethlehem, Israel—Israel could soon be "without a Christian presence" if the rate of Christians leaving the West Bank and Gaza Strip continues, says Bishara Awad, president of Bethlehem Bible College. He cites lack of due process, educational opportunities and basic rights as the reasons. "We are afraid to meet and teach the word of God because of possible repercussions from military authorities," he adds. Israeli authorities have closed all universities in the occupied territories, but students are circumventing Israeli restrictions by studying with teachers who have gone "underground" or by taking correspondence courses.

Anglo-Catholic bishops challenge opposition to women's ordination

London, England—In a letter to the independent *Church Times*, 11 Church of England bishops argued that the priesthood and episcopate should be open to women, that ordination of women is a correct development of the catholic tradition and that Anglo-Catholics who support ordination are loyal to that tradition. Many Anglo-Catholics feel their element in the church has been hijacked over the question of women's ordination, said James Thompson of Stepney, the bishop who initiated the letter. Deploring "certain rigidities" that "have become the classic signs of the movement," Bishop Richard Holloway of Edinburgh, Scotland, wrote in the *Church Times* that "the Catholic wing of the church has been operating for years as a brake rather than an accelerator." The solution, he said, is for Anglo-Catholics to "increasingly come out of the closet and show what they truly think."



"The most powerful
book that I have ever
read on the judgment
parables."
—LEWIS B. SMEDES

"If you think that you have heard and seen everything there is to hear and see in Jesus' parables of judgment, then you haven't looked and listened with Robert Farrar Capon. Anyone who cares about scripture will be edified through Capon's interpretive work."
—WILLIAM H. WILLIMON

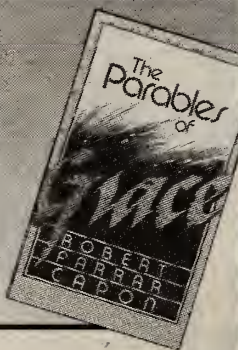
"Capon is ever the marriage of deep thought and contemporary communication. . . . His insights are as fresh as Chesterton's, and his writing style is alluringly delicious, beckoning us to his never predictable but always sumptuous table."
—CALVIN MILLER
Cloth, \$15.95

Also by Robert Farrar Capon

THE PARABLES OF GRACE

"Capon turns to Jesus' tales told between the feeding of the 5000 and the triumphal entry. . . . As always, Capon sometimes pushes his point to outrageous extremes: yet if he virtually ignores the concept of God's justice, he is surprisingly orthodox in his insistence on dealing with all of Scripture. Most provocative."
—LIBRARY JOURNAL

Cloth, \$15.95



At your bookstore, or call 1-800-633-9326
In Michigan, call collect 616-459-4591
FAX 616-459-6540

914
WM. B. EERDMANS
PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MICH. 49503

British quietly observe 500th anniversary of Cranmer's birth

by Bob Libby

Americans, if they recognize the name of Thomas Cranmer at all, are likely to have formed their opinions more from TV mini-series than from any understanding of his momentous contributions to Anglicanism, reformed Christianity and the English language.

Thomas Cranmer was born July 2, 1489; he was burned at the stake Mar. 21, 1556. Between those dates he was a Cambridge don, royal ambassador, Archbishop of Canterbury to both Henry VIII and Edward VI, author of much of *The Book of Common Prayer*

TV dramas depict Cranmer as a wimp, but others see him as a student of the scriptures and a theological scholar. The Prayer Book is his lasting memorial.

(1549 and 1552) and shaper of the English Reformation.

But even in his native England he is something less than a folk hero. A move to issue a commemorative postage stamp on the 500th anniversary of his birth was quietly turned down by the British Postal Service.

The most visible celebration of Cranmer's contributions is the quincentenary exhibit at the British Library, an adjunct to the British Museum in London. The exhibit is a joint venture of Cambridge University, Lambeth Palace and the British Library, with a financial boost from National Westminster Bank. Archbishop of Canterbury Robert Runcie opened the exhibit October 27. It will run through Jan. 21, 1990.

While TV dramas depict Cranmer as something of a wimp, dutifully sanctifying King Henry's bedding arrangements, one receives another impression from the exhibit, that of a scholar steeped in scripture and immersed in the great theological questions of his time.

Early in his years at Cambridge, where he matriculated at age 14, Cranmer devoted himself to the study of the Bible. According to one of his 17th-century biographers, "Before he was infected with any man's opinions or errors, he applied his whole study three years therein."

A fellow student noted that he was "a slow reader but a diligent marker."

Slow reader or not, his personal library of more than 750 volumes was very large for the time. Although all Cranmer's personal property was confiscated when he was convicted of treason, many of his books have

been recovered, along with his notes and comments, and are on exhibit. These include not only the works of continental reformers such as Luther, Calvin, Zwingli, Bucer and Erasmus, but the writings of Thomas Aquinas and the early church Fathers. No wonder he was able to strike what Richard Hooker was later to describe as the Anglican *via media*. A church struggling to live with diversity will find a lesson in this.

Cranmer's most lasting memorial is, of course, *The Book of Common Prayer*, which even in its most contemporary editions reflects the genius of the man. A copy of the 1552 edition lies open to the infamous "Black Rubric" which stated that kneeling to receive communion implied no adoration of the sacrament. It was inserted against Cranmer's will.

Another anniversary regarding Cranmer should also be noted. This year marks the 450th anniversary of the provision in 1539 for the *Great Bible* to be set up in parish churches throughout the realm. Cranmer was behind this royal edict.

Cranmer began his career deeply committed to a high doctrine of royal



Thomas Cranmer

supremacy which he defended on biblical grounds, the Old Testament idea of the godly prince. This in turn led to his appointment to be Archbishop of Canterbury and the beginning of the Reformation in England. But when a later sovereign, Mary, demanded a renunciation of his reforming works, he first sought to comply with royal authority but then renounced his earlier renunciations. He was burned at the stake in Oxford, offering his right hand to the flame in punishment for denying his former convictions.

In stark testimony to the event is a 16th-century manuscript which grimly records the cost of his execution:

100 wood faggots	cost	6s 0d
half a hundred fir faggots	cost	3s 4d
Carriage of these	cost	8d
2 labourers were paid		16d

The total costs of Cranmer's burning were 11s 4d.

Bob Libby is rector of Church of the Good Samaritan, Orange Park, Fla.

The Rev. Harry H. Pritchett, Jr.'s GOD IS A SURPRISE

Songbook \$5.95
Cassette \$9.95
(teaching)
BOTH \$14.95
Add postage \$1.75
Songs of Faith, Joy & Love



Order:
Oak Hill
Music Pub. Co.
P.O. Box 120068
Nashville, TN 37212
(615) 297-4673

LITURGICAL CALENDARS

EPISCOPAL and CHURCHMAN ORDO
Individualized for your Church
CALL or WRITE FOR FREE BROCHURE



ASHBY COMPANY
P.O. Box 2051, Erie, PA 16512
(814) 453-3414
FAX (814) 453-4698

MARDI GRAS SPIRITS

Experience Mardi Gras as New Orleansians do. Stay in the home of a fellow Episcopalian for five days/four nights. For more information, please write:

Mardi Gras Spirits

St. George's Episcopal Church
4600 St. Charles Avenue
New Orleans, Louisiana 70115
All proceeds will benefit the building renovation/preservation fund.

QUALITY "CUSTOM" CLOISONNE ENAMEL PINS



Produced To Your Own Design
Lapel Pins + Medallions + Charms

Call For Brochure And Prices - 515-573-8265

THE PIN PLACE

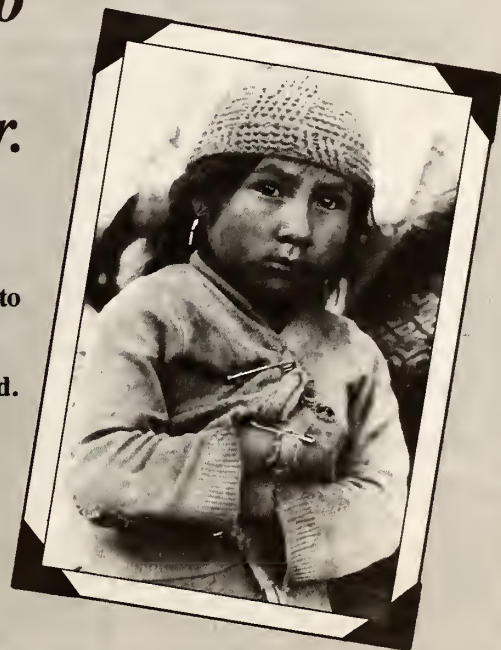
1508 11th Ave. No. Fort Dodge, IA 50501

This Christmas, Make A Friend Who Will Love You Forever.

This is Maria. This Christmas, Maria and millions of children like her need caring friends to love them.

Some are orphans.
Many are malnourished.
All of them struggle with poverty.

They'll spend this Christmas like they spend most of their days—cold, hungry and afraid.



How You Can Make A Friend

For more than 35 years, World Vision has been finding friends for needy children. We make it possible for you to sponsor one of these children for only \$24 a month.

By becoming a sponsor now you can provide things like food, clothing, medicine and a Christian education for a child like Maria in time for Christmas. You will also be helping your child's family, and even their community.

You'll be able to write to your child. You'll receive letters as

well—letters full of hope and thanks and love.

This Christmas, open your heart extra wide and give a special gift.

Add a needy child like Maria to your Christmas list. And make a friend who will love you forever.



WORLD VISION

World Vision is a Christian relief and development organization, helping the poor in the name of Christ in more than 80 countries throughout the world.

WORLD VISION CHILDCARE SPONSORSHIP

- ☐ Please send me information and a photograph of a child who needs my help.
- ☐ I prefer to sponsor a child living in:
 - ☐ Africa ☐ Asia ☐ Latin America ☐ Or a child who has been waiting the longest
 - ☐ Enclosed is my first month's payment of \$24.
 - ☐ I will send my first month's payment of \$24 within 10 days of receiving the materials, or I will return them so someone else can help.
- ☐ I can't sponsor a child now, but here's a special gift of \$_____ to help care for a needy child. 1700

Your gifts are tax deductible and you will receive a receipt. Please make checks payable to World Vision. Thank you! AB9WSB

Name _____

Address _____

City/State/Zip _____



AC9XN1

MAIL TODAY TO: WORLD VISION • Childcare Sponsorship • Pasadena, CA 91131

Homeless for a night

Priest encounters the world of the streets

by David L. James

Dozens of times over the winters of the past few years I've entered Penn Station in New York City dressed warmly in a dark suit, a clerical collar and shined shoes on my way to celebrate the eucharist in the comfort of a suburban parish.

But tonight, in a frayed coat, worn baggy pants and an old pair of shoes whose left sole flaps when I walk, I enter from 8th Avenue, not to travel, but to sit where it's warm.

People no longer nod and smile and say, "Good evening, Father," but look past me as I descend into the warmth of the station and settle into a seat as one of those people I avoid.

I've read about the homeless in New York City. I've seen the stories on TV and even preached about the problem. But I did not know what it feels like. I really didn't know what I was talking about. It's one thing to read about people who are hungry, cold and homeless; it's quite another to experience it.

So in an effort to understand better this growing phenomenon in America's cities, I decided to spend a few days living on the streets of New York, penniless and cold just like the rest of the homeless. But even this

newsstands and coffee shops. They slowly drain down the escalators and stairs to the trains, leaving the rest of us dotting the station like stumps in a forest of moving trees.

I shift to a seat next to a homeless-looking man. He asks if I can spare some change. I say no, and he gets up and moves away. I sit up too straight; I'm too alert. I look like a very badly dressed junior executive waiting for a train.

A short, fat woman with a man's wool cap pulled down almost over her eyes enters the station, teeters at the top of the stairs, then slowly descends one step at a time, clutching four shopping bags, two in each hand. She's wearing layers of coats of varying colors and lengths. She veers away from the seating area and finds a spot against the wall where she first kneels and then sits on the floor, never losing her grip on the bags.

As I sit and watch, walk and listen, I realize that this seemingly-random assortment of homeless people in the station, as well as those on the street, is rigidly segregated. The alcoholics stay away from the druggies, the crazy bag ladies and men fiercely avoid everyone, and even in this place the ageless black-white separation is maintained.

Two men with trimmed beards begin to move from one homeless man to another. They split up and move through the station. The sandy-haired one approaches me and asks if I'd like to come to a men's shelter for the night. I feel a rush of excitement as I finally feel as though I've made it. Someone has talked to me. I have an identity even if it's as one of the homeless.

I'm non-committal, not sure whether the station or the shelter will provide the more insightful experience. He senses my hesitation. "It's warm and clean, and you'll get breakfast," he says. "They're going to run you out of here by midnight. You'll be better off there." I see one of the other men agreeing to go so I join him, and in 20 minutes six of us are leaving for the shelter.

It's snowing, and we pass a black woman with no teeth having a schizophrenic argument among her many selves. She's offered a ride to a women's shelter but turns her back on the offer to argue with someone else.

We climb into a dented blue van. The trip takes two hours as we stop at other public places of warmth along the way. We pick up three homeless men from the waiting room at Bellevue Hospital and add four more from Grand Central Station. With the van crowded and warm, the mixed odors of alcohol, sickness and filth are overpowering. We finally arrive at the Fort Washington Armory where the drivers have coffee and then head back downtown.

The lights in the huge armory are dimly lit as we stand in line waiting for a meal ticket and instructions on where to go, what to do and when to do it. I find an empty cot, but it smells of vomit so I find another and watch men roll up their shoes in their coats as pillows. The cot next to mine is surrounded by frayed browned shopping bags like sandbags around the bunker.

I remove my shoes, rubbing the soles of my aching feet on the edge of the iron frame of the cot, but lie

down in my clothes like most of the others. Tired but too curious to sleep, I watch men come and go and listen to a hundred conversations in hushed whispers, drunken bragging and occasional cackles. Somewhere I hear sobbing, and then, as in a scene in a Fellini movie, charges of "stealing my stuff" are yelled and a fight breaks out. It's a slow-motion affair, more like a clumsy minuet than a brawl as heavy drunken arms are swung, hitting nothing, the momentum propelling one of the men to the floor. Guards come to intervene and move one of the men to the other side of the building.

Eventually, as quiet takes over and as the sleepers turn and move, the sound of the springs in 900 metal cots lulls me to sleep like a field full of crickets.

Waiting in a long line for breakfast, I'm shocked as I catch sight of my reflection in a window. The food is a nondescript hot cereal and black coffee. As the guards tell us to hurry so others can eat, the man across the linoleum table from me pours his coffee into a quart jar with a screw-on lid and keeps going back for more until it's full.

Most men are too busy eating to talk, but as we pack up, some begin to chat about the day. Welfare checks are due next week, making this week the worst.

Talk about weather and the need for a drink dominates conversations as I amble along with a wispy-haired guy named Carley and two others. As we wait for a van to take us back downtown, an inventory of financial resources is made among the four of us. I offer 28¢.

'The sound of the springs in 900 metal cots lulls me to sleep like a field full of crickets.'

will give me only a hint of what it is really like. Although I will be cold, hungry and afraid, I know I can leave anytime. From my days as a seminarian in this city, I know people I can call on if I am in any trouble. And I am still educated, I still have a job, I still have hope.

It's the first day, and I've been walking the streets of lower midtown most of the day. My attempts to blend in with other homeless people have failed. Many are not only homeless, but also isolated and alone.

The wind is picking up, and I'm feeling gritty and raw from a day on the streets. My feet hurt and my legs ache so I head for the nearest public place to sit where it's warm and arrive at Penn Station.

After I am warm, I wander around the station, trying to find a natural way of making contact with other homeless people. I'm not successful as I look into vacant, hopeless eyes. Younger-looking men are hanging around the arcade machines, their talk laced with exploits of drug highs and street hustles. I move on, sit, watch, beginning to feel the mind-numbing ache of having nothing to do, no one to talk to, nowhere to go.

Rush hour begins as waves of people flood into the station, filling seats,



Some homeless persons are "warehoused" in shelters such as this one in New York City. . .

Ruby Washington, The New York Times

The Philadelphia Inquirer

Happy birthday!

The Episcopal Church is 200 years old. The Episcopalian invited historians and others to reflect on the church's history and future.

pull
-out

Philadelphia parish hosts bicentennial celebration

by Elizabeth Eisenstadt

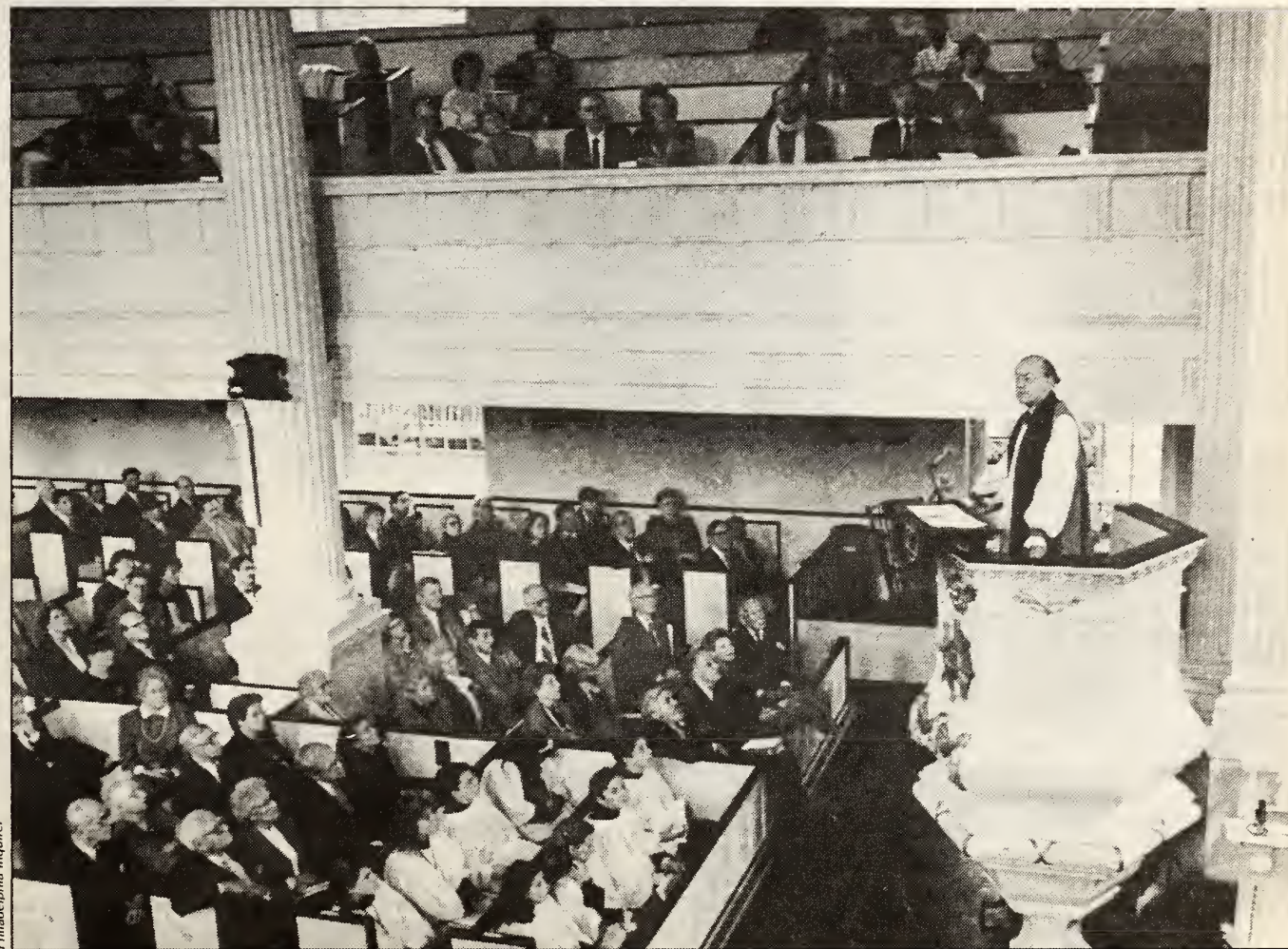
Their spirits undampened by torrential rain and the creeping chill of the venerable brick walls of Philadelphia's Christ Church, Episcopalians of diverse interests and backgrounds spent two days grappling with the history and fate of the 200-year-old denomination.

"Two Hundred Years and Beyond," held October 18-20, celebrated the ratification of the church's Constitution and Canons and the adoption of its first *Book of Common Prayer*. Most of the horse trading over liturgy and legislation 200 years ago took place in the 262-year-old building.

The commemoration, which included presentations by two church historians, an overseas bishop and the 18th rector of Christ Church, culminated in a Sunday eucharist at which Archbishop of Canterbury Robert Runcie preached.

In a speech which judiciously examined the church's history both of reconciliation and apostasy, historian John Booty invited his listeners to remember the church as part of the catholic tradition, the Anglican Communion and the American nation.

"We resist remembering our corporate history, reluctant to confront our common heritage, knowing that if we do so we shall have to repent, reform and change," said Booty.



Archbishop of Canterbury Robert Runcie preaches at Christ Church, Philadelphia.

To care about the Episcopal Church is also to "focus less on individuation and more on relationship, less on justice and more on caring, less on self-sufficiency and more on interdependence," Booty said.

Like Convention delegates in 1789, Episcopalians today need to recognize that the church is no longer at the center of events, said Christ Church rector James Trimble. "Per-

haps the same radical rethinking of structure and mission and relationship to the political establishment that occurred in 1789 is in fact in order for us today if we are to speak meaningfully to 20th-, soon to be 21st-, century America."

To have a significant impact on the future, the Episcopal Church must turn its attention from debates over "plumbing," like the ordination of

women, to strengthening local parishes, engaging the laity in their role as Christian citizens and re-examining what the church really needs in persons studying for ordination, said Trimble.

"We are a missionary society, not a cemetery for the properly attired contented of privilege," he added.

Trimble's analysis of contemporary
Please turn to page 26

What's inside:

Bishop William White: A portrait of the father of the Episcopal Church p. 16

Christ Church, Philadelphia today: Seeking a vision for tomorrow p. 17

1789-1889: An energetic missionary zeal inspires the Episcopal Church p. 18

1889-1989: The Episcopal Church molds a nation's leaders p. 19

Westward, ho! Most Episcopalians stayed put p. 20

Constitutions: Church and federal documents have much in common p. 21

1989-2089: Where to now? p. 22

Prayer Book: 1789 American Prayer Book blazed a new liturgical trail p. 23

Women and blacks: Always present, often overlooked p. 24

Contributors to this section:

Frederick H. Borsch is bishop of Los Angeles. **William R. Coats** is rector of St. Clement's, Hawthorne, N.J. **Pamela W. Darling** is a doctoral candidate at General Theological Seminary, New York City. **Mary Sudman Donovan** is a church historian living in Little Rock, Ark. **Elizabeth Eisenstadt** is news editor of *The Episcopalian*. **Guy Roland Foster** is professor of church history and world mission at General Theological Seminary. **Carlson Gerdau** is director of ministry deployment and communications of the Diocese of Chicago. **Denise Giardina** is a novelist (*Storming Heaven*) living in Durham, N.C. **Marion J. Hatchett** is professor of liturgics and music at St.

Luke's School of Theology, Sewanee, Tenn. **David L. Holmes** is professor of religion at the College of William and Mary, Williamsburg, Va. **Robert E. Hood** is professor of church and society at General Theological Seminary. **Martin E. Marty** is senior editor of *The Christian Century*. **Frederick V. Mills** is professor of history at LaGrange College, Fredericks, Ga. **Robert Bruce Mullin** is assistant professor of religion at North Carolina State University in Raleigh. **S. Ivan Ramirez** is vicar of Iglesia San Jose in Arlington, Va. **John S. Spong** is bishop of Newark. **Harry G. Toland** is associate editor of *The Episcopalian*. **William C. Wantland** is bishop of Eau Claire.

First Presiding Bishop was friend, pastor to many

by Harry G. Toland

During an era when one's churchmanship made a serious difference, Bishop William White was known as a low churchman, distrusted by high churchmen but having no sympathy for low-church evangelicals.

That mindset, however, did not get in the way of the bishop's exercising his pastoral duties or of friendships with clergy who marched to a different drum.

When St. Paul's Church, Philadelphia, called Stephen H. Tyng, a leading evangelical, to be rector in 1829, a high church minority vigorously opposed his election and placarded the church when he arrived. Tyng later wrote:

"On the first Sunday evening, . . . amidst all the outside hostility which I had encountered, just before I began reading the service, the tall and venerable form of Bishop White was seen walking up our middle aisle, with his cane in his hand and his green spectacles on his eyes.

"He came up to the chancel and laid his hat and cane upon the cushion and seated himself quietly in a chair. It was a most generous defense—as much as to say, whosoever contends with this young man must also fight with me.

"This he continued regularly on Sunday evenings and gave me the full benefit of his paternal defense, completely protecting me and establishing me in my work."

At the other end of the spectrum, White was a close friend of and correspondent with Bishop John Henry Hobart, a militant high churchman to whom White had been a mentor and



William White

whom he had helped consecrate, and Bishop Jackson Kemper, a former assistant at Christ Church and a high churchman.

That bespoke the White personality—friendly, outreaching, "moderate, scrupulously fair [with] a slight tendency to legalism, the natural weakness of a calm and orderly mind," according to one biographer.

White is said to have led a Fourth of July parade one year, locking arms with a rabbi on one side and a Roman Catholic priest on the other—an almost radical demonstration of ecumenism at the time.

If you take a tour of White's 10-room brick house at 309 Walnut Street in Philadelphia, your park ranger guide will tell you that a greater throng of people attended his funeral than turned out for Benjamin Franklin's 46 years earlier.

William White was born April 4, 1748, in Philadelphia, the only son of Thomas White and his second wife, Esther. Their daughter Mary grew up to marry Robert Morris, "the financier of the Revolution."

The bishop's great-great-grandson, William White, Jr., a 75-year-old retired Philadelphia lawyer, says that Thomas White had worked as a surveyor and lawyer for Lord Calvert in Maryland and came to Philadelphia a wealthy man.

"Thomas was the maker of the money and his son was the spender," says the descendant with a chuckle.

A young girl neighbor of the future bishop would say in later years, "Billy White was born a bishop." He would tie an apron around his neck, she recalled, stand behind a chair back which he called a pulpit and preach "to me about being good."

One day, she said, he ran from the house yelling his refusal to go to dancing class, arguing, "I don't think it is good to learn to dance"—a popular view among Philadelphia Quakers

of the era.

As a father of teen-age children, however, he held dances for them and their friends in his first-floor parlor, according to the National Park Service.

At age 17, White was one of an extraordinary threesome who helped bring off an elopement. The other two were Franklin and Francis Hopkinson, both signers of the Declaration of Independence.

White in his own words

Music

"[Music] ought to have as much effect as can be given to it, in exciting the devotion of the congregation, but the less it is itself the object of their attention the better. I have often been disgusted by seeing light-minded people turn around and stare at the organ loft, when their attention ought to have been fixed on their devotions."

Bishops' power

"In the minds of some, the idea of episcopacy will be connected with that of immoderate power; to which it may be answered, that power becomes dangerous, not from the precedency of one man, but from his being independent."

Spreading the gospel

"To the sincere believer in Christianity there can be no subject of more delightful reflection than the rapid progress which, by the blessing of God upon the exertion of Christians of all denominations she has made, and is yet making in every quarter of the known world. Her disciples, fighting, not with human weapons, but in the armour of their divine Master—speaking peace

Betty Shewell, then living in her brother's Philadelphia house, wanted to marry the rising young painter, Benjamin West, who was living in England. The brother adamantly opposed the marriage.

White, Franklin and Hopkinson—all friends of West—got Betty's maid to smuggle a rope ladder under her dress to the fiancée, along with a note telling her to climb out her window at 11 o'clock of a given night.

They met Betty and transported her by carriage to a waiting ship docked at Chester which took her to England, marriage and a happy life with West.

Years later, the bishop said of the adventure, "Ben deserved a good wife, and old as I am, I am ready to do it again to serve such worthy people."

After study in America, White embarked for England at age 22 in 1770 for further study and ordination. Two years later he returned to Philadelphia and took up duties as second assistant at Christ Church where he had been baptized.

In 1773 he married Mary Harrison who bore eight children, only three of whom survived beyond childhood. She died in 1797 and White never remarried.

During the war years, Christ Church's rector, Jacob Duche, and the first assistant, Thomas Coombe, both declared loyalty to England and departed for the mother country, leaving White alone in charge of that church and St. Peter's, then administratively yoked to it.

He became a pivotal figure as churches along the eastern seaboard

Continued on next page



Bishop White at 88, after an original by his protegee, Albert Newsam, a deaf boy White educated at the Pennsylvania Institution for the Deaf and Dumb.

and good will to the inhabitants of the earth—have triumphantly planted the standard of the Cross in regions where idolatry had for ages maintained an undivided sway."

Colonial bishops

"There cannot be produced an instance of laymen in America, unless in the very infancy of the settlements, soliciting the introduction of a bishop; it was probably by a great majority of them an hazardous experiment."

Hobart's death

"I have never known any man on whose integrity and conscientiousness of conduct I have had more full reliance than on his. In contemplating what must be the brevity of my stay in this vale of tears, it has been a gratification to me to expect that I should leave behind me a brother whose zeal and labors were a pledge that he would not cease to be efficient in extending our Church, and in the preservation of her integrity. But a higher disposal has forbidden the accomplishment of my wishes; much, as I verily believe, to his gain, although greatly to our loss and that of the Church."

Bishop White

Continued from previous page

began to coalesce into an American Episcopal Church, heading the first convention in 1785.

A year later, he was unanimously elected bishop of Pennsylvania and, with a sum of £350 voted to him by his parish, set sail for London to be consecrated by the Archbishop of Canterbury—after Parliament passed an act allowing consecration of a bishop who was not loyal to the crown.

Back in America, the new bishop became the key mediator between the former colonies' two other Episcopal bishops—Samuel Seabury of Connecticut, consecrated in Scotland in 1784, and Samuel Provoost of New York, consecrated with White in 1787—who were generally at loggerheads.

As Presiding Bishop, White conducted the first session of the 1789 General Convention which drew up the constitution and adopted an American *Book of Common Prayer*. His major contribution was establishment of the laity in the House of Deputies of the General Convention.

His preaching was not universally esteemed—"serious" and "argumentative," a biographer calls his sermons, adding that they were noted for "judicious instruction."

But his congregation loved him. When St. Peter's and St. James' (which had been added to his parish) decided to become separate churches, they insisted that White continue as rector of each—for the remainder of his lifetime.

As a diocesan bishop—his see included all of Pennsylvania and Delaware—he made missionary journeys beginning in 1813 and concluding in 1826. At age 77 he made his first trip west of the Allegheny Mountains to Pittsburgh and Wheeling, a trip of 830 miles. The following year he went north to New Milford, near the New York line, and Bradford County.

Even at age 86, White was doing his rounds by horse and carriage of Philadelphia and suburban Chester and Bucks Counties.

A doctor of divinity, White prepared a syllabus of theological education which was approved by the House of Bishops and for many years served as the church's standard for clergy education.

"He was an active, interested person who cared for people around him and enjoyed helping them," says his descendant, William White, Jr. "And he enjoyed life."

Family lore has it, the bishop's descendant adds, that when White's brother-in-law, Robert Morris, was in debtor's prison in Philadelphia (from speculation in western land), the bishop brought him baskets of good food and wine.

His habit, according to the Park Service, was to have two glasses of wine a day, and the table in his bedroom is bedecked with playing cards. Burn marks on the chair rail of his study testify to his daily ration of two cigars.

On his death bed, someone said to him, "How comforting it must be to you, sir, to realize the protecting care of God in life, in death and beyond the grave."

"Oh, it is charming," replied the bishop.

Bishop White: First and longest

William White, the leading figure in the founding of the Episcopal Church, was the first Presiding Bishop of the Episcopal Church but his initial tenure lasted only two months, from July 28 to October 3, 1789.

As the fourth P.B., however, his term lasted longer than any other holder of that office—40 years and 10 months, from 1795 to his death at age 88 in 1836.

White also set tenure records as bishop of Pennsylvania—49 years—and as rector of Christ Church and St. Peter's, Philadelphia—a whopping 57 years. The parish positions were the only ones that paid him a salary.

A partisan of the Revolutionary

cause, he served as chaplain to the Continental Congress and later to Congress while the government was seated in Philadelphia.

He is also credited with starting the first Sunday school—in the Northern Liberties section of Philadelphia in 1814.

Among the many clergy trained and ordained by White was Absalom Jones, the church's first black priest.

The bishop was energetic in outreach concerns. He was president of the Philadelphia Society for Alleviating the Miseries of Public Prisons, the Philadelphia Dispensary, which brought medical aid to the poor in their homes; the Magdalen Society, which a biogra-

pher says "sought to reclaim a class of women regarded as 'untouchables,'" and the Pennsylvania Institution for the Deaf and Dumb.

He was the first president of the board of General Theological Seminary in New York and first president of the first Sunday school association, the First Day Society, founded by his friend and neighbor, Dr. Benjamin Rush.

White founded the Episcopal Academy, now in Merion, Pa., and the Bishop White Prayer Book Society which donates prayer books and hymnals. For 50 years he served as trustee of his alma mater, the college later named the University of Pennsylvania.

Christ Church today: Hardly a museum

by Elizabeth Eisenstadt

A visitor strolling through Philadelphia's Christ Church, as thousands do each year, could easily be overwhelmed by the weight of the past. Founded by English immigrants in 1695, Christ Church was the spiritual home to seven signers of the Declaration of Independence.

Now a national shrine, the red brick building with the clear, arched windows and the 18th-century altar table was also the place where clergy, lay delegates and bishops hammered out a foundation for the Episcopal Church in this country.

But today's church bustles with as much activity as when carts and horses clattered down the unpaved streets in 18th century Philadelphia, the largest city in the colonies. In addition to the tourists who pour off the buses, the neighborhood house doorbell buzzes constantly, and street people wait to see James Trimble, the 18th and current rector.

Trimble gave secretary Arlene Cusuman a sign, which she displays prominently on the bulletin board. Christ Church is indeed a "registered historic nuthouse," says Trimble, whose office is decorated with pictures and memorabilia which mark the transitions the parish has gone through.

At the time of the Revolutionary War, Christ Church

was the largest parish in the city, and a notable number of its members chose to side with the revolutionaries, says Trimble. Along with Benjamin Franklin, Robert Morris and Francis Hopkinson, rector William White cast his lot with the patriots.

Franklin, Morris, Hopkinson and the four other signers of the Declaration of Independence are buried either in the churchyard or in the Christ Church cemetery, located about five blocks away in ground then "located in the suburbs." White, who was originally buried in the Morris vault in the churchyard, was disinterred in the late 19th century and buried beneath the altar, according to clerk of works Bruce Gill.

Eighteenth-century Christ Church was forward-looking in its adherence to William Penn's principles of religious toleration. Methodists would come up from their chapel, St. George's, to receive communion four times a year. Thanks to the Latitudinarian, or low church, form of worship predominant at the time, Congregationalists would feel comfortable attending services. In 1740, the parish contributed \$1,000 to build the first Sephardic synagogue in the United States, Congregation Mikveh Israel.

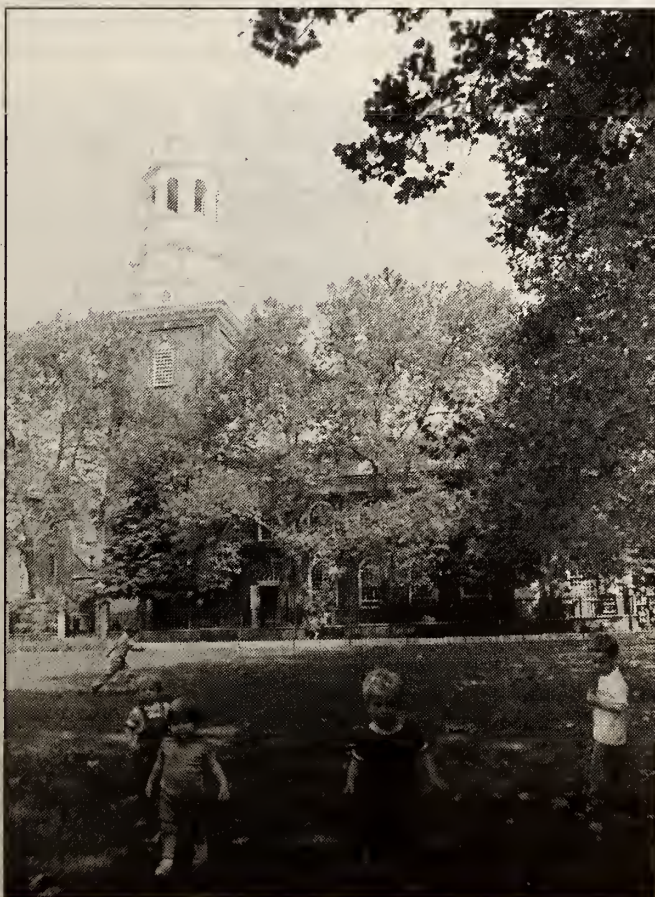
Benjamin Dorr, who lost a son at the Battle of the Round Tops at Gettysburg, was prominent among 19th-century rectors, says Trimble. Sisters Jean Frohlich and Dorothy Wiley remember Louis Washburn, who spent 30 years as rector in the early 20th century. Washburn was a happy man who would greet the children at the Sunday school door with a song, says Wiley. His wife Helen oversaw the Sunday school which, says Frohlich, had 500 children. Washburn encouraged the parish to build a neighborhood house, says Trimble, and during the Depression, the church had baby clinics and a soup kitchen.

With the Delaware River as their economic lifeline, colonists built their houses near the river. As the years went by, the area around Christ Church became largely commercial, and parishioners moved out to the suburbs. When Trimble arrived in 1978, the parish had 125 communicants. Now it has 500, thanks in part to the renaissance of the historic homes of neighboring Society Hill. In recent years the parish has enjoyed an influx of urban professionals from the converted factories and office buildings around the church.

The return of residential tenants is one factor in insuring the church's future, says senior vestryman Robert Gill. Others include the fine music, the church's history and its connections with old Philadelphia families. "We hope we can keep all those reasons available for people," he says.

Trimble speaks proudly of the fact that services have been held every Sunday since the parish was founded. The battle now, he says, is to keep the church vital and growing without letting it become a museum. "The real difficulty is that you have all this stuff here and a parish here. You are not sure who you are. Every once in a while, it drives you insane."

"The mission of the church hasn't changed," says Trimble. "It is to preach the gospel." Christ Church has always been a place where prophetic things happen and will continue to be the conscience of the city, he hopes.



Children play in the yard of Christ Church, Philadelphia.

John Henry Hobart and the missionary expansion

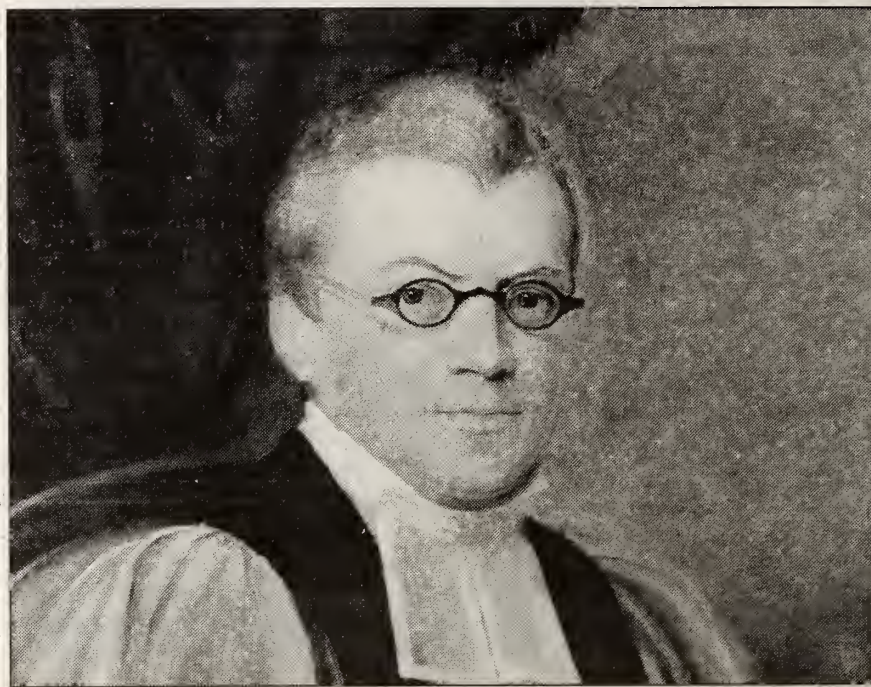
by Robert Bruce Mullin

Transition is never easy, and for religious communities it is perhaps especially difficult. Such was the case in the Episcopal Church in the last decade of the 18th and the first part of the 19th centuries.

Little in the history of Anglicanism offered much of a guide to the challenge. Anglicanism had been formed as an established church in a land that had been Christian for a millennium, but in the United States it found itself without the resources of state support and called to minister to a population rapidly moving westward into unsettled regions. In England its institutions and structures were defended by antiquity and tradition; in America the revolutionary era had made all tradition suspect.

Thus Episcopalians found themselves searching for new answers to such perennial questions as how churches should be supported, how clergy should be educated and how the faith was to be spread. They also pondered the meaning and function of age-old institutions within the new democratic society. What, for

Courtesy of General Theological Seminary



John Henry Hobart

ceses. Hobart also left the church with a distinct vision of its meaning and purpose and the role it should play in the new American society.

From the beginning of his ordained ministry in 1798 Hobart dedicated himself to the reinvigoration of all facets of church life. Two of his life-long concerns were education and missions. As an individual—as evidenced in his vast correspondence—he freely responded to needs in these areas, offering both encouragement and resources. As a born organizer he helped form numerous societies to support these endeavors.

Yet only after 1811, with his election to the episcopate, did Hobart find an arena large enough to encompass his tremendous energies. Elected as a comparatively young (36) man—indeed, so young that at times he powdered his hair to look more distinguished—he quickly left his mark on his diocese and eventually the whole church.

Traveling at times between 4,000 and 5,000 miles a year, Hobart tra-

versed his sprawling diocese in a way no American bishop—indeed, no Anglican bishop—had ever attempted. Under his encouragement and support the number of missionaries serving the far-flung reaches of his diocese increased 25-fold.

Hobart also inaugurated the use of formal pastoral charges to instruct his flock. Nor did his commitment to education flag. Through his labors—and, one could add, manipulations—the first Episcopal seminary, General, was founded and given shape.

Hobart, however, was more than a doer; his actions stemmed from a vision of the place of the Episcopal Church among the other denominations and within the society itself. His was a “high church” understanding that was balanced equally upon the two halves of his famous motto, “evangelical truth and apostolic order.” Only by preserving both sides of this heritage could the Episcopal Church—for Hobart—fulfill its mission.

Hobart was for this reason tremen-

dously suspicious of any cooperative action with non-Episcopalians, even in something as innocent as Bible distribution. We of a later and more ecumenically sensitive age might wince at this exclusivity, but for Hobart it was the only way in which the church could remain pure. For him, the position of the Episcopal Church in 19th-century America was like that of the small post-apostolic Christian community in the first centuries after Christ. Both were strangers and pilgrims in alien environments and without vigilance either could easily have been swallowed up. Thus bishops, for him, were truly the modern heirs of the apostles, called to shepherd their flocks and keep them unsullied from the spirit of the age.

This self-identification with the church of the apostolic age was not surprising. The American republic’s separation of church and state had untied that which Constantine had brought together 1,400 years before. But Hobart saw this separation in even more radical terms: Church and state were not only politically separated, but psychologically separated as well. The church as a spiritual society must constantly strive to maintain its sense of independence from all worldly concerns.

Hobart’s solutions to these questions were far from universally accepted. Many opposed his adamant refusal to cooperate with other Christian communities. Still others balked when he and his successors called for a radical distancing of the church from the concerns of the nation.

Yet if his answers reflected only part of the church, the questions he raised and the concerns he felt were largely shared by the church during his era. Questions of identity, reinvigoration and the adaptation of teachings and practices to meet the new challenges were on many minds. Only in wrestling with such questions did the Episcopal Church begin to define its role in America.

‘Hobart traversed his sprawling diocese in a way no American bishop—indeed, no Anglican bishop—had ever attempted.’

example, would be the role of bishops (“lord bishops” until so recently) in a democratic church and what was to be the authority of the church itself in a culture emphasizing democratic individualism and free expression?

All agreed that the most fundamental need during these decades was not institutional maintenance, but invigoration and mission. The appointment of missionary bishops in the 1830’s and 1840’s, such as Jackson Kemper to the northwest and George S. Freeman to the southwest, suggested a new missionary role for bishops. Bishops no longer followed upon the establishment of the church, but were to be like the apostles, actively spreading the faith.

This missionary spirit was by no means limited to the frontier, but also inspired the ministries of a number of strong Episcopal leaders in already settled areas.

Of all these great figures of the missionary period, however, perhaps the most striking was the great bishop of New York, John Henry Hobart.

Hobart transformed the American episcopate in many ways. After him bishops were no longer viewed as scholarly, retiring figures, but as the vigorous chief pastors of their dio-

Hobart in his own words

The good old path

“I strike into no new paths. I advocate no new principles. I arrogate no new discoveries. The good old path in which the Fathers of the primitive Church followed their blessed Master to martyrdom and glory; in which the venerable Fathers of the Church of England found rest to their souls—is the path in which I would wish to lead, to a ‘rest eternal in the heavens,’ myself and those that hear me.”

Bishops

“Episcopacy has the sanction of ancient universal usage; while Presbyterianism sprang up but a few centuries ago . . . [Bishops] hold their rights, therefore, by prescription, by long immemorial usage. This is a title which has peculiar claims to the respect

and obedience of all friends to institutions sanctioned by the wisdom of the ages.”

The righteous man

“Daily advancing in all holy virtues and graces, his love to God, his trust in his Savior, his pious and devout affections should constantly become more sincere and strong, and his active sympathy and benevolence should burn with a brighter and brighter flame.”

Church Fathers

“Go back to the first ages of Christianity, and contemplate the learning and the eloquence of an Origen and a Tertullian, a Cyprian and a Jerome, a Basil and a Chrysostom, an Athanasius and an Augustine. Bring often to

view the constellation of divines, that adorned and adorns the Church from which you are descended, illustrious in talents, learning and eloquence, and aiming at their learning & eloquence be emulous also, with equal fidelity and zeal, to come forward in the world, the champions of the Christian faith.”

His consolation

“I . . . have the consolation of having faithfully borne my testimony to the principles of the Apostolic and primitive Church; to principles which ‘the noble army of martyrs’ confessed in their writings, in their lives, in the agonies of those cruel deaths to which their persecutors hunted them; to principles which in every age have ranked among their advocates some of the brightest ornaments of science, and intrepid champions of divine truth.”

William Reed Huntington and the national church

by Guy Roland Foster

As the Hobartian vision of an apostolic church began to crumble in the 1870's and 1880's, a new and powerful vision of the mission and identity of the Episcopal Church developed.

Unlike most other main-line churches, the Episcopal Church emerged from the Civil War undivided. Its prestige was high; it was growing rapidly; its stately liturgy and sober conservatism attracted urban middle- and upper-class persons who feared the unrest that was being stirred up as industries grew and new currents of thought swept through old and venerable academic centers.

The new vision also drew upon old and partly forgotten memories of its ancestor, the Church of England. The English church was an established church; colonial Anglicanism itself had been established in colonies like Virginia and Maryland; and the Episcopal Church had buried deep within its collective psyche its call to be an established church. Establishment meant far more than legal recognition—which was, of course, impossible after the Bill of Rights. Establishment also meant an attitude toward all society, a sense of being the church of the nation, of being—in some unique way—the national church responsible for national life.

Many persons wrote about the new vision of the church, but none more convincingly than William Reed Huntington.

Born in Lowell, Mass., Huntington was a descendent of Mayflower pilgrims. He graduated from Harvard in 1859, read for holy orders and became rector of All Saints', Worcester, Mass., where he served for 21 years. In 1883 he became rector of Grace Church, New York City, where he remained until his death, having de-

clined numerous episcopal elections.

Huntington quickly became the leading priest of this church. His interests, developed at Worcester and extended in New York, included virtually every aspect of significant church life: the revision of the Prayer Book, the reunion of the churches, the building of the Cathedral of St. John the Divine and the reshaping of the identity of the Episcopal Church.

Huntington argued that the mission of the Episcopal Church was to unite all non-Roman Christianity in this nation and thus to shape and mold the Christian character of the nation. The Episcopal Church's identity was simply to be that national church which would be both catholic and apostolic. And Huntington argued, as William Augustus Muhlenberg had done two generations earlier, that this church's self-understanding would have to change drastically to fulfill that mission.

And change came. Many of the features of the Episcopal Church we know today came into being during this great transformation into a "national church."

Huntington himself led two of those changes: the substitution of the Quadrilateral for the Thirty-Nine Articles as the effective statement of faith and the adoption of a new and somewhat more flexible Prayer Book.

With Huntington's support, the General Convention of 1886 adopted a Quadrilateral which proposed that scriptures, creeds, the sacraments of baptism and Holy Communion and the historic episcopate provided a sufficient basis for a national church. And his conviction that a simpler Prayer Book would be needed by a national church led to the revised Prayer Book of 1892.

Soon even more sweeping changes were underway. The cathedral movement was one. An apostolic church did not need cathedrals; a national church did. We see that understand-

Huntington in his own words

Essential things

"What are the essential, the absolutely essential features of the Anglican position? . . . The word brings up before the eyes of some a flutter of surplices, a vision of village spires and cathedral towers. . . . But we greatly mistake if we imagine that the Anglican principle has no substantial existence apart from these accessories."

National church

"If we would have our Communion become national in very truth—in other words, if we would bring the Church of Christ into the closest pos-

sible sympathy with the throbbing, sorrowing, sinning, repenting, aspiring heart of this great people—then let us press our reasonable claims to be the reconciler of a divided household."

Our ambition

"If our whole ambition as Anglicans in America be to continue a small, but eminently respectable body of Christians, . . . then let us . . . frankly renounce any . . . claim to Catholicity."

A roomy household

"God's Household is large enough and roomy enough for all forms of activity that make for good."

'Huntington argued that the mission of the Episcopal Church was to unite all non-Roman Christianity in this nation and thus to mold the Christian character of the nation.'

ing clearly in New York. In 1887 Bishop Henry Codman Potter urged the building of a cathedral not as a church for the diocese, but because the nation needed a symbol of its spiritual and political values, "a sanctuary worthy of a great people's deepest faith."

The cathedral, he continued, would be "the people's church," with all pews free, a place to honor and recall national events and heroes and a center where workers would be trained to cope with "our grave social problems."

Still another development was the change in mission by the many Episcopal boys' preparatory schools, which had long been among the leading prep schools of the nation. Many schools amended their statements of purpose in the later 19th century. They continued, as before, to offer a "Christian education," but now they had a second mission as well. They were also "to prepare the leaders of the nation." And they did! By 1920, 50 percent of the senior officers in the army and navy were Episcopalians, and the extraordinary percentage of Episcopal senators and representatives was frequently noted.

Especially dramatic was a new attitude toward questions of social change and justice. Earlier, the Episcopal Church had avoided social questions. Bishop Hobart argued that

a good churchman would so avoid politics that he would refuse to vote. But a national church had to be concerned with national problems, and the record of the Episcopal Church's involvement in the great labor crises of the late 19th century is a heroic if largely unknown one. That great theologian of the social gospel, Walter Rauschenbusch, wrote of his amazement that "the Episcopal Church, the church of wealth and privilege, is leading the way."

Equally dramatic was the new, more dynamic role of women. Still largely circumscribed by custom and law, the leadership of women in the Episcopal Church grew dramatically as women participated in religious orders, numerous social service institutions— orphanages, hospitals, settlement homes, etc.—and even, though usually behind the scenes, in national church politics.

The vision of a national church was far richer than I can suggest here. That vision gave the Episcopal Church confidence, a sense of identity, mission and pride. It served this church well until it began to come apart in the 1960's.

The United States itself underwent profound changes in the 1960's, and as the nation changed, the vision of a national church crumbled. Too much of the old vision was out of touch with a nation after Vietnam, Watergate, Kent State and the campaign for the Equal Rights Amendment. Along with many other main-line traditions, the old vision had deep strains of racism, sexism and homophobia. The liturgical movement, too, held up a profoundly different vision of worship from Morning Prayer and Sermon. At almost every level, what had seemed to be old verities were challenged.

Once again the Episcopal Church is in a period of transition, searching for a revised understanding of its mission and identity in a very different world.

This church has gone through periods of transition before and has found creative and life-giving answers. Perhaps we need another William Reed Huntington who will help the Episcopal Church express its deepest convictions about its mission and its identity in a very new world.



William Reed Huntington

How Episcopalians didn't win the west

by David L. Holmes

From surface appearances, the Episcopal Church should have achieved a far greater membership than it did on the western frontier.

By the 19th century Americans were beginning to forget their colonial prejudices against the Church of England, and many were in full revolt against predestinarian Calvinism. The Episcopal Church offered stately liturgical worship and an appeal to antiquity. It permitted its adherents to dance, attend the theater, drink alcohol and participate in other worldly amusements. It tolerated different shades of theological opinion, an attraction to Christians who desired greater intellectual freedom.

The Episcopal Church was also blessed with a remarkable series of missionary bishops, beginning in 1835 when the House of Bishops elected Jackson Kemper bishop of the Northwest. In that year General Convention took the New Testament as its model and proclaimed that missions should be the responsibility not of separate missionary societies, but of the entire church. By virtue of baptism, it asserted, all Episcopalians were members of the Domestic and Foreign Missionary Society. The House of Bishops thereafter regularly elected new bishops for missionary areas.

Kemper traveled 300,000 miles in the 35 years of his episcopate over an area comprising Indiana, Wisconsin, Iowa, Missouri, Minnesota, Nebraska and Kansas. For many years he claimed only Christmas to spend with his family.

In 1866 the House of Bishops elected William Hobart Hare bishop of Niobrara, a jurisdiction of Indians in the northern plains. A contemporary described him as "distinctly a man of fineness and cultivation, one who seemed peculiarly fitted to meet the demands of an intricate and highly organized civilization."

One bishop is said to have lamented Hare's election, saying the church "sets her finest men to her commonest work. She is continually using a razor to split kindling."

Like so many other missionary bishops, Hare worked tirelessly in what many considered a remote and undesirable field. He became perhaps the Episcopal Church's greatest missionary to the Indians.

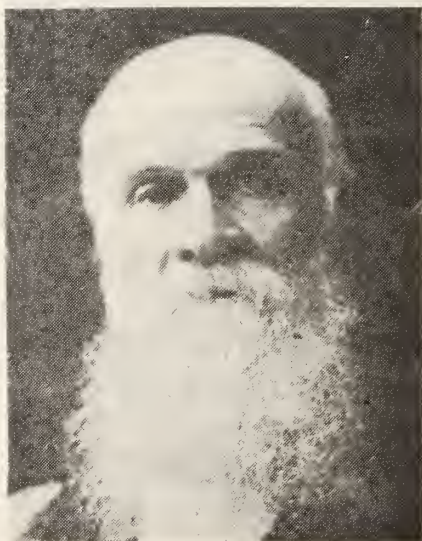
Bishop Daniel S. Tuttle of Montana, Idaho and Utah not only worked with miners, ranchers, hunters and fishermen, but endured hardship with a quiet, whimsical humor that caused even notorious outlaws to think of him as *their* bishop.

Despite these advantages, the Episcopal Church made only a modest impact in the west. The reasons fall into two categories, those not entirely of the church's making and those the church itself partially or wholly created.

One thing over which the church had no control was who decided to settle in the west. Most Americans who left the older areas of the country moved because they were discontent with their economic or social



Henry B. Whipple



Daniel S. Tuttle

status. This meant that relatively few Episcopalians went west.

Even in the newly settled areas, the Episcopal Church tended to attract what was then called "good society." References to doctors, lawyers, public officials, plantation gentry and leading merchants run through the reports of Episcopal missionaries. In most areas pews were rented in order to cover expenses.

The consequences were clear: The average settler who visited an Episcopal church was either uncomfortable with the social strata of its membership or uncomfortable with Prayer Book worship that presupposed literacy and played down emotionalism—or he or she was simply priced out of the market.

Since the west was settled largely for material reasons, a general and sometimes scandalous disregard of religion characterized the area during the 19th century, affecting the missionary endeavors of all churches.

Mobility was another problem. People in the new areas were always settling but never settled. Many Episcopal missionaries viewed the floating nature of the population as their greatest affliction. They would painstakingly gather a congregation and introduce new communicants to the Episcopal Church only to see them move, generally to areas which lacked Episcopal churches.

Other factors working against Episcopal missionary efforts, however, resulted from attitudes and practices among Episcopalians in the settled east.



William Hobart Hare, from the reredos of St. Paul's, Chestnut Hill, Philadelphia, Pa.



Jackson Kemper

Many eastern Episcopalians saw the support of western missions as a drain on their own churches at home. Some rectors refused to allow missionaries or those representing them to speak in their churches. Most established dioceses had mission programs of their own—with their own missionaries and financial needs—and many opposed any systematic plan to fund western missions.

Party strife also worked against support of missions in the west. A tacit agreement had placed high-church members on the domestic committee of the Domestic and Foreign Missionary Society and low-church members on the foreign committee. This caused many Evangelicals—who came from some of the wealthiest parishes in the church—to withhold support from domestic missions.

Missionary districts—like Kemper's—were huge and unmanageable. Joseph C. Talbot, consecrated in 1860 to be bishop of an area covering eight western states, styled himself "The Bishop of All Outdoors" and said a bishop living in London could better exercise jurisdiction over New York than he could over his diocese.

Good missionaries were also scarce. Many Episcopal clergy came from comfortable backgrounds and had no interest in the lowered life styles, unhealthy conditions and reduced educational opportunities for children which missionary work would require.

But perhaps the most insurmountable obstacle confronting Episcopal domestic missions in the 19th century was lack of interest. The per-

centage of Episcopalians who concerned themselves with the missionary work of their church was perhaps the smallest of any major denomination in the United States.

A classic story tells of Bishop Franklin S. Spalding of Utah on a fund-raising tour of the east. He was invited to speak about the needs of his missions to a dinner party of Park Avenue Episcopalians. "Bishop," said one of the guests, "there are tens of millions of dollars represented in this room." Afterward Spalding received a note of thanks and an honorarium of \$25.

Another western bishop visited New York in 1870 and wrote, "You cannot administer the Holy Communion here without seeing on the fingers of those who receive the Body and Blood . . . wealth enough to make the wilderness blossom as the rose."

Perhaps the reason for the lack of interest is many 19th-century Episcopalians found missions indecorous, ungenteel and smacking of enthusiasm.

Despite all this, however, there is something about the 19th-century missionary bishops of the Episcopal Church that grips the mind and stirs the imagination. In a tradition that began across the Atlantic with bewigged and gaitered lord bishops, these men were a new American breed, going into saloons to seek out potential parishioners, riding in stages or on horses for days, sleeping and cooking in the open, posting notices of services in mountain hamlets that had never seen a minister of Jesus Christ, arriving for worship covered with dust, going into what they called the new and unoccupied territories to make disciples and to baptize.

As Bishop Henry B. Whipple of Minnesota said in his sermon at the consecration of Nebraska's Bishop Robert Harper Clarkson in 1865, "I dare not tell you that a bishop's life is a way of roses. You will miss the strength and comfort of the ties which bind a parish priest to his flock. You will feel like a man who has drifted out to an unknown sea where there is no help but to cry to God our father. You will be misunderstood. You will encounter prejudice. Your godly discipline may provoke hatred. Your own sons may stand aloof. You may be weary with deferred hope. You may be faint with the sight of unoccupied fields. There will be times when you would gladly exchange your bishopric for the humblest parish in the land—if it were not that he who taketh the plow and looketh back is not worthy of the kingdom of God."

"And yet with all which will make the heart ache and the feet bleed, you will find this a holy, a happy and a blessed life. I know of no joy like the privilege of being the herald of Christ to new and unoccupied fields."

This article is condensed and adapted from a longer essay by the author which appeared in *Beyond the Horizon*, by permission of Forward Movement Publications, Cincinnati, Ohio. (See "For further reading" on page 26.)

Two constitutions embody the same values

by Frederick V. Mills

The year 1789 was a time of constitution making in both state and church. To what extent was the Episcopal Church's constitution a product of its time?

The American Revolution was an experiment in independence, republicanism and federalism. A careful reading of the U.S. constitution of 1787 and the Episcopal Church's constitution of 1789 discloses all three features present in both documents.

The titles of both constitutions acknowledge the independence of the United States and the elimination of the legal bonds to Great Britain. Both documents incorporate republicanism by providing for an elected Congress and a representative General Convention.

The principle of federalism (a division of authority among more or less autonomous units) is implicit in Article 1 of the federal constitution and explicit in Article 10 of the Bill of Rights. In the ecclesiastical constitu-

rial parliament and royally appointed governors also worked against creating a strong executive in both the church's and the nation's constitutions.

None of the 31 deputies who signed the constitution of the Protestant Episcopal Church in the United States of America on Oct. 2, 1789, had been among the 39 delegates who signed the constitution of the United States on Sept. 17, 1787, nor had any of them been among the 55 delegates who attended the federal Constitutional Convention.

But signers of the two documents were in frequent communication. Two-thirds of those who signed the Declaration of Independence were members of the then Church of Eng-

land. Bishop William White had served as chaplain to the Continental Congress. John Jay, James Duane, Jacob Read and Charles C. Pinckney all supported the cause of independence and served in the General Conventions of 1785 and 1786 or both, and Pinckney was a delegate to the federal convention of 1787.

Clergy and lay deputies of 1789, though moderate in their sentiments, were not unmindful of their fellow churchmen's views.

By building the structure of the Episcopal Church in the post-war years from the parish to the state (or diocesan) convention and then to the General Convention with its republican concept of government, the framers of the church's governing docu-

ment were in step with the essence of the American Revolution.

This contrasted sharply with the old-world hierarchical approach. American Episcopalians held a more positive view of human nature, believing more people should be included in the process of ecclesiastical governance and that the gospel could safely be entrusted to representative bodies, including the laity.

The Church of England in colonial America between 1763 and 1789 experienced a remarkable ecclesiastical revolution, adopting concepts of representative government in place of hierarchical ones and preserving the essentials of church polity based on episcopacy and a revised Prayer Book, liturgy and canons.

'The framers of the church's governing document were in step with the essence of the American Revolution.'

tion it appears in Article 2 which states that "Churches which shall have adopted, or may hereafter adopt this constitution, ...the Church in such State shall nevertheless be bound by the Acts of such [General] Convention."

Both constitutions include or allow for creation of legislative, executive and judicial functions of government.

The federal document provides for an elected Congress, and the ecclesiastical document provides for a General Convention which "shall proceed to business." General Convention consists of two houses—Deputies and Bishops—which must concur before legislation is adopted. The legislative structure of the church is therefore similar to the House of Representatives and the Senate of the United States.

The civil constitution states the "executive power shall be vested in a President," but the ecclesiastical constitution does not require a national executive role.

While the two constitutions have much in common, a closer examination reveals important differences.

One can speculate on the reasons for these differences. The framers of the federal constitution had benefited from experience under the Articles of Confederation and decided to place stronger authority in the new national government.

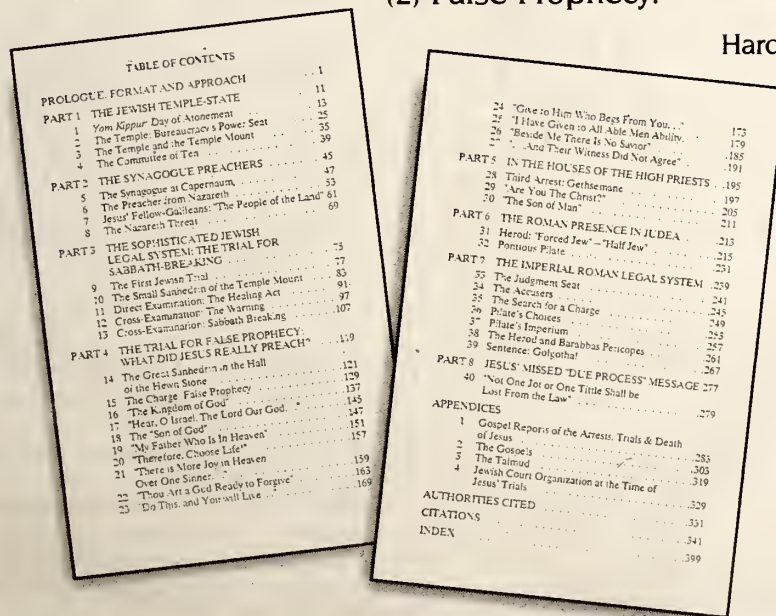
But the recent memory of an impe-

Human rights and civil liberties here and all over the world are threatened because we do not appreciate their source — **The Great Law Codes of The Old Testament**, which also give us the base of our unique Judeo-Anglo-American Common Law system.

Using safe historical sources, this distinguished legal scholar shows our 1900-year misinterpretations of the Gospel accounts of Jesus' legal trials, and then points out their affirmative message.

When Jesus said, "...til heaven and earth shall pass away, not one jot or tittle shall be lost from the Law. (Matt. 5:18)," He honored God's Law of "Due Process" which permitted His two acquittals in the Jewish Courts for

- (1) Sabbath-Breaking, and
- (2) False Prophecy.



Jesus' Two Sanhedrin Acquittals

Their Legacies of Due Process of Law



Marshall Houts
J.D.

Hard cover
414 pages

At the peril of all humanity, we continue to ignore His key command to, "Go ye into all the world and preach..." His "Due Process" message.

Sold only by mail order.
Not available in book stores.
Order Now!

Please send me _____ copies of "Jesus' Two Sanhedrin Acquittals." Enclosed is my check or money order for \$ _____ (\$19.95 each; CA residents add 6% sales tax).

Name _____

Address _____

City _____ State _____ Zip _____

send payment to:

Swallows Book Publishers • 31878 Del Obispo, Suite 608 • San Juan Capistrano, CA 92675

In a fast-changing world, where do we go now?

Permanently marginal

Historically and numerically, we have ministered on the margin of American society to the nation's elite, to its established power structures and affluent classes, with some work among the marginalized such as Indians and slaves. We have maintained the existing social fabric while—recently—advocating for the poor and disenfranchised.

Guarding the Anglican tradition no longer rests solely with the Church of England and its Eurocentric daughter churches. A challenge of historic dimensions calls us to change our mentality. We must learn to accept ourselves as a permanently marginalized church in a nation with newly pluralistic power structures and within an increasingly non-white Anglican Communion.

—Robert E. Hood

Exciting, demanding era

Tomorrow's church will sing the Lord's song faithfully in the strange land of the 21st century. We will free our sacred story from the pre-modern framework of our beginnings. We will live into the knowledge explosion that is changing the very way reality is perceived. We will escape the sexual stereotypes imposed upon us by the patriarchal prejudices of yesterday. We will transcend our narrow religious tribal definitions to embrace a startling universalism. We will laugh at the debates of our day. We will engage the task of defining again and again the essence of our God and our Christ until we separate packaging from truth, treasure from earthen vessel.

It will be the most exciting and demanding era ever in which to be a Christian. I hope we are prepared for the opportunity.

—John S. Spong

Struggle against death

Although immersed in a culture dominated by death, the church stands against it. Brutal and at times hiding in unsuspected places, death is our most formidable enemy. It reveals its insidious presence in our structures of injustice, demonic instruments of war, greed, hatred, disorderly passions and barriers that oppress and separate people.

Standing on the threshold of the 21st century, the church may better concentrate her attention not so much in programs and strategies as on discerning her vocation and the ultimate source of her convictions. Our vocation is to follow the Risen Christ who, as the incarnation of love, supremely affirms life and proclaims hope. The prophetic and servant ministry of the church makes sense only when connected to that mystery, to the invisible creative energy of Father, Son and Holy Spirit, preparing the universe "to be freed from the shackles of mortality."

Only a church transformed by her faith and the power of her conviction

Different sectors of the church envision and seek very different futures. What does the future hold for the Episcopal Church? Historians, bishops, priests and lay people offer their guesses, dreams, fears and hopes.

tions can expect to have a part in the transformation of the world. Our struggle is against death; our destiny is to throw our lot on the side of life. Everything else is a footnote.

—S. Ivan Ramirez

Focus on roots

As we move into a new millennium, we live in a period of global upheaval within the church and within society at large. More and more we will be living in a non-Christian, or even anti-Christian, environment in the first world with the strength of Christianity in a newly Christian third world.

I hope the Episcopal Church will focus on its biblical roots, strengthening its spiritual life and proclaiming clearly the good news of God in Christ Jesus. Anglicans must herald the Kingdom of God, the love of Christ and the power of the Holy Spirit.

—William C. Wantland

Bolder, more generous

I foresee a more courageous and disciplined church, its disciples having a deeper understanding of their faith. They will think harder and more creatively about it. They will be more generous in giving of themselves and working for justice, bolder in recognizing that change, as well as the unchanging heart of faith, comes from God. There will be more ecumenical and interfaith understanding and cooperation.

Society may continue to become more secular and centered on individual accomplishment and entertainment. There may be less conventional religion and at the same time a growing spiritual emptiness and sense of lack of purpose. The church will be able to respond with its gifts of acceptance, forgiveness and the challenge to right living and loving, offering belonging and purpose—community and ministry.

—Frederick H. Borsch

Seniors are the key

How often have we said, "Children are the future of the church"? For the Episcopal Church's third century, I'm convinced that just the opposite is true: "Senior citizens are the hope of the church." People

today are retiring earlier and living longer; and the vast majority of Episcopal retirees are economically secure—with time and talents to contribute to parish life.

Two other demographic trends portend increasing isolation and fragmentation: More children will be living in families where both parents are employed at full-time jobs, and those jobs increasingly will be low-skilled, monotonous, repetitive positions in which individuals program machines, apart from the company of

See also Presiding Bishop Edmond L. Browning's comments on the future of the Episcopal Church, page 2.

other human beings. Community, connection, human interaction—these will be crucial needs for the next generation of Episcopalians, needs that the parish's senior citizens could meet.

The churches which flourish will be those that rediscover the rich resource our seniors represent.

—Mary Sudman Donovan

A new Amos, Thomas

My crystal ball is a bit clouded so I am not sure about the future of the Episcopal Church. Rather than forecast the future, let me tell you my greatest hope for the church in the years ahead. I hope the present emphasis upon pastoral care and individualistic spirituality, a detriment to any sense of Christ as Lord over all of culture and all of creation, will diminish. Cities are crumbling. Small towns know urban blight. There is a knowledge explosion. In space we can take pictures of Neptune. Yet we seem to be preparing for the 21st century with growing Quietism.

My hope is an Amos will arrive, calling us back into the world, and that a Thomas Aquinas will come and incorporate all the new learning into the life of the church.

—Carlson Gerdau

A bleak forecast

The future of the church is bleak. The relentless decline in numbers, the loss of coherence and identity, our bitter fragmentation and a leadership seemingly unable to rise

above clichés bode ill. We are adrift.

American society, meanwhile, seems to have narrowed the religious choice to mindless fundamentalism or atavistic Roman Catholicism. Would an authentic evangelism help us? Perhaps. But our resources are limited. No one wants our celebrated rationality or calculated leniency, much less our vaunted liturgy. Our past—the "Great Anglican Tradition"—is in fact thin, marred by class bias, formalism and lack of fervency. Our own national church history is undistinguished: Can a church without martyrs be a real church? The present attempt by our own brand of evangelico-fundamentalists to seize the Episcopal carcass is probably doomed. Why would anyone want to be a fundamentalist and an Episcopalian?

Still, there is the great monastic tradition with its call to asceticism, simplicity and fervency (virtues we have long detested). Join that to an authentic biblicism (à la Karl Barth or Bill Stringfellow) and a politics which says "no" to the national gods, and though we would not grow, we might at least be adjudged faithful. Maybe.

—William R. Coats

Take a hike

At the beginning of this third century, I have grave doubts about both the future of the church and my place in it. I continue to be drawn to the mystery of the sacraments and the power of scripture. But the Episcopal Church has long been the refuge of the comfortable, the powerful, the male. Like other denominations, it has done little to oppose the idolatry of Americanism and our drift toward fascism. I find myself drawn toward Bonhoeffer's vision of "religionless Christianity." It seems to me the most powerful workings of the Spirit may be outside the church, that God may be doing a new thing, and that faithful people should take a hike and see what's out there.

—Denise Giardina

Abundant resources

The Episcopal Church, once central to the American establishment, is now one of many components in American pluralism. It will continue to adjust to that new status for years to come and will make its impress as it reshapes its identity, is faithful to the evangelical tradition of the English Reformation, speaks a clear word of God, responds to the needs of the hearts of those within it and impels them to make some difference in the world.

Mourning over its place as part of a "main-line Protestant" world or carrying on "Anglo-Catholic" pretensions may interest some insiders, but the public is ready to ask: "What have you done for me lately?" It has resources abundant to "do"; it need not lack will; it would not, if it responds, lack grace for the tasks.

—Martin E. Marty

1789 Prayer Book blazed new liturgical trail

by Marion J. Hatchett

The American Revolution made necessary a revision of the 1662 English *Book of Common Prayer* for use among American Episcopalians.

Many Americans wanted to reincorporate people who had felt cast out by the 1662 revision, shorten the services, eliminate repetitions, update language and provide additional services. The rise of historical-critical study of liturgy had raised many questions, especially in relation to the structure and content of the eucharistic prayer. In the Age of Enlightenment many Episcopalians were uncomfortable with the use of the whole Psalter and with some of the Prayer Book formularies related to the Trinity, priesthood, absolution, baptism and the eucharist.

The Church of England managed to avoid revision; the Episcopal Church in the United States could not. At the first General Convention a revision was ratified Oct. 16, 1789.

The language was updated. "Our Father, which art in heaven. . . Thy will be done in earth. . . As we forgive them that. . ." became "Our Father, who art in heaven. . . Thy will be done on earth. . . As we forgive those who. . ." Throughout the book "who" was substituted for "which" when referring to persons and "which" for "that" when referring to things; "spiritual" was substituted for "ghostly," "Jesus" for "Jesu," "forgotten" for "forgot," "public" for "publick," etc. In the Litany "to love and fear thee" replaced "to love and dread thee"; in the eucharistic rite "impartially administer justice" was substituted for "indifferently minister justice" and "living sacrifice" for "lively sacrifice"; in the marriage rite "joined together" replaced "coupled together."

The services were shortened. Substantial material was omitted from the marriage rite and the Ash Wednesday service. Ante-Communion was abbreviated, and several forms in the baptismal rite were made optional. The New Testament was to be read twice rather than three times a year at the Daily Office.

Repetitions were reduced. In colonial times the Sunday morning service consisted of Morning Prayer, the Litany, and Ante-Communion, if not the whole of the eucharistic rite. This meant the Lord's Prayer was said four times and the Collect of the Day twice, two creeds were said and there could be as many as 11 repetitions of the *Gloria Patri*. The American revision eliminated most of the repetitions.

The 1789 revision included enrichments as well as abbreviations. The daily nature of Morning and Evening Prayer was stressed by insertion of the word "Daily" in the titles of both offices. "A Prayer for all Conditions of Men" and "A General Thanksgiving" were printed in these offices. Rather than the continuation of sequential readings, specific lessons were appointed for Ash Wednesday and each day of Holy Week and for the New Testament readings on Sundays.

As early as the late 16th century Anglicans had felt dissatisfaction

with the 1552-1662 eucharistic prayer due to its structure and lack of an anamnesis, an oblation and an invocation of the Holy Spirit. In some churches in Pennsylvania and Maryland the Scottish non-juring Episcopalian revision of the eucharistic prayer was used in the 1662 rite. Samuel Seabury, first bishop of Connecticut, carried a revision of the eucharistic prayer in a notebook to the 1789 convention. This version, based on the Scottish rite and modified by earlier Maryland and Pennsylvania proposals, formed the basis for the eucharistic prayer adopted for the 1789 book.

Further enrichments included additional prayers among the Occasional Prayers and in the Visitation of

the Sick, a form for the Visitation of Prisoners from the Irish book, the whole Tate and Brady metrical psalter and a selection of 27 hymns, the first authorized Anglican hymnal.

The revisers attempted to accommodate those who had difficulty with doctrinal questions and with the use of the whole Psalter. The Athanasian Creed was omitted. An alternative Proper Preface was provided for Trinity Sunday, mostly in language from the scriptures, and neither preface was required. Provisions for private confession and absolution were deleted from the Visitation of the Sick, and the passage concerning private confession in the Exhortation was stripped of its reference to absolution.

The new Church of England Daily Office lectionary of 1871 followed the 1789 American book in providing specific lessons for Ash Wednesday and each day of Holy Week and in appointing the New Testament to be read twice rather than three times each year. The Church of Ireland in 1877 issued a revised Prayer Book heavily influenced by the American book of 1789 in its elimination of repetitions, shortening of services, more flexible use of the Psalter, inclusion of an authorized hymnal and in some of its new texts. Later revisions for other provinces of the Anglican Communion also have incorporated many features which first made their way into a *Book of Common Prayer* in the first American revision of 1789.



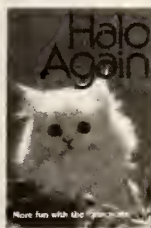
ORDER THESE
BEST SELLERS
NOW
FOR YOUR
Christmas Fair



EPISCOCAT BOOKS

Ever popular, these whimsical cats with their rare insights on church life have delighted readers for several years. Five different editions make popular, profitable items for your book table.

Price for each edition in quantities of 10 or more of same book— **\$4.00** each plus postage and handling.



1990 EPISCOCAT CALENDAR

Just in time for you to sell for Christmas giving, this all new calendar not only will brighten every day of 1990 for cat lovers, but the calendar pages will keep users in daily touch with the deeper meaning of the church year.

Price in quantities of 10 or more— **\$3.00** each plus postage and handling.

Priced to help you make a profit. No individual sales at these low, low prices!

MINIMUM ORDER—10 of any one book or calendar. PAYMENT MUST ACCOMPANY ORDER.

Postage and Handling Charges for bulk orders—

10-20 of same item \$3.50	21-30 of same item \$4.50
31-40 of same item \$5.50	41-50 of same item \$6.50
51 or more of same item—actual cost of postage billed	

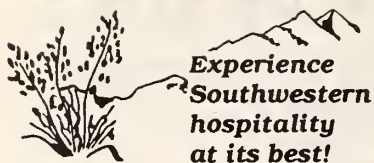
The EPISCOPALIAN, Box 1379, Wm. Penn Annex, Philadelphia, PA 19105-1379

MINIMUM ORDER—10 of any one book or calendar. PAYMENT MUST ACCOMPANY ORDER.

Please Send:

- | | |
|---|--|
| _____ copies of Episcocat Book #1
(Don't You Just Adore Gothic?) | _____ copies of Episcocat Book #4 (Holy Cats!) |
| _____ copies of Episcocat Book #2 (Halo Again) | _____ copies of Episcocat Book #5 (Hallelujah) |
| _____ copies of Episcocat Book #3 (Bless You!) | _____ copies of 1990 Episcocat Calendar |

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____



The Franciscan Renewal Center Conference and Retreat Site

Located in Scottsdale,
Arizona - just 30 minutes
from the Phoenix airport.

This oasis in the desert provides:

- Professional staff to attend to all your conference needs.
- Swimming pool, jacuzzi
- Home cooked meals
- Day and overnight accommodations
- Single and Double rooms with private bath

FOR RATES AND FURTHER INFORMATION:

Diane Runfola/ P.O. Box 220
Scottsdale, AZ 85252
(602) 948-7460



DM

CONTINUING EDUCATION
FOR CLERGY

Doctor of Ministry Program

Summer Courses
The University of the South
June 20 - July 25

Dr. Donald S. Armentrout
Dr. Reginald H. Fuller
Dr. Marion J. Hatchett &
Mr. Raymond F. Glover
Dr. Robert D. Hughes

For information write: **The Director's Office, School of Theology, Sewanee, TN 37375-4001**



Career counseling for clergy and laity

at the Life/work Planning Center offers a program for discernment of call and career and for coping with transitions. These services are for ordained clergy, professional church workers, and lay people in non-religious employment. For information, please write or call the Rev. Russell C. Ayers, Director.

The Life/work Planning Center

1525 H Street, NW
Washington, DC 20005 (202) 783-3639

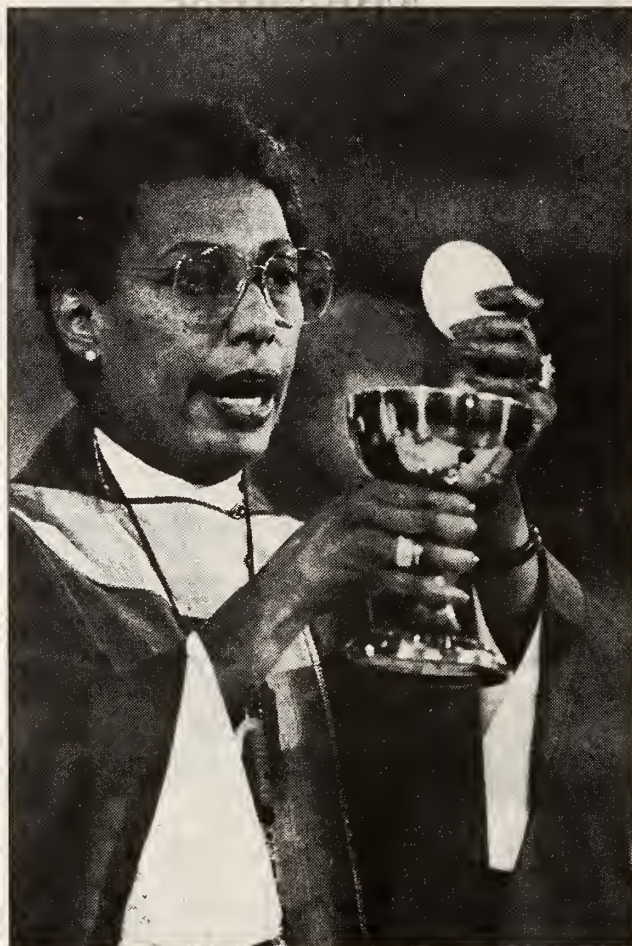
THE SOCIETY OF MARY
An Anglican Devotional Society
For Information Write:
Mr. Wallace H. Spaulding
1206 Buchanan Street
McLean, Virginia 22101



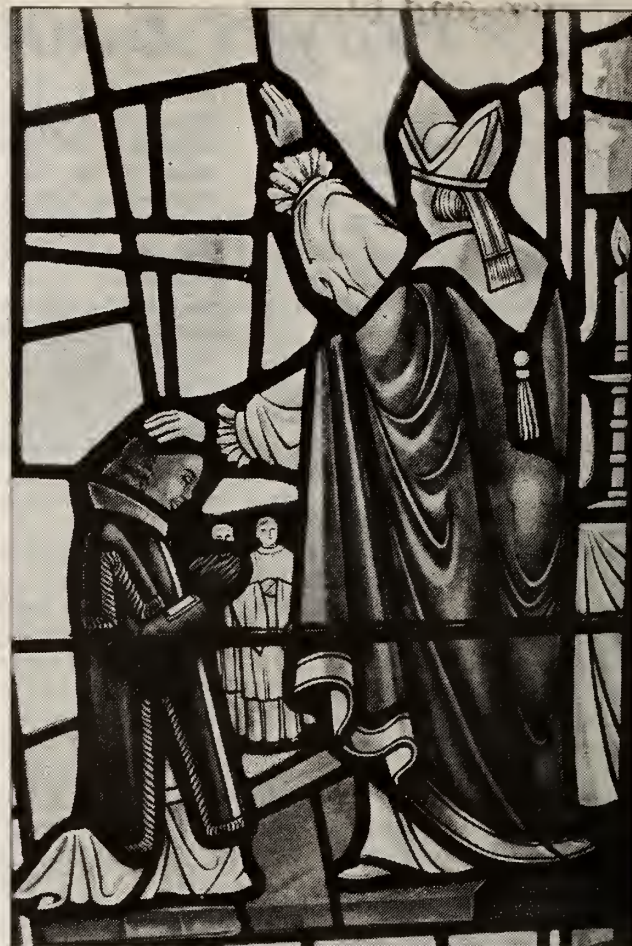
OUT-OF-PRINT BOOKS
relating to the Anglican/Episcopal Church bought and sold. Send list of wants or offerings, or \$1 for catalog or selections from extensive stock.
The Anglican Bibliopole
858 Church Street
Saratoga Springs, NY 12866
(518) 587-7470



STAINED GLASS "SUNCATCHERS"
Episcopal Church Emblem
Handcrafted - 5"x5 1/2" - \$14.00 pp.
ECW - The Nativity and St. Stephen's
159 S. 2nd St., Newport, PA 17074
Proceeds to support ECW mission work
Bulk prices available



The Diocese of Massachusetts last year chose Philadelphia's Barbara Harris to be suffragan bishop.



Window in Atlanta's Church of the Incarnation depicts the ordination of Absalom Jones by Bishop William White.

Role of women and minorities: Important but often overlooked

by Pamela W. Darling

Before the Civil War, black Episcopalians outnumbered whites in many areas of the south. From at least the late 17th century to the present, women have outnumbered men as active members of the Episcopal Church.

These facts seem astonishing because the official leadership of the church has always been in the hands of white men. Because our history has focused on those leaders, black men and women of all colors have been virtually invisible in the story of the Episcopal Church in America. Invisible, too, have been the thousands of Asians, Hispanics and other minorities within the church.

Writing these faithful members back into our story is an enormous task. It involves examining how the church has treated those outside the white male norm over the centuries, the stated and unstated policies which have affected whether and how they became members of the church and the roles they were permitted to play within it. It must also recover the actual religious experiences of these invisible groups and the extraordinary but usually hidden contributions they have made to the life and ministry of the church. This article looks at two of these groups.

Access to leadership positions is a measure of the acceptance of a subgroup within the total community, and the bare facts of the church's treatment of black men and women tell a sorry tale (see facing page). Although slave catechists were used to evangelize their fellows in the 17th

'Black men and women of all colors have been virtually invisible in the story of the Episcopal Church in America. Invisible, too, have been the thousands of Asians, Hispanics and other minorities...'

and 18th centuries, not until 1804 was the first black man, Absalom Jones, ordained to the Episcopal priesthood.

Another 70 years passed before a black American became bishop: James Holly was consecrated in 1874 to be missionary bishop to Haiti. Suffragans, without vote in the House of Bishops, were invented by General Convention in 1910, and in 1918 Edward Demby became "suffragan bishop for colored work" in Arkansas, the first black consecrated for work in the United States. In 1970 John Burgess was elevated from suffragan to diocesan bishop, ministering to all the people of Massachu-

setts; and in 1987 Orris Walker became the first black elected coadjutor without first having served as suffragan.

Only 29 of the almost 850 bishops in the American church's history have been black, 13 of them consecrated for service in predominantly black churches overseas. All but six became bishop after 1960.

This pattern symbolizes the painfully slow process of changing the racist attitudes of white Episcopalians from tacit support for slavery and a paternalistic model of white leadership to a segregated system allowing black leadership in black congregations to the beginnings of integration and acceptance of black leadership within the whole church.

A somewhat different pattern marks the treatment of women as a group, regardless of color. Although during certain periods men and women sat in separate pews, sex segregation chiefly took the form of excluding women from visible leadership roles, both liturgical and within parish and diocesan governing bodies. Church women developed several ways of exercising their ministries alongside the formal structures of the church.

Anne Ayers began the Sisterhood of the Holy Communion in 1853, the first form of the religious life in the Episcopal Church. The Woman's Auxiliary and its successor, the Episcopal Church Women, has functioned since 1872 as an "invisible church alongside the church," coordinating "women's work" in local parishes and a far-flung missionary

Continued on next page

Milestones on the way to full participation

- 1743-63 SPG school trains blacks for missionary work in Charleston, S.C.
- 1794 Absalom Jones founds first black Episcopal congregation, St. Thomas' in Philadelphia
- 1804 Absalom Jones ordained first black priest (became deacon in 1795)
- 1823 Eight regional women's auxiliaries represented at first triennial meeting of Board of Mission
- 1830 Frances Hill and husband become first overseas missionaries
- 1844 Alexander Crummell ordained priest after being refused admission to General Theological Seminary in 1837 and completing studies at Cambridge University in England
- 1845 Anne Ayers founds first religious order in Episcopal Church
- 1853 St. Philip's Church, founded in 1819, is granted vote in New York's diocesan convention
- 1855 Two deaconesses set apart by Bishop of Maryland
- 1866-91 Bishop Potter Training School for Women, Philadelphia
- 1872 Woman's Auxiliary to national Board of Mission established
- 1874 James Holly ordained missionary bishop for Haiti
- 1874 First Triennial Meeting of Woman's Auxiliary
- 1878 Constance and Companions give lives in Memphis yellow fever epidemic; added to Episcopal calendar in 1985
- 1878-1949 Bishop Payne Divinity School, Petersburg, Va., trains blacks for ministry, first as segregated branch of Virginia Theological Seminary, then independent
- 1881 Hutchens Chew Bishop graduates from General Theological Seminary
- 1883 Crummell organizes Conference of Church Workers Among Colored People to counter segregationist proposals
- 1888 Women form Church Periodical Club
- 1889 Deaconess canon approved by General Convention; women create United Thank Offering
- 1890 Deaconess training schools begin in New York City, Philadelphia and San Francisco
- 1910 Vida Scudder, Susan Knapp and Mary Simkovitch appointed to General Convention Joint Commission on Social Service
- 1918 Edward Demby ordained "suffragan for colored work" in Arkansas
- 1919 Church constitution amended so women may not share in governance
- 1920 Woman's Auxiliary becomes part of National Council
- 1925-40 Bishop Tuttle School for Negro Women Workers, Raleigh, N.C.
- 1928-67 Windham House in New York City offers graduate training for women church workers, as does St. Margaret's House in Berkeley, Calif.
- 1934 Convention approves Triennial representatives to National Council
- 1946 Elizabeth Dyer seated as a Missouri deputy at General Convention
- 1949 Women deputies refused seats at General Convention
- 1951 John Walker admitted to Virginia Theological Seminary
- 1954 Last racial bar to representation at diocesan conventions removed
- 1955 General Convention moved from Houston to Hawaii to avoid segregated facilities in Texas
- 1958 Episcopal Society for Racial and Cultural Unity formed as interracial group to combat segregation in American society
- 1958 Women admitted to Episcopal Theological School
- 1967 General Convention gives first approval to women as deputies
- 1968 Union of Black Clergy & Laity founded; later became Union of Black Episcopalians, working against exclusion of blacks from full participation in the church
- 1969 Convention authorizes women lay readers and chalice bearers
- 1970 John Burgess elevated to diocesan bishop in Massachusetts
- 1970 Twenty-six women seated in House of Deputies; deaconesses become deacons and can participate in Church Pension Fund
- 1971 Episcopal Women's Caucus formed to support ordination and inclusion of women in all aspects of church life
- 1974 Eleven women "irregularly" ordained priests in Philadelphia
- 1976 Charles Lawrence elected president of House of Deputies
- 1976 General Convention authorizes ordaining women to all orders
- 1977 Pauli Murray becomes first woman of color ordained priest
- 1983 Council of Women's Ministries formed to coordinate women's programs outside national church structure
- 1985 Pamela P. Chinnis elected vice-president of House of Deputies
- 1987 Orris Walker elected bishop coadjutor of Long Island without having served as suffragan
- 1989 Barbara Harris ordained suffragan bishop of Massachusetts

Continued from previous page

network.

Because seminaries were closed to women, they established their own training programs, and women "church workers" developed ministries alongside ordained men despite lower salaries and the lack of housing and other benefits provided for clergy.

Only within our own generation have the constitutional and canonical barriers to women's full participation in the church been removed, culminating symbolically in the election of Pamela Chinnis as vice-president of the House of Deputies in 1985 and the ordination of Barbara Harris to be suffragan bishop of Massachusetts in 1989. But many emotional barriers remain to the acceptance of women

in leadership positions and thus to their recognition as full members of the church.

Despite the severe restrictions placed on them by racism and sexism, blacks and women in the Episcopal Church have a rich tradition of Christian service in and outside the church. They also have well-deserved reputations for faithfulness in public worship and commitment to personal spiritual growth despite the inhospitable environment of the institutional church. The hidden contributions of women and minorities to the prayer and witness of the Episcopal Church in the United States are the essential other half of the picture of its white male leadership.

Perhaps it is no accident that the first woman bishop is black, but a vital sign of the church's slow progress toward healing and wholeness.

1990 CALENDAR

Featuring the
Episcocats



*Here we come again
to brighten all 365 days
of the coming year*

THE ALL NEW 1990 EPISCOCAT CALENDAR

There are 15 of us—making our debut on the November 1989 calendar and taking our curtain call on the January 1991 page. In between, our witty, whimsical insights will keep you smiling through each month. For your more serious moments, the calendar portion will keep you in touch with the deeper teaching of the Church Year.

\$5.50
(add \$2.00 for overseas postage)

EPISCOCAT CALENDAR
Box 1379, William Penn Annex
Philadelphia, PA 19105-1379

Please send _____ 1990 EPISCOCAT CALENDARS. \$5.50 each (includes U.S. postage and handling). Add \$2.00 per calendar for overseas postage. PAYMENT MUST ACCOMPANY ORDER.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Continued from page 15

woes in a church which has gone from being a "main-line" to a "side-line" denomination sparked lively conversation in the discussion groups which followed.

In response to the perennial question of why Episcopal churches are losing members while evangelical churches grow, Panamanian Bishop James Ottley said the Pentecostal movement in his country has political overtones. "When someone says you don't have to worry about the world, just your relationship with Christ, you're pulled out of the world. Somehow that moves you away from the suffering of the people around you."

In his afternoon address Ottley presented a mission program enriched by his experiences leading a small band of Episcopalians in the troubled country of Panama. "Mission is our response to God's call to the situation or situations where we find ourselves. But we must be cognizant that our actions in one part of the community of the world affect the lives of other people in other parts of the world," he said.

In the recent past, priorities in mission have changed with new mutual-ity between the old missionizing countries and developing nations with their own indigenous ministries. Referring to the "fish model" of mission, Ottley said—this is the "why-give-a-man-a-fish-when-you-can-teach-him-to-fish," age. "However, if you live in the third world or in third-world conditions, then it is not sufficient to 'learn to fish.' You must also learn how to keep the fish that you have caught. And then you must learn to share the fish."

Episcopal Divinity School academic dean Fredrica Harris Thompsett ended the conference with cautions and birthday wishes as the Episcopal Church enters its third century. It is not enough to settle for mere inclusivity, Thompsett said. Instead Episcopalians need to "value connections nurtured amid diversity."

Churchgoers must also battle a modern tendency among Christians

to espouse a shallow optimism and a North American bent for making inappropriate appeals to the separation of church and state. "The danger comes from invoking the constitutional principle of church-state separation to excuse American Christians from social vision and social response."

Americans need to move from an "anthropocentric focus on first-world humans" to an understanding and celebration of the symbiotic relationship between God and all of God's world, Thompsett said.

North American Episcopalians must avoid the temptation to spiritualize interdependence and mutuality, Thompsett warned. Holding up the "whole state" of Christ's church, responsible, prosperous citizens must

not be "holding companies" for North American "special interest groups," she said.

More than 450 people packed Christ Church the Sunday following the conference to hear Archbishop Runcie preach.

After celebrating *The Book of Common Prayer* as a "vehicle of God's amazing grace," Runcie, taking his cue from the Old Testament story of reconciliation between Jacob and his brother Esau, compared the American church to Esau, coming to meet his apprehensive (English) brother with 400 armed men in tow.

"There is perhaps an Esau tendency in the American character—generous, not harboring grudges, less devious than Jacob but very independent and, it seems, in its eccle-

siastical form, headed east across the Atlantic!"

The powerful experience of family unity experienced by Jacob and Esau characterized both last year's Lambeth Conference and the September meeting of the House of Bishops in Philadelphia, said Runcie. "To see each other's faces, in the midst of very real differences of opinion and diversity of practice, is like seeing the face of God."

Fresh from his September talks with Pope John Paul II, Runcie, in a dinner speech earlier in the week to 1,500 Diocese of Pennsylvania convention delegates and guests, said his Vatican visit was symbolic of a "long process of reconciliation" between Christians "who have more that unites us than divides us."



Archbishop Runcie took time to talk with the children of Christ Church.

For further reading

Arranged chronologically:

Anglican and Episcopal History. A quarterly magazine published by the Church Historical Society. Subscriptions are \$15 a year from P.O. Box 2247, Austin, Texas 78768.

Prichard, Robert W., ed., *Readings from the History of the Episcopal Church*. Wilton, Conn.: Morehouse-Barlow, 1986. A useful collection of mostly theological documents.

Mills, Frederick V., *Bishops by Ballot: An eighteenth-century ecclesiastical revolution*. New York: Oxford, 1978. A fresh look at the formation of the Episcopal Church after the Revolution.

Hatchett, Marion J., *The Making of the First American Book of Common Prayer, 1776-1789*. New York: Seabury Press, 1982. The standard study.

Carroon, Robert G., ed., *A New Heart, a New Spirit: Sermons and addresses commemorating the*

bicentennial of the consecration of Samuel Seabury, first bishop of the American Episcopal Church. Wilton, Conn.: Morehouse-Barlow, 1988.

Mullin, Robert Bruce, *Episcopal Vision/American Reality: High church theology and social thought in evangelical America*. New Haven: Yale, 1986. A fine new study of the Hobartian high church tradition before the Civil War.

Henery, Charles R., ed. *Beyond the Horizon: Frontiers for mission*. Nashotah, Wis.: The Jackson Kemper Conference, Nashotah House, 1985. Interesting essays on the history and theology of mission in the Episcopal Church.

Donovan, Mary, *A Different Call*. Wilton, Conn.: Morehouse-Barlow, 1986. An excellent study of the role of women in the Episcopal Church, especially in the late 19th century.

Skardon, Alvin W., *William Augustus Muhlenberg: Church leader in the cities*. Philadelphia: University of Pennsylvania Press, 1971. The best

study of the most prophetic Episcopalian in the 19th century.

Hayden, J. Carleton, *Struggle, Strife and Salvation: The role of blacks in the Episcopal Church*. Cincinnati: Forward Movement, 1976. Good but brief; a more comprehensive study is needed.

Young, Frances M., *Whatever Happened to Good Old "Women's Work?"* New York: Episcopal Women's History Project, 1986.

Sumner, David E., *The Episcopal Church's History, 1945-1985*. Wilton, Conn.: Morehouse-Barlow Co., 1987. The best survey of the contemporary Episcopal Church.

Wright, Robert J., ed., *Quadrilateral at One Hundred: Essays on the centenary of the Chicago-Lambeth Quadrilateral*. Cincinnati: Forward Movement, 1988. A detailed history of the Quadrilateral and an interesting series of interpretative essays about that document.

—Selection and comments by Roland Foster

us stay together, heading
rt Authority Bus Terminal
out-of-town buses to raise
I find a used morning
lose track of the other two
r. When I find them at the
asking customers for
they've already finished a
ner and are on their way
d Penn Station.

ar as the station with them
to stay on the streets for
the day. I walk past the
behind McDonald's where I
cold but good food can be
n the gate is left unlocked.
lowly for what seems like
ring out of the way of well-
people who seem in a hurry.
starting to make me feel
ed, and my toes are numb.
izing a little red-faced guy
ight, I join him and a small

are passing
own paper
rom one to
ther with all
are one
d use with a
ce.'

en sitting in a boarded-up
Someone in the building
e arm back on a record
keeps playing over and
chy 45 of an old Roy Acuff

ve, set me free,
oose, let me be.
e passing a brown paper
e to the other with all the
ould use with a chalice.
to me, and I feel included
ooze burns all the way
bag starts around again
ast drops hang on the
ps of Petey. Nothing re-
ggers begin to excavate

ragged pockets, and a dirty hand
with a scraped thumb collects the
change, and I'm included. Mumbling,
counting, cursing, a tall bow-legged
man named Harry careens off toward
the liquor store 50 feet away.

*Take away these memories
Wasted love, why must you torture
me.*

The air smells like wet snow. The
men smell like urine. Chico has vomit
on his shoes, and his pants legs are
as stiff as cardboard. Harry returns
like a father on payday, and the fam-
ily crowds around.

The bottle begins its rounds. My
stomach gnaws from hunger so I fake
a drink, fearing that another drop
will make me sick.

It's growing dark and colder as
people begin coming home from
work. I walk over to a kitchen ex-
haust fan outside a restaurant and
warm my hands as I've seen others
do. The hot greasy air makes them
smell like French fries. As the bottle
empties, the men begin to drift away,
and soon I'm huddled in the door-
way alone with my knees drawn up,
listening to the wind squeak through
a splinter on the door.

*Every night, sun goes down,
Then the blues start comin' round,
Like they found a place to stay,
Lord, tomorrow's just as gone as yes-
terday.*

Wispy-haired Carley comes limp-
ing toward me. One knee has a band-
age made out of a pair of men's
shorts with the word "Jockey" show-
ing through the gaping tear in his
pants.

"You look pale, boy," he says.

"I'm hungry."

"Take up a collection."

Shivering and embarrassed, I put
my head down and say, "I don't
know how."

He shifts his weight and looks down
the street.

"You wait right here," he says, and
off he limps.

He stops as people pass him. Most
keep walking as he speaks to them.
Some shake their heads. A few place

something in his hand. His response
is an unsteady bow and a mumbled,
"God bless you." He limps on past
an overstuffed dumpster outside a
deli and intercepts people leaving,
some with change still in their hands.

He crosses at the corner and starts
back down the block on the other
side of the street. He stands at the
top of the subway stairs, waiting for
the trains to present their offerings.
Most commuters ignore his invita-
tion, but a few respond. He contin-
ues along the sidewalk, his limp seem-
ing to increase as he approaches a
cluster of old black men. He talks and
turns and points across the street at
me as they pass a green bottle back
and forth. He moves on, the bus stop
seeming to yield something, but the
people waiting at the crosswalks are
too concerned with the lights to be
bothered.

Carley is crossing back toward me
when a taxi nearly hits him. He whirls
around and almost goes down but
makes it to the curb, weaving but still
standing. He makes one last appeal
to a woman in a red hat and then
heads toward me, pocketing an or-
ange from a grocer's sidewalk stand
on the way.

Beads of sweat stand out on his
forehead as his steamy white breath
comes hard. He digs his hand into
the torn pocket of his greasy coat and
presents everything that's there. I
reach out to accept it, and a nickel
falls near my foot. He stoops to pick
it up, admonishing me, "Take care of
yourself, boy," and starts off.

After a couple of steps he turns
back, and I think he is going to ask
for some of the money for himself,
but he just hands me the orange from
the other pocket and limps off.

The record continues to play as I
open my hand: \$2.47, a subway to-
ken and a crumpled \$1 food stamp.

Hands of time, comfort me,

*Wasted love, why don't you set me
free.*

David L. James is an Episcopal priest and
free-lance writer whose articles have often
appeared in *The Episcopalian*.

Church agency saves skid row hotels in L.A.

by Harry G. Toland

What preventive medicine is to illness,
Skid Row Housing Trust is to homelessness
in Los Angeles—it's out to save 65 skid-row
hotels so the people who live in them won't
be made homeless.

"If we lost the hotels, 8,000 people would
be homeless and the city would have to build
homeless shelters," says Alice Callaghan, an
Episcopal priest who is the sparkplug of the
effort.

Callaghan, 42-year-old associate for urban
ministry at All Saints' Church, Pasadena, is
director of Las Familias del Pueblo (the fam-
ilies of the city), an agency that helps workers
in "garment-industry sweatshops."

Las Familias is also now co-owner of three
of the single-room-occupancy hotels in skid
row. The other owner is Church and Temple
Housing Corp., set up by All Saints' and Leo
Baek Temple in West Los Angeles, which
have had a working relationship for 15
years.

The three hotels are at or near the inter-
section of 5th and Main Streets, dubbed "the
pit" by local residents—a focus of drug deal-
ing, stolen-goods fencing, mugging and
prostitution, says Callaghan.

One of the three hotels—the old Pennsylv-
ania, now named Genesis—was opened last
spring after extensive renovation of its 30
single-room units. The hotel—with small re-
frigerators in each room, a common kitchen,
a dining area and Maytags in the laundry
room—charges boarders \$185 to \$225 a
month, compared to the \$300 they had been
paying.

About 1,000 people in the 50-square-block
skid-row area sleep on the streets, another
2,000 in missions and shelters and 8,000 in
the hotels.

The area, says Callaghan, is under heavy
redevelopment and gentrification pressure
on a couple of fronts. A recent national
survey showed that 896,000 housing units
renting below \$200 a month were lost be-
tween 1974 and 1983.

Callaghan, whose Las Familias agency has
moved hundreds of families off skid row,
asked All Saints', with 2,200 communicants,
and Baek Temple to buy and rehabilitate the
three hotels. The other two, now named
Pershing and Roma, are to be renovated and
opened before the end of the year.

Church and Temple began their work with
a \$20,000 grant from the Irvine Foundation
whose president, Dennis Collins, is an Epis-
copalian. That, astonishingly, was "lever-
aged" into \$8 million in federal, city redevel-
opment and public-private tax equity
program funds.

Skid Row Housing Trust, a non-profit
spin-off of Las Familias, is setting up other
church-and-temple combinations, other
church and non-profits groups to purchase,
renovate and manage skid-row area hotels. It
now has 11 hotels in the process of rehabilita-
tion. Its goal is to do 10 a year.

Encouraged by Bishop Frederick H. Borsch
of Los Angeles, two West Side Episcopal
churches, St. Alban's and St. Matthew's,
have teamed up, respectively, with Stephen
Weiss Temple and University Temple to begin
work to save low-rent hotels. In addition, a
coalition of black Baptist churches is seeking
to buy 15 hotels, Callaghan says.



Others must sleep in the streets, such as these men in Philadelphia.

The Letters of Paul

"A New Spiritual World View"
by Hilarion

This vitally important new version of Paul's letters answers questions you have had concerning women, human sexuality, celibacy, the church, flesh vs spirit, and more.

It shows how Paul proclaimed the unity of all creation and sheds new light on the message of Christ.

Make check payable to: Triad Publishers, P.O. Box 3119, Ashland, OR 97520 \$12.95, plus \$2.50 shipping. Embossed soft cover, 352pp.

MUSIC BOX MELODIES

VOLUMES 6 & 7



RELIGIOUS MUSIC

For centuries man has had his religious beliefs enhanced and reinforced by music. Every conceivable musical instrument contributed to heighten man's evangelical aspirations. Musical boxes of the 19th and early 20th centuries played their tunes in churches and homes of clergy and laymen. . . lifting their spirits and enriching their souls with their harmonious melodies.

These recordings offer exquisite examples of religious music produced by the two basic types of Musical Boxes; the Cylinder Musical Box and the Disc Musical Box. Gone forever is the era which produced these lovely instruments, but the fascination they hold for us will never wane. Few people today have heard one of these rare instruments, but the miracle of digital recording has preserved for all of us what is, after all, the very soul of the Musical Box: Its Music! May these tunes provide you with renewed faith that the music of the past still has the power to move the soul and make the spirit soar.

A selection of 17 different Musical Boxes were used for these recordings. All 77 tunes (63 different ones) were recorded on Digital Equipment for the best possible fidelity. Total playing time: 110 minutes.

CHROME CASSETTE COMPACT DISC

Volume 6	\$14.95	\$18.95
Volume 7	\$14.95	\$18.95
SPECIAL SET PRICE - Purchase Both Vol.		
Vols. 6 & 7	\$24.95	\$29.95

Price includes 8 1/2" x 11" color poster of cover illustration and shipping.

Other recordings available include:

Vol. 1 - Christmas Vol. 2 & 3 - Classical
Vol. 4 - Ragtime Vol. 5 - Troll-Baker (an exquisite interchangeable cylinder music box with a set of 10 bells. 54 tunes.

SPECIAL SET PRICE - All Seven Recordings
305 tunes played on 36 different musical boxes.
Cassette \$79.00 CD \$99.00

Name _____
Address _____
City _____ St. _____ Zip _____
Phone () _____

Please list Volume numbers and quantities of cassettes and/or CDs desired. Please make check or money order payable to:

TELEMETRY SYSTEMS, INC.
P.O. BOX 187, MEQUON, WI 53092
(414) 241-8335

Dealer Inquiries Invited

South African clergy family takes Texas life in stride

by Bob Kinney

John Dyers is amazed at the many restaurants in Austin, Texas. "In our country we only go out to eat on special occasions. Does everyone here eat out all the time?"

His children are attending Austin public schools "where everyone dresses differently. There are no uniforms." His son came home from school one day with the "largest soft drink cup I have ever seen."

Aside from discovering the cultural peculiarities of the United States during his first visit here, Dyers welcomes the opportunity to assess firsthand the results of our civil rights movement. He hopes some lessons from that continuing struggle are applicable in his homeland of South Africa.

The seriousness of that purpose is tempered with an appreciation of the ironic as well. He laughs heartily when told that his daughter, who is designated a "colored" person by the white South African government, has just enrolled in an Austin elementary school named for the foremost general in the Confederate Army, Robert E. Lee.

The Dyers family—John and Lydia; son Jonathan, 16; and daughter Yolanda 11—are becoming acquainted with Austin and relaxing far away from their home in Cape Town. Dyers, a 43-year-old Anglican priest, is on a sabbatical leave at the Episcopal Theological Seminary of the Southwest. He plans to use this respite for theological reflection and meditation, as well as for much-needed relaxation.

Lydia Dyers, a first grade teacher, hopes to familiarize herself with education in the U.S. before returning home. The Dyers family is living on the tranquil campus of the Austin seminary through mid-December.

Reflecting on his country, Dyers says equality for blacks in South Africa is bound to come about despite the government violence during recent elections there. "The administrations of George Bush, Margaret Thatcher and, to a degree, Helmut Kohl, seem to want to give the South African government five more years. I do not know why," he says.

"It can only be that human dignity and equality are being put on hold for black South Africans in exchange for political expediency in propping up the evil system of apartheid," he says. "Only when a negotiated democracy free of white domination and oppression can be ushered in will the investments of the western countries be meaningful to all people of South Africa. Right now, it is firmly keeping the minority in power with a false economy. The problem is not sanctions, but apartheid."

Dyers is rector of two Cape Town churches: St. Philip's, with a predominantly elderly congregation,



The Dyers family, from left: Jonathan, John, Lydia and Yolanda

and St. Bartholomew's, a church with a younger mix of members.

St. Philip's particularly stands as a poignant example of the cruelty of apartheid. It was a neighborhood church for more than a century until the government declared the site "an open area for white occupation." As a result, all blacks—many of whom attended St. Philip's—had to leave their homes and live elsewhere. Members of St. Philip's continue to come back to their church in the neighborhood that once was theirs. "Many pass several other Anglican churches to get back to St. Philip's," Dyers says. The church is "the only link with their vibrant past where old neighbors and friends can still meet and share their lives in a limited but

meaningful way."

The sabbatical program that brought the Dyers family to the seminary stems from an offer Texas Bishop Maurice Benitez made to Archbishop Desmond Tutu a few years ago. Benitez asked what Texas Episcopalians could do to help the Anglican Church in South Africa. The archbishop suggested a sabbatical program for his clergy. The program began two falls ago when Cape Town Archdeacon Reginald Alexander and his family spent three months in Austin.

Bob Kinney is director of publications at the Episcopal Theological Seminary of the Southwest in Austin, Tex.

Volunteer brings compassion, humor to hospital waiting room

by Christine Dubois

Not long after sunrise, half a dozen people waited anxiously in a lounge in a Seattle hospital. They sipped coffee, thumbed through magazines, and stared at the clock, counting the minutes until their loved ones emerged from surgery. Then hospital volunteer Richard Gritten broke the silence. "Has anybody ever raised pigs?"

"They came alive!" he remembers. "Three families had lived on farms. We had a great conversation. It sure got their minds off the biopsies."

As a volunteer in the surgery waiting area, Gritten, 64, is a link between the families of surgery patients and the mysteries of the operating room. He answers questions, checks on patients, and shares people's joys and sorrows. His compassion and off-beat sense of humor make the waiting a little easier.

A former management data processing consultant and operations researcher with the Boeing Company in Seattle, Gritten is no stranger to

hospitals. He's had eight major surgeries himself—including back surgery and hip replacements—and has survived prostate cancer. When he says, "I know how you feel," it's true.

But Gritten wasn't always in a position to encourage others. Twenty years ago, suffering from painful back problems and set-backs at work, he sank into a deep depression.

"It was just black despair," he says. "I had visions of everything covered with shiny black polyethylene."

His father, a militant atheist who used to joke that only chiropractors and priests could earn a living without knowing anything, and an uncle had committed suicide in their 40's. As Gritten lay on the bed planning to follow their example, a voice interrupted his thoughts: "Don't you know what Jesus is for?"

Instantly, the shiny blackness disappeared. "I came out of the slough of depression like a rocket and the whole world changed," he remembers.

Continued on next page

Donald S. McPhail, dean of St. John's Cathedral in Denver, was elected bishop coadjutor of Arizona at the annual convention of the diocese November 9. McPhail handily defeated four out-of-state nominees and David Bailey, rector of St. Stephen's, Phoenix, on the second ballot. A consecration date has not been set.



A native of Canada, McPhail is a graduate of General Theological Seminary. He served churches in Long Island and Montreal before taking the Denver post in 1982. He and his wife Randall have three children.

William C. Frey has resigned as bishop of Colorado to become president and dean of Trinity Episcopal School for Ministry in Ambridge, Pa. He will take up his duties sometime in the spring of 1990. Frey has been bishop of Colorado since 1973. The date for electing a successor has not been announced.

Thomas Augustus Fraser, Jr., 74, retired eighth bishop of North Carolina, died October 25 in Southern Pines, N.C. **Jonathan Goodhue Sherman**, 82, retired fifth bishop of Long Island, died at his retirement home in Connecticut on October 26. **Edwin B. Thayer**, 84, retired bishop of Colorado, died Sunday, October 8, at his home in Denver.

BRIEFLY NOTED

Executive Council member **Karen Graves**, 41, was killed in an automobile accident near Cadillac, Mich., October 20. **Walter Dennis**, suffragan bishop of New York, has accepted the position of episcopal visitor to the Brotherhood of St. Gregory, an Episcopal religious community. **Wall Street** investment advisor **Alan F. Blanchard**, an active Episcopal layman, has been named president-elect of the Church Pension Fund and Affiliates.

Retired Presiding Bishop **John M. Allin** has been named 1989 Distinguished Alumnus by the University of the South's Associated Alumni. **Jonathan Bush**, brother of President **George Bush**, visited St. Augustine's College, Raleigh, N.C., November 18 to celebrate the college's first annual Educational Awareness seminars.

Jane Hargate of Elyria, Ohio, was honored recently by Presiding Bishop **Edmond Browning** for lifelong commitment to Christian education at the lo-

cal, diocesan and national levels. **J. Robert Wright**, professor of ecclesiastical history at New York's General Theological Seminary, was the keynote speaker at the Diocese of West Texas' celebration of the 200th anniversary of the American Prayer Book. **Nathan Baxter**, dean of Lancaster Theological Seminary, was recently elected to the board of the Harvard Institute for Management of Life-Long Education.

James Rosenthal, communications officer of the Diocese of Chicago and editor of Chicago's *Anglican Advance*, has accepted a communications post with the London-based Anglican Consultative Council. **Evangelist Billy Graham** has received the 1,900th star on the Hollywood Hall of Fame, the first clergyman to be so honored. **Leonard Freeman** and **Lindsay Hardin**, priests, communicators and *Episcopalian* correspondents, who were married November 4 at Washington Cathedral.

Gritten

Continued from previous page
bers. His health improved, his layoff was canceled, and he became an active member of the Episcopal Church of the Holy Spirit near his home on Vashon Island.

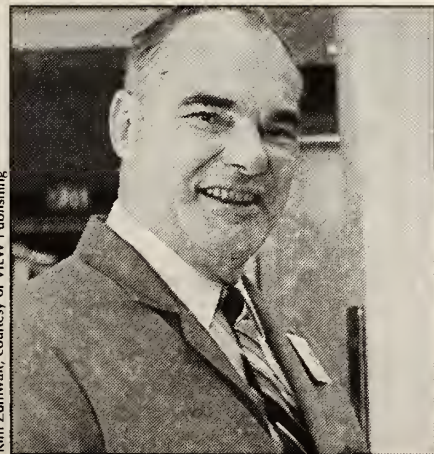
Four years ago, Gritten learned he had advanced prostate cancer. Not wanting to spend his last few months in an office, he resigned his job. As his condition improved with treatment, he began volunteering, partly as a way of thanking God and the hospital for giving him a new lease on life.

"My prayer is that I will understand what God wants me to do and do it," he says. "Being a volunteer seems to be one of the most successful things I've done by that criterion."

"There's a great reward in volunteering. It's not like a paid job. If I won the lottery, I'd still come here."

Every Friday, Gritten puts in a nine-hour day in the surgery waiting room. He deals with people who are worried, exhausted, and often angry. "I tell them, 'No one comes here for fun. Don't be embarrassed if you feel upset.'"

A firm believer in the therapeutic power of talking, Gritten tries to draw people into conversations. He'll often start by asking people how far they had to drive ("Everyone knows



Richard Gritten

where they live") or what they like to do. Or he'll open a group discussion on anything from politics to raising livestock. Over and over, people tell him how good it is to have someone to talk to.

He's found that the secret to helping people is being able to share their perspectives. "Say there's a woman who's panicked," he explains. "She's never been sick, and her baby's never been sick, and now the baby's in surgery. You don't say, 'Well, it's just a tonsillectomy.' If it's a major catastrophe to her, that's what you work with."

Christine Dubois is a Seattle-based freelance writer who contributes frequently to *The Episcopalian*.

Create a "Family Prayer Center"

with a Kneeling Bench

Kneeling benches are widely used in homes in Europe and the United States. The "Family Prayer Center" gives you a special place to worship. CREATE A "FAMILY PRAYER CENTER" IN YOUR HOME! Write for literature today.

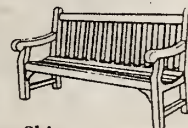


DEVOTIONS

Dept. 89EP • Box 627
CLOVER, S.C. 29710

British Teak Classic Garden Seats

Enduring Gifts to Celebrate or Dedicate Life's Milestones



Immediate Shipment
Country Casual pays the freight
Colour catalogue \$2.00
Country Casual - EP
17317 Germantown Road
Germantown, MD 20874-2999
(301) 540-0040

VOYAGE INTO ENGLAND

Explore historical and literary England on a comfortable canal-boat. Ancient towns, lovely country and famous sites are uniquely accessible from 2,000 miles of peaceful waterways. Four guests enjoy the personal attention of skipper-historian, (Ph.D. Harvard) \$545 weekly, all meals included.
England Afloat, Box 2083E,
Springfield, Mass. 01101. Tele 413-562-9296.

CARTER KERNS INVESTMENT ADVISOR

Tel: 1-503-276-6564
203 South Main Street
Pendleton, Oregon 97801

Pews Repaired/Refinished
Fredrick Woodcraft's only business for the past twelve years. Free estimates.
Call Collect. 717-898-7250.

WALSINGHAM MEDAL

Sterling silver relief medal of Our Lady of Walsingham. Send \$19.95 (U.S.) to Holy Rosary Apostolate, P.O. Box 263, (Dept. EP), Zurich, Ontario, Canada NOM 2T0

GOD WITH US

Trinity Institute® 1990
Twenty-first National Conference

Featured Speakers:

Frederick Buechner

Maya Angelou

Through autobiography and story the featured speakers will recall experiences of grace.

EAST

New York, Jan. 22 - 24

WEST

San Francisco, Jan. 25-27

For registration and information please write to: Trinity Institute, Parish of Trinity Church, 74 Trinity Place, New York, NY 10006-2088, or call 212-602-0870.

☐ EAST: Jan. 22-24

☐ WEST: Jan. 25-27

Name _____

Address _____

Zip _____

Spouse (if attending) _____

Registration fee(s)* \$ _____ enclosed. (\$65 each; Spouse \$30; Students \$15)

*Retired clergy, members of religious orders are invited to attend as guests.



IRELAND

Ecumenical Seminar at Historic
TRINITY COLLEGE DUBLIN

July 9 - 20, 1990

"Proclaiming Traditional Truths in
Modern Terms"

Dr. Raymond Hammer with Irish & British scholars
Day trips to Glendalough, Powerscourt Demesne
Optional Irish tours
\$849
\$829 (spouse, student)

Another Unique Program from
INTERNATIONAL SEMINARS
106 SO. FRALEY ST. KANE PA 16735 USA
Phone 814/837-9178

SAINTS' TIES

We sell lots of them
In ones and hundreds
People feel good wearing them
Churches feel good about them
They promote the Church and raise funds
We want you to feel good too so act now!

In stock (Navy) Sts. Andrew, George, James, John, Luke,
Mark, Paul, Peter, Philip, All Saints, Christ Church, Trinity
& NEW EPISCOPAL TIE - See how little they cost:
1-3 US \$14 each, 4-9 \$13, 10-24 \$12, 25-49 \$11 Incl. mail.
Write for larger quantity discounts.

Also Custom Ties, Blazer-Tippet Badges, English
Hand Painted Shields for Churches & Colleges
Color Brochure Available

Please note our NEW ADDRESS:
THE HERALDIC COMPANY INC.
100 THE EAST MALL, UNIT 10
TORONTO ONTARIO, CANADA M8Z-5X2
TEL: (416) 252-2345 or FAX: (416) 252-0443
Mr. TONY DAWKINS - Mr. BRIAN POWELL

Episcopal Charismatic Community.
a loosely knit network of clergy, laity and
congregations who bear witness to the
diversity of Charismatic Renewal in the
Episcopal Church.

For more information write to:
Episcopal Charismatic Community
Emmanuel Episcopal Church
1145 W. Valencia Mesa
Fullerton, CA 92633
714-879-8070

ENGLAND YOUR WAY

Self-catering flats and cot-
tages in England and Scot-
land. Rent by the week or
longer. Hundreds of choices,
London and throughout the
country. All arrangements
made—plane, car, train. Personalized service.

Pilgrim's Way
Box 1307 Havertown, PA 19083. (215) 649-1868.

EPISCOPAL CHURCH TIES

Superbly woven in
England. Neckties
with Episcopal shield
in full colors on Navy
or Burgandy.

Finest silk blend. An ideal gift.
\$19.75 including gift box and ship-
ping. Write for brochure.

CHURCH TIES
P.O. Box 1445 • Tryon, NC 28782 • 803-457-4613

SPEND A SUMMER AS A VOLUNTEER IN ENGLAND

Don't miss this chance to develop your
personal and social service skills. All
over the age of 18 may apply for this
unique opportunity to grow in a new
culture.

Some scholarships available
Deadline is Jan. 31st, 1990
For more information write to:
The Winant & Clayton Volunteers
St Bartholomew's
109 E. 50th Street
N.Y., N.Y. 10022
(212) 751-1616

WCV
Winant-Clayton
Volunteers, Inc.

CONGREGATIONS ENJOY PARTICIPATING...

The Narrative of the Passion of Our Lord
arranged in dramatic form
for several readers and congregation.
available in all four Gospels
for use on Palm Sunday and Good Friday

-write for free sample-
St. Gregory's Episcopal Church
1200 Seminole Rd., Muskegon, MI 49441

Individual homes for today's active retirement

Affordable homes in beautiful
southern Ohio.

Call 800/223-9766 Ext. 37
In Ohio 800/223-3811 Ext. 37

111 Wendy Lane, Waverly, Ohio 45690
An affiliate of National Church Residences.

Bristol

Village

Episcopal Accounting System— (made) Easy

EASE

Accounting, Church Management
& Member Listing

**Used by more Episcopal
Churches than any
other software.**

- A full function church management computer program for only \$695!
- Written just for Episcopal parishes!
- Calculates financial and member statistics for the annual report!
- Integrates fund accounting with member information and pledges!
- Incredibly easy to use!
- Recommended by the Episcopal Church Pension Fund!
- Over 400 installations in Episcopal parishes!
- FREE 60 day evaluation — **SEND NO MONEY!**

Call or write for more information:
Gosnell Computer Services
1331 Third Street • New Orleans, Louisiana 70130 • (504) 899-2355

REFLECTIONS

Readers respond to editor's 'Personal statement' on gays

The Episcopalian received many letters in response to managing editor Richard H. Schmidt's "Homosexuality and AIDS: A personal statement" in our October issue. A sampling of responses appears below.

As a gay man I really appreciated your wise and gentle approach to the question of homosexuals as sinners. And I'm very glad the person with AIDS you mentioned has you as a friend.

I'd like to muse on your analogy of the violin and the bow as representative of necessary sexual differentiation. "Two violins without a bow," you said, "cannot do what violins are meant to do." As a violinist I would respond, "You would be surprised what two violins can do without a bow." Did you know that if two violins are tuned to exactly the same pitch, and if you pluck one string on one violin, the identical string on the other violin will resonate, clearly and discernibly?

Bows, of course, can be used on instruments other than violins. To say that violins and bows are inseparably wedded is to lack imagination. I have bowed my violin, plucked my violin, and even plucked someone else's violin. What seemed most important at the time, and remains so, is the quality of the beautiful music we make together.

Peter Skye
New York, NY

You say that you find "homosexuality unappealing." What is your reason for making such a statement? It tells us nothing about gayness or AIDS. Can it be that you are trying to establish your *bona fides* as a heterosexual, lest anyone should think you gay? If so, then you know something of what has so long kept so many gay and lesbian people in the closet: the fear of harassment, loss of job, eviction, perhaps even physical violence. If "homosexuality" is "unappealing," do you find discrimination more appealing?

Edward Walton
Morgantown, WV

A man must do what a man must do! If you must pack your bags and leave the church because God sends disease to punish homosexual behavior, then so be it. Jerry Falwell never said he or God hated homosexuals, but that AIDS is a natural consequence of the homosexual union and that if men chose to risk the punishment, that was their business.

Patience Reeder
Seattle, WA

Bravo for your excellent, thoughtful, loving statement on AIDS. [My husband and I] had a long and loving marriage and thanked God that we were able to find each other. But we could never condemn those who do not find the joys with a person of the opposite sex as we did. One thing we did object to was the movement to make it permissible to have licentious

sex without a commitment. Sex for the physical joy alone with no regard for the spiritual meaning was abhorrent to us.

Pat Trueman
Waldport, OR

The reason that orthodox Christians believe homosexual acts are wrong is that such acts are inherently disordered and destructive. The homosexual, in his or her hatred of his or her body as created by God, treats that body with contempt and recklessly endangers it.

So we shouldn't glibly conclude, as Schmidt does, that homosexual acts are not as seriously sinful as hatred. Homosexual sins (like all sins) are sins of hatred—hatred of God, of self, and of neighbor.

Austin L. Hughes
Houston, TX

Your "Personal statement" seemed intrusive and jarring, set in the midst of articles on ministry and compassion regarding AIDS. Your own heterosexual hangups about homosexuality are not the issue. I wonder if you would tell Jesus of Nazareth that he was a violin without a bow, or the Blessed Virgin that she was a bow without a violin.

The Rev. Grant Gallup
Managua, Nicaragua

Homosexuality is a *given*, not a choice. Gay persons are naturally formed by the time of birth or soon thereafter. Most of us, through measures no one yet understands, have an attraction and bonding to persons of the opposite sex. Some 10 percent of God's family have an attraction and a bonding to a person of the same sex. A natural formation, "in God's image," *cannot* be considered a sin.

One does not call a left-handed person a sinner for *using* the left hand. They too are about 10 percent of our human family. We do not know or understand why these variations exist, but we accept many wondrous variations in God's family.

Ann R. Wood
Spokane, WA

It was very meet and right that [a section on AIDS] should have at least one article mentioning the gay community, but that article should have been written by an openly gay man. A gay man would probably have touched on the social justice issue and the church's role in stigmatizing and ghettoizing the lesbian and gay community, which helped create the conditions for the AIDS epidemic.

Schmidt has trivialized gay relationships and gay sex by declaring, "Two violins without a bow cannot do what violins were meant to do." Such a statement is obviously the view of a self-avowed heterosexual. It does not, in fact, reflect the depth, wholeness, and complementarity my spouse, Jim, and I experience.

The Rev. Robert Williams
Hoboken, NJ

Resolved, the House of Bishops concurring,

House of Bishops

C. Charles Vache
John Shelby Spong
H. Irving Mayson
James D. Warner
Gerald N. McAllister
Edward W. Jones
C. Brinkley Morton
G. P. Mellick Belshaw
Brother John-Charles, S.S.F.
Herbert D. Edmondson
James B. Brown
Joseph T. Heistand
C. Shannon Malory
Frank H. Vest, Jr.
Alexander D. Stewart
Robert F. Gibson
Lyman C. Ogilby
Joseph Meakin Harte
Jose G. Saucedo
David S. Rose
Cornelius J. Wilson
William H. Folwell
A. Donald Davies
Adrian D. Caceres
Robert H. Cochran
Richard A. Abellon
William A. Jones, Jr.
Duncan M. Gray, Jr.
Robert M. Wolterstorff
Donald J. Davis
William G. Weinbauer
Robert P. Atkinson
Quintin E. Primo
A. Heath Light
Calvin O. Schofield, Jr.
Leigh A. Wallace, Jr.
John L. Thompson
G. Edward Haynsworth
David K. Leighton
William C. Frey
John H. Burt
William Davidson
Scott Field Bailey
Walter C. Righter
Lemuel B. Shirley
William C. R. Sheridan
James H. Otley
Harry W. Shippo
Robert L. O. Loring
James R. Moody
Charles I. Jones
Allen L. Bartlett
Narciso V. Ticobay
Robert O. Miller
Stewart C. Zabriske
Leopold Frade
Doris Dean Patterson
Elliott L. Sorge
Alex D. Dickson
Daniel L. Swenson
David C. Bowman
Arthur B. Williams, Jr.
Vincent King Pettit
Clarence C. Pope, Jr.
Don A. Wimberly
Edward C. Chailant
Roger J. White
Craig B. Anderson
Peter James Lee
William G. Burill
Andrew F. Wissemann
David S. Ball
David H. Lewis, Jr.
Harold A. Hopkins, Jr.
Robert W. Estil
Claro Huerta Ramos
George N. Hunt
Rustin R. Kinsey
William L. Stevens
A. Theodore Eastman
Francis C. Gray
William C. Wantland
Charlie F. McNitt
Sam B. Hulsey
William H. Wolfrum
Charles F. Duval
O. Kelley Whitaker
John F. Ashby
Richard F. Grein
George C. Harris
Donald P. Hart
Sturdie Downs
Frank T. Gnswoold
Rogers S. Harris
Oliver B. Garver, Jr.
W. Franklin Carr
George Reynolds
David E. Johnson
Robert L. Ladehoff
Edward H. MacBurney
Earl N. McArthur
German Martinez-Marquez
E. Don Taylor
Frank K. Allan
Cabel Tennis
Ronald H. Haines
Clarence N. Coleridge
Herbert A. Donovan, Jr.
John M. Krumm
Luc Garner
Arthur A. Vogel
H. Coleman McGeehe
Ois Charles
Bob G. Jones
Robert M. Anderson
Charles J. Child, Jr.
Alden M. Hathaway
Henry B. Hucles
Bradford Hastings
Donald M. Hulstrand
David B. Birney
Thomas K. Ray
Gordon T. Charlton
William G. Black
Arthur E. Walmsley
B. Sydney Sanders
Walter D. Dennis
William A. Beckham
William E. Swing
Mark Oyer
Robert M. Moody
John Chien
Frederick H. Borsch
Orms George Walker, Jr.
William E. Sanders
Maunce M. Benitez

House of Deputies

ALABAMA
Harold B. Nicrosi
Laurence A. Gibson
Marcus B. Robertson
Charles H. Patton
Jeanne Johnston
Maria B. Campbell
Walter L. Elam III
John W. Cruse
ALASKA
Eric E. Wahlforth
Mark A. Boesser
D. Rebecca Snow
Anna Frank
Bessie C. Titus
Charles H. Eddy
ALBANY
David Kavalage
George Silvernail
C. B. King
Claire M. Stahler
Peter K. Simpson
Thomas T. Farke
ARIZONA
David E. Pethingill
Matthew K. Chew
Ralph E. Hutton
Gordon Packard
Margaret A. Babcock
Elizabeth A. Cole
David E. Bailey
Charles H. Smith
ARKANSAS
Mark A. Linder
Larsen M. Anderson
James R. McLean, Jr.
Kenneth E. Bailey
Bert Parke
Edward J. Holt
ATLANTA
Robert H. Johnson
David B. Collins
Herschel R. Atkinson
R. P. M. Bowden, Sr.
Edward L. Warner
Willard R. Fey
James Knox Yeary

That we the members of this 69th General Convention of The Episcopal Church

affirm the tithe as the minimum standard of giving for Episcopalians; and be it further

Resolved, That we the deputies and bishops of this Convention do hereby affirm through our signatures that we are tithing, or that we have adopted or will adopt a plan to tithe within the next three years; and be it further

Resolved, That we do call all members of the Church to join us in accepting the tithe as the minimum standard of Christian giving; and be it further

Resolved, That the Secretary of the Convention be directed to prepare and distribute signatory pages for bishops and deputies of each diocese signifying their commitment to the tithe as the minimum standard of giving; and be it further

Resolved, That the Secretary be directed to collect the signatures with this resolution and publish the list of signatures in the Journal.



MARYLAND
Phebe Coe
Calhoun Bond
Philip B. Roullette
Carl N. Edwards
Jerome D. Brastow
Robert P. Patterson
John J. King

NICARAGUA
H.E. Wilson
Antonio Gomez
NORTH CAROLINA
Robert L. Jessum
Neff Powell
E. Dudley Colhoun, Jr.
Huntington Williams, Jr.
Scott T. Evans
Jane Ruffin House
Anne B. Tomlinson

NORTH DAKOTA
Sandra Holmberg
John R. Baird
Dennis Tippett
Sandra Holbrook
Innocent Goodhouse
Frank H. Clark
D. Michael Rissager
Dorothy L. Travis

NORTHERN CALIFORNIA
Harry Allagrace
Robert F. Gaines
Kent S. McNair
Nancy W. Andrews
Dorothy S. Blackmore
Stephen M. Carpenter
L. Miles Snyder
Mary L. Goshert

PANAMA
Ellen H.M. Chandler
Dennis N. Josiah
Maxie Lennan
Victor A. Scantler
Clarence W. Hayes
PENNSYLVANIA
Janice M. Duncan
John H. Lewis, Jr.
Arthur H. Griddle
Charles L. L. Pounder
William J. Fischer
James A. Trimble
Ruth Fieser
Wilfred F. Penny

PITTSBURGH
Keith L. Ackerman
Lawrence M. Knapp
John H. Rodgers, Jr.
Ira C. Houck, Jr.
David P. Jones
Rebecca C. Spanos
George Werner
Lucretia Tompkins

QUINCY
Bernard G. Temple
Laurence Larson
Robert V. Farman
Gus L. Franklin
James C. Emerson
Patricia N. Eddy
RHODE ISLAND
James P. Frink
Gordon J. Stenning
Franklin T. Cook
W. R. McClintock
Dorothy E. Belden
Hebert W. Bolles
Arthur F. Olson

RIO GRANDE
Bradford J. Preth
Bruce T. Brown
Edmond L. Bailey, Jr.
Arthur J. Bevins
Fred J. Kuellmer
Edwin Nettleton
Norman Alexander
Ronald Reed Thomson
Virginia A. MacCallum
Keesley Edmo, Jr.
Barbara G. Strome

ROCHESTER
James B. Prichard
Janet Farnsworth
Stephen T. Lane
R. M. Wainwright
Moses Gilbert
Stanley M. Topping
Miriam E. Owens
W. Richard Hamlin

SOUTHERN OHIO
Anne W. Robbins
Robert D. Gerhard
Albert B. Bishop
Samuel M. Allen
Barbara Schlachter
Terry A. Meadows
Robert Appel
Sallie Bailey

SOUTHERN VIRGINIA
Rodney L. Calkins
William M. Todd
Susan B. Bowman
Robert V. Lee, Jr.
George Estes
Randolph C. Charles
John H. Emmert
Barbara S. Grace
Cromwell C. Douglas
Joseph M. Green
Mary Larson Davis

SOUTHWEST FLORIDA
Joan Kirne
Jack L. Iker
Paul Game, Jr.
Grayson B. Garvin
Juanita G. Harris
Richard A. Pollard
Roger D. Schwenke
Philip M. Duncan II
John D. Kley
Reid D. Farrell

SOUTHERN PHILIPPINES
Amando Bangersan
Dolores A. Laconico
SOUTHWEST VIRGINIA
Elsa H. Hale
Louis C. Fischer III
Patricia Robinson
Michael K. Thompson
John A. Ferguson
John C. Tatem
Frances C. Marshall
Nancy R. Taylor
Dennis G. Case
Edmund Pendleton, Jr.

SPOKANE
Hugh C. Duncan
Frank Storey
Robert A. Hasseries
Wallace A. Rehberg
Caryl Marsh
George T. Shields
Mark K. Craft
Thomas Robison
SPRINGFIELD
W. N. Malotte
David F. Heneghan
Marilyn Belleville
Alan A. Herbst
Richard A. Pugliese

TENNESSEE
Richard C. Britton, Jr.
Lucy L. Shetter
Phebe C. Hethcock
Frank C. Hightower
John Lane Denison III
James G. Strach III
Douglas A. Baxter
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A. Thad Andrews
Robert J. Hargrove
Susan Hardner
Robert K. Cooper
Bert Hutchison
S. Ross Jones
Kenneth W. Robertson, Sr.
David Greer
Charles Dana Krulz
Janet M. Morgan
WESTERN MASSACHUSETTS
Dennis R. Gilhouse
Jeffrey L. Bullock
Ben E. Helmer
Richard C. Fitch
Jeanette C. Young
Floyd L. Fairleigh
Linda S. Boone
WESTERN LOUISIANA
W. Craig Morgan
A



**SPECIAL
CHRISTMAS
GIFT IDEA FROM
ST. MARK'S PRESS**

Spiral-bound **Lectiary** and **Lector's Guide** priced at \$18.95 plus postage & handling.
Perfect-Bound **A Lector's Guide** only \$12.00.
Perfect-bound **Lectiary** only \$12.00
Spiral-bound **Lectiary** only \$14.00.
Quantity Discounts Available

For information, or to place your order call

TOLL FREE 1-800-365-0439
VISA/MASTERCARD accepted

ST. MARK'S PRESS
2040 WESTRIDGE DRIVE
WICHITA, KS 67203

*One clip of the
scissors can
cut you in on
guaranteed
income
for life...
and
strengthen
your
church at
the same time*

It is easy when you purchase a Charitable Gift Annuity from the Episcopal Church.

An annuity is a contract between a donor and the Episcopal Church that guarantees regular fixed payments for the life of the donor.

Though you purchase the annuity through the national office, the gift it creates can be used at the parish, diocesan or national level, as you designate.

All the while you enjoy tax and other benefits, not least of which is the satisfaction of knowing for sure you have provided a gift for your Church.

For more information use coupon below or call 1-800-334-7626 Ext. 410

TO: STEWARDSHIP OFFICE
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017

Please send me—at no obligation—additional information about CHARITABLE GIFT ANNUITIES

E 1289

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____ Birth Date _____

Parish _____ Diocese _____



'And there were in the same country teenagers keeping watch over their hamburgers by night...'

by Sister Arlen, S.S.M.

They were cleaning up the grills in the Burger King, under the supervision of a retired insurance accountant, the evening supervisor.

Suddenly, the glory of the Lord shone around them, and they thought the CO₂ mechanism had tripped, the system that showers carbon dioxide to suppress grill fires. They drew back in terror and no one wanted to mention what looked like a person in the cloud. What if it was Freddie?

Don't be afraid. I bring you good news of great joy that will be for all people.

If this was a new corporate promotional scheme, they were in no mood to appreciate it.

The supervisor had already locked the doors—robberies often occurred just at that hour—but they couldn't have run anyway: They were frozen with terror.

What is joy, anyway? No more grills? Get rid of the supervisor? Find some decent, responsible kids to work if there are any anymore? Be the sole winner on the Lotto?

Today, right in Southbridge Towers, a savior has been born to you, who is Christ the Lord.

This was even crazier talk: "Christ" was a long time ago. "Savior?" Did someone need a savior? From their grandmother's wrath? Someone who could help keep them

'If this was a new corporate promotional scheme, they were in no mood to appreciate it.'

clean from drugs? From fear of dying penniless and helpless?

Who was this message for? To which one was this "savior" born? Was the father in the room?

This will be a sign to you: You will find a baby wrapped in an old sweater, lying by the dumpsters over on Gold Street.

They wanted to voice their opinions on that statement, but suddenly there was with the angel (that's what they finally decided it was) a great company of the heavenly host, right there, in the closing Burger King, praising God and saying,

Glory to God in the highest, and on earth, peace to those on whom God's favor rests.

They were totally shaken when the angels left. Any comment on what had happened would have been clearly stupid. They knew it, but they felt an urge to reassure and comfort each other, and they decided

to get some food together and go around and take a look in the dumpster area. If a baby had been born there, the kid or the mother might need some help—they could take them to Beekman Hospital across the street, maybe.

So they hurried off and, sure enough, found a Cambodian couple and the baby, tiny and wrinkled. It was kind of cute!

The family did not seem to be looking for any special help. They were sweet about accepting the food and laughed over the cardboard crown that had been included. They seemed glad to have the gifts and the visitors. Everything seemed all right, although no one could establish much communication, with the language barrier and all.

When they had seen the child and gone back, they found themselves praising and glorifying God for what they had seen, and they spread the word concerning what had been told them, and all who heard it were amazed at what the Burger King employees were saying. Even the supervisor backed up the story.

They called the police to report it to them. The police went around, but it seemed the family had moved on.

Sister Arlen is a member of the Society of St. Margaret now stationed in New York City and doing pastoral work among retired and handicapped persons in conjunction with Trinity Parish.

by A. Margaret Landis

OFFICIAL RECORD



Saint Barnabas CENTER

A cooperative mission of the Episcopal Diocese of Milwaukee, the DeKoven Center and Rogers Memorial Hospital.

Wellness is a psychological and physical quality. Wholeness is a spiritual quality. At the Saint Barnabas Center we believe that psychological or addictive disease cannot be treated apart from the spiritual journey.

The Saint Barnabas Center is a spiritually based, ecumenical mental health and addictions treatment center for clergy, their families, and members of religious communities. Our mission is the achievement of wholeness: spiritual and psychological.

If you are concerned about a psychological or addictions problem, please call for a free, confidential consultation.

US 800-346-5690 ■ WI 800-635-3675

34810 Pabst Road

Oconomowoc, WI 53066

EPISCOPAL DIVINITY SCHOOL

A SEMINARY FOR THE EPISCOPAL CHURCH



"Join us in the pursuit of hospitable, faithful, liberative theological education."

Dr. Fredrica Harris Thompsett, Academic Dean

DEGREES: Master of Divinity, Master of Arts, Doctor of Ministry, Certificate, and Continuing Education programs.

AREAS OF CONCENTRATION: Parish Ministry in the Contemporary World, Anglican Studies, Feminist Liberation Theology, and Sacred Music.

For more information: 99 Brattle Street, Cambridge, MA 02138. 617-868-3450.



Help Keep A Marriage Blooming!

GIFTS For You • Family Members • Dear Friends

• Creatively cartooned BEST OF FRIENDS Marriage Enhancement Calendar. Year-long couples communication calendar with zany stickers - \$9.95. Each additional save \$1. • His & Hers BEST OF FRIENDS Oversized T's (2 for \$19.95) or Sweatshirts (2 for \$29.95). Great for LOUNGING or SLEEPING White - S, M, L, XL, XXL. • SAVE on Calendar & T's - \$24.95. • Calendar & 2 Sweatshirts \$34.95. • ORDER NOW for Christmas/New Years or Call for Brochure. FeatherTouch Arts, 1-800-888-1205, MC/Visa \$2.50 s&h.

Perfect for Marriage Encounter Alumni and Newlyweds

What does it take to make a GREAT incense worthy of sacred worship?

For one thing you have to start with great ingredients. Aloes from Saudi Arabia; pure rose, cassia and sandalwood oils from India; premium frankincense tears from Yemen and Ethiopia; fragrant balsams imported from South America; these and other rare and costly ingredients are essential to the making of our three blends of church incense. You will see and EXPERIENCE the quality.

For more information, please write to:



the holy mountain

P.O. Box 594, Department E
Monterey Park, California 91754-0594

Cloisonne Church Emblem NECKLACE



16" Sterling	\$9.95	\$8.95
18" Sterling	\$10.95	\$9.95
18" Silverplated	\$6.95	\$4.95
Lapel Pin	\$4.95	\$2.95
Charm	\$4.95	\$2.95
Key Holder	\$3.00	\$2.00
Purse	\$4.00	\$2.00

(folded size 7 1/2" x 3")

All Plus Postage and Handling
\$9.95

Order: PAN ASIA PRODUCT CO.
P.O. Box 49182
Atlanta, GA 30359

Cards and Candy

Ecumenical Order of Brothers has for sale hand-designed cards, & from our kitchen: Butter Crunch Candy & fruit-cake. Your order will help us establish a residence. Write for brochure: Ecumenical Brothers of the Mercy of God, Suite 212/341 East Ctr. St., Manchester, Ct. 06040.

Money For Your Treasury

OVER 2 MILLION



Sunflower Dishcloths WERE SOLD LAST YEAR BY MEMBERS OF GROUPS, SOCIETIES, CLUBS, ETC. THEY ENABLE YOU TO EARN MONEY FOR YOUR TREASURY AND MAKE FRIENDS FOR YOUR ORGANIZATION. SAMPLE FREE TO OFFICIAL. SANGAMON MILLS, INC., Cohoes, N.Y. 12047. Established 1915.

INTEGRITY, Inc.

Gay and Lesbian
Ministries

Write: Box 19561
Washington, DC
20035-0561

BED & BREAKFAST HAWAII STYLE



Experience the splendor of the Hawaiian Islands without high costs and crowds—write: AKAMAI BED & BREAKFAST, 172 Kuumele Place, Kailua, Hawaii 96734 or call: 1-800-642-5366. 50/nt; 300/wk; 900/mo.

feasts for feast days

by Virginia Richardson

Holy Innocents December 28

"The Holy Innocents" is the name given to the children of Bethlehem who were murdered at the order of Herod the Great in his attempt to eliminate the newborn "King of the Jews."

Herod had been king of Judaea about 35 years (40-4 B.C.) when "wise men from the East came to Jerusalem" (Matt. 2:1-18) to honor the infant. He considered this "king" a worldly threat to his position and sent for priests and scholars to tell him all they could about the prophesied messiah.

Herod learned that the "one who is to be ruler in Israel" would come from Bethlehem (Mic. 5:2). He met with the magi privately and asked that they "search diligently for the child" and return to tell him exactly where the baby was so he, too, could do homage.

Warned in a dream not to return to Jerusalem, after the magi had seen the child Jesus and presented their gifts, they "departed to their own country by another way."

When Herod realized the magi would not return to him and he could therefore not identify the child, he decided that the only certain way to eliminate the supposed threat to his power would be to destroy all male children in the area under the age of 2.

Early church assumptions placed the number of tiny victims far too high; later scholars believe that perhaps only 25 children died. Though no secular historical reference specifically mentions the massacre of the children, it is consistent with Herod's character and previous acts: The historian Josephus described Herod as "a man of great barbarity" who had ordered many deaths, including those of three of his own sons, for fear of losing his throne.

Since the fourth century the church has regarded these babies of Bethlehem



as the first martyrs because they died in Jesus' place. Originally they were celebrated at Epiphany, but the celebration has been separate since the fifth century.

In medieval times "Innocents' Day" was widely believed to be unlucky. In France, King Louis XI would not allow any state business to be conducted. In England, Edward IV postponed by a day his coronation in 1461 so it would not come on Innocents' Day. The general populace thought it such an unlucky day they would not do any housework, buy new clothes or even cut their fingernails.

In England, it was called "Childermas." To remind children that the day was one for mourning, they were whipped while still in bed, a custom that persisted until the 17th century. Since then, however, the date has become a special day for children.

Since this is a day for children, have a simple supper of things they like and can prepare with a minimum of supervision. (Serves 4.)

My Own Pizza

8 oz. jar pizza sauce

4 English muffins, split

1/2 onion, sliced into thin rings

1 green pepper, seeded and sliced into 8

rings

1 cup shredded mozzarella cheese, or 8 slices

1/2 lb. Italian sausage, sliced into 8 pieces

Preheat oven to 425°. Spread a large spoonful of sauce over each muffin half. Arrange onion and pepper rings on top of sauce; cover with cheese. Lay sausage slices on top of cheese. Place muffins on cookie sheet. Bake 7 minutes or until cheese is melted and sausage is hot.

Easy Crunchy Salad

10 oz. pkg. frozen mixed vegetables

1/2 cup chopped celery

1/4 cup shelled sunflower seeds

2 cups chopped lettuce

2 tomatoes, cut in wedges

1/4 cup Italian salad dressing

Thaw vegetables; blot between paper towels until they are dry. In a bowl, mix vegetables, celery and sunflower seeds. Spread lettuce on each of 4 salad plates. Spoon vegetables onto lettuce; add tomato wedges. Sprinkle 1 tbs. salad dressing over each salad.

Winter Fruit Mix

1 apple, cored and chopped

1 orange, peeled and separated into sections

1 banana, peeled and sliced

1/2 cup raisins

1/2 cup crushed pineapple with juice

2 tbs. undiluted lemonade or orange juice concentrate

Mix fruit and juice in a bowl. Cover and chill 1 hour or more.

Fool's Cake

1 1/2 cups sifted flour

3 tbs. cocoa

1 tsp. baking soda

1/2 tsp. salt

1 cup sugar

5 tbs. oil

1 tbs. white vinegar

1 tsp. vanilla

1 cup water

Powdered sugar

Preheat oven to 350°. Grease an 8" x 8" square pan. Place flour, cocoa, baking soda, salt and sugar in sifter and sift directly into pan; shake pan to level flour. In the flour mixture, use a large spoon to make 3 equidistant holes. Into the first hole add oil, into the second vinegar and into the third vanilla. Pour water evenly over all. Stir with a fork until ingredients are blended and flour is evenly moistened; the batter need not be completely smooth. Bake 30 minutes. Cool 10 minutes, then turn out onto rack. When cool, shake powdered sugar over top.

QUALITY CHURCH SUPPLIER

Write or
call for information



J. R. EVANS & CO
209-683-6715

Box 2083 Oakhurst, CA 93644

Personal Professional Attention
to All Your Church and Clergy Needs



THE ECUMENICAL DECADE FOR CHURCHES IN SOLIDARITY WITH WOMEN

1 9 8 8 - 1 9 9 8

*"We must begin to work together, with one accord, to change
the structures of alienation to structures of grace."*

—Presiding Bishop Edmond L. Browning

For every woman tired of acting weak when
she knows she is strong, there is a man weary
of appearing strong when he feels vulnerable.

For every woman sick of acting dumb, there is
a man burdened with the constant expectation
of "knowing everything."

For every woman accused of being an
emotional female, there is a man denied
the right to weep.

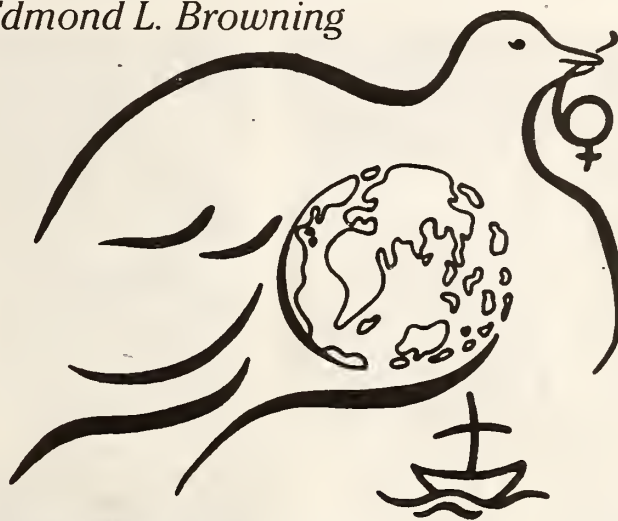
For every woman called unfeminine when
she competes, there is a man for whom
competition is the only proof of masculinity.

For every woman feeling tied down by
children, there is a man denied the full joy
of sharing parenthood.

For every woman denied meaningful
employment or equal pay, there is a man
bearing full financial responsibility for
another human being.

For every woman who takes a step towards her
own liberation, there is a man who finds the
way to freedom made a little easier.

The focus of the Ecumenical Decade is upon
human issues. It is built upon the belief that
justice, peace, and integrity—in human
relations and in the whole created order—is
part of the Church's calling in Christ. It holds
as basic the belief that as long as one person
or group or class is denied freedom and
justice, all suffer. As we approach the third
Christian millennium, the World Council of
Churches—building upon *Forward Looking*



*Strategies of the U.N. Decade for Women—calls
upon all Christians to pray, study, debate,
plan, and take action in fulfilling the goals for
the Ecumenical Decade—*

- to free the Churches from teachings and
practices that discriminate against women
- to improve the status of women and the
world
- to empower women and men to challenge
oppressive and unjust structures
- to hear and act upon women's perspectives
on justice, freedom, and peace, and
- to affirm full and equal participation and
responsibility of women and men in the
home, the Church, and the world.

For more information on the Ecumenical
Decade and the Anglican Encounter, contact
The Office for Women in Mission and Ministry
The Episcopal Church Center
815 Second Avenue
New York NY 10017

ANGLICAN ENCOUNTER IN SOLIDARITY WITH WOMEN

FOCUS FOR 1992

One third of the way through the Ecumenical Decade, March 8-13, 1992, the Anglican Churches of the Americas will host an event for the entire Communion. Workshops, debates, and celebrations will lead participants in the struggle to live, thrive and move forward into the next millennium. The Anglican Encounter will provide the focus for Anglican women and men as they work for equality, development, and peace.



ENGLISH PARISH HOLIDAYS

... an idea whose time has come!
Spend a week in an English village as
guest of parishioners. All meals are
included. Proceeds benefit the parish.
Enjoy country fairs, gardens, pubs...
A real "Meet the People" opportunity!
Over 40 locations & weeks to choose
from.

Catalogue from:

PARISH HOLIDAYS
North American Office
106 S. Fraley Street, Kane, PA 16735
814/837-9178

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

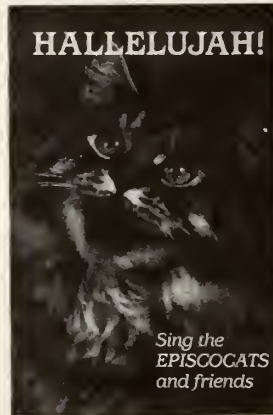
Woodwork and
Metalcraft

Embroideries
and Hangings

J. WIPPELL and COMPANY LTD.
1 Mill St. • PO Box 468, Branchville, NJ 07826
Phone: (201) 948-2134/2144



**All 5
popular
EPISCOCAT
BOOKS
for your
giving or
—keeping**



For years the witty, whimsical Episcocats have delighted the hearts of cat-lovers and even some who claim to be lukewarm about cats. Their famous one-liners on the lighter side of church life are becoming classics. Order today for yourself—for friends.

\$6.50 each (add \$2.00 a book for overseas postage)

EPISCOCAT BOOKS
BOX 1379 WM. PENN ANNEX
PHILADELPHIA, PA 19105-1379

Please send _____ copies **DON'T YOU JUST ADORE GOTHIC?**

Please send _____ copies **HALO AGAIN**

Please send _____ copies **BLESS YOU!**

Please send _____ copies **HOLY CATS!**

Please send _____ copies **HALLELUJAH!**

\$6.50 each / Add \$2.00 per book for overseas postage.

PAYMENT MUST ACCOMPANY ORDER.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

hallelujah breakdown

Eliminate Christmas gifts?



by Christine Dubois

It's become an Advent tradition—at least in the church—to complain that Christmas is becoming too commercial, that the focus on gift-giving detracts from the spiritual meaning of the holiday. Well-meaning Christmas reformers have suggested ways to simplify Christmas, but, judging by the retail sales figures, their ideas haven't caught on.

We've tried to de-commercialize our Christmas. We agreed on price limits; we donated food and clothing to the poor; we made presents from scratch. But no matter what we've tried, we always ended up down at the mall with everyone else. There's something about Christmas that makes you want to buy gifts.

I thought it was only Christmas that made people act this way, but I've discovered one other thing: babies.

We moved into a larger apartment when we learned we were pregnant, and it's a good thing we did. We never would have had room for all the presents we've received.

Babies bring out the gift-giving urge in almost everyone. People who've never so much as sent us a card show up on the doorstep with packages wrapped in soft pastels with pictures of cuddly lambs. "I just had to get something for the baby," they say. Our baby isn't even due

until spring, and already we have a closet full of balls, blankets, fluffy bunnies, adorable little sleepers and a German teddy bear in a black-and-white parka.

It's not just us. We visited our neighbors shortly after their baby girl was born and found them drowning in pink wrapping paper. Every surface was stacked with gifts from friends and relatives all over the country. We added ours to the pile.

Nowadays, even the hospital birth centers send you home with gifts—though they tend to favor more practical items like rectal thermometers.

It's as if birth is a celebration everyone wants to be part of. A newborn child gives us hope for a brighter future, a fresh start. Bringing a gift is a way of welcoming and affirming that hope.

Maybe that's why we haven't eliminated Christmas gifts. In the Christ child we see God's promise of a better life. When we give gifts to those we love, we welcome the new life God gives us.

This year, when I start to complain that Christmas is too commercial or that I'll never finish my shopping list, I'll think of our closet and give thanks for the opportunity to celebrate the hope we have in Christ.

Christine Dubois, a Seattle-based free-lance writer, contributes regularly to *The Episcopalian*.



**ASK
DR. CHURCH**

Dear Dr. Church:

I come to church every Sunday and never have any trouble finding a seat near the back. I come to the midnight mass on Christmas Eve and all the good seats are taken, plus most of the not-so-good ones. What should I, and other regular churchgoers, do about this?

Displaced in Des Plaines

Dear Displaced:

You could get there early and invite these intruders to share your pew. Among the motives you may think brought them there—a dim sense of duty, childhood memories, familial or social pressure—there might just be a question haunting their minds like the one John Betjemen asks in "Christmas":

*And is it true? And is it true,
This most tremendous tale of all,
Seen in a stained-glass window's hue,
A Baby in an ox's stall?
The Maker of the stars and sea
Become a Child on earth for me?*

*And is it true? For if it is, . . .
No love that in a family dwells,
No carolling in frosty air,
Nor all the steeple-shaking bells
Can with this simple Truth compare—
That God was Man in Palestine,
And lives today in Bread and Wine.*

Your friend,
Dr. Church

Dear Dr. Church:

The fourth Sunday in Advent this year is December 24, which is also Christmas Eve. I'm sure our rector will insist on singing hymns that morning that have to do with John the Baptist, the Second Coming or some other less than festive theme. How can I make him understand that regardless of what the church calendar says, Christmas begins for most people early in December and is nearly finished by the time he gets through Advent?

Impatient in Petaluma

Dear Impatient:

Start sending him cards every week or so, quoting James Russell Lowell's great hymn (alas! omitted from the new hymnal):

*New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.*

Your friend,
Dr. Church

Dr. Church is an Episcopal bishop who chooses to remain anonymous.

"Parliament is not a congress of ambassadors from different and hostile interests, which interests each must maintain, as an agent and advocate, against other agents and advocates; but parliament is a deliberate assembly of one nation, with one interest, that of the whole."

Presiding Bishop Browning was quoting Edmund Burke in his opening remarks to Executive Council last month. He was speaking of the inner workings of the council, but his citation from Burke applies as well to every arena of church life.

Walk into any parish and mention a neighboring parish. The conversation will be in the third person. The neighboring parish is *them*. Mention the diocese. The diocese is *them*. Speak of the national church and you're discussing *THEM*.

That's a narrow vision of the church, but the Bible's vision is broad. St. Paul's analogy of the body and its many members is the most developed statement of the biblical vision. Perhaps we think so little about its implications because we've heard it too often. What other analogies might we devise to express the

FINE LINES

The church is like a . . .

relation of Christians to each other?

- *Sheep in a flock.* This image has the advantage of suggesting the foolishness of most of us and our need of a shepherd. It falls short because the purpose of each sheep is the same as that of all the others—to give wool and mutton.
- *Ingredients in a recipe.* Salt, flour and butter are not interchangeable; each has its own role, and if it is left out of the mix, the whole is flawed. The church is like that. But in most recipes the ingredients lose their individuality when mixed together. The church is not like that.
- *Apples on a tree.* One cannot mistake the source of life for apples—it rises through the trunk of the tree, flows out through the branches and into the fruit. That's a good metaphor for our dependence on God. But the apples are unrelated to one another.



cept in the hands of a craftsman. Christians are useful only when we surrender our wills to the will of God. But tools have no choice, no free will; their participation in the craftsman's creativity is passive.

- *Students in a class.* Students—good ones, that is—are not passive. They hunger for wisdom and strive to attain it. But they sometimes see themselves as competitors, especially when their teacher will grant only a fixed number of high grades. The disciples of Jesus Christ are equally and totally redeemed; a competitive spirit is impossible among faithful disciples of Jesus Christ.
- *Musicians in a band.* I like this one best of all. Each player has his own instrument and score; he plays as directed; good music results only when the players act like a single organism.

The church often limps along because its members don't act like *members* of anything, but like solo performers. I'm one of those Christians who has experienced a saving event in his life, but Christ came to me through other Christians and binds me to them. Without them, I die like a coal pulled out of the fire. Christ does not say to the Christian, "You are saved," but "Ye are saved."

education
Guide

The Episcopalian reserves this section for listing qualified institutions of learning. To list your school contact Advertising Manager, 1201 Chestnut St., Suite 1200, Philadelphia, PA 19107, or phone (215) 564-2010.

Coeducational School

THE STONY BROOK SCHOOL



"Stony Brook combines first-rate education with a most excellent presentation of the biblical faith. It teaches young people not only how to think, but how to shape their vision and values according to Christian ideals. It's a happy and wholesome place."

—Right Rev. Alden M. Hathaway
Bishop, Diocese of Pittsburgh on daughter Melissa's experience


Founded in 1922
Independent college preparatory • Boarding and day, grades 7-12

for more information, write or call
THE STONY BROOK SCHOOL
Stony Brook, New York 11790
(516) 751-1800

Women's School

"... and best of all, with her scholarship we can afford it!"

SAINT MARY'S
The Episcopal High School and College for Women


900 Hillsborough Street
Raleigh, North Carolina 27603
919-839-4100

Boys' School

DEDICATED TO THE INDIVIDUAL BOY WHO NEEDS SUCCESS

Est. 1946. Accredited boys' boarding • grades 7-12 • Structured for boys with basic subject deficiencies or not achieving potential • Remedial/Developmental Reading • International student body • ESL • 7 Interscholastic sports • Computers • Art and ceramics • Photography • Woodworking • Equestrian program • Farming • 5-week summer session.



The Phelps School
Malvern, PA 19355
(215) 644-1754

Boys' School



Christ School

Since 1900

- An Episcopal boarding school for 150 boys, grades 8-12
- 7:1 student-teacher ratio
- College preparatory curriculum
- Advanced placement and accelerated courses
- Strong religious life
- Emphasis on outdoor and athletic programs
- Daily work program
- 500-acre campus in the mountains of North Carolina



CHRIST SCHOOL
Box E
Arden, N.C. 28704
(704) 684-6232

Know someone who should be reading this issue?



Give a Subscription
... or pass this coupon on to that someone!

☐ 1 YEAR \$6 ☐ 2 YEARS \$11
Add \$5 per year for foreign postage.
MAIL COUPON WITH PAYMENT TO:
THE EPISCOPALIAN
1201 CHESTNUT STREET • PHILADELPHIA, PA 19107

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
PARISH _____ DIOCESE _____

The distinctive gifts we Anglicans offer

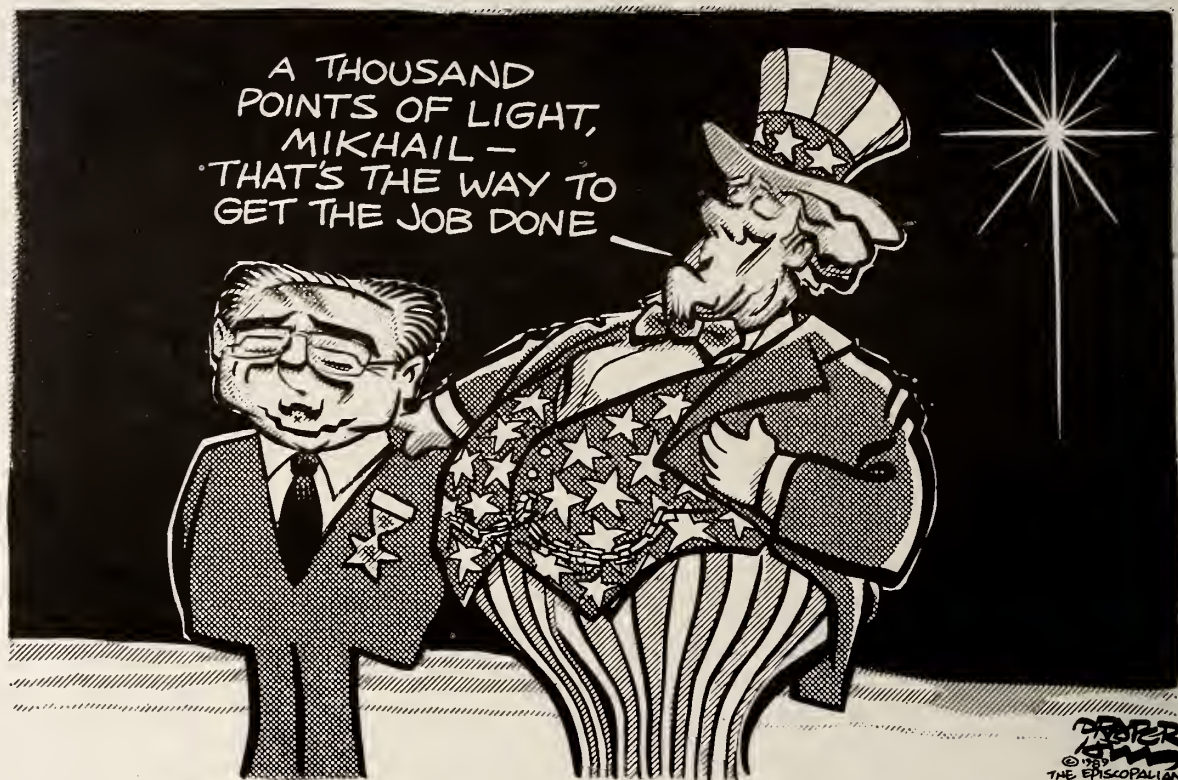
"The merit claimed for the Anglican Church," Ralph Waldo Emerson wrote, "is that if you let it alone, it will let you alone."

Presiding Bishop Edmond Browning used the quote in his recent address to Executive Council to illustrate "that genteel blandness so characteristic of Anglicanism at its worst." Genteel blandness is unacceptable baggage these days, especially as the Episcopal Church and other Anglicans embark on the Decade of Evangelism in the 1990's.

But what staff and backpack will we need for that trip? "Effective evangelists are true to themselves," said the P.B., this time quoting a statement of the Anglican primates who met last spring in Cyprus. In other words, let Anglicans be Anglicans, using their distinctive and appealing gifts. "Our heritage of liturgical and sacramental worship," said the primates, "our apostolic continuity and our 'reasonable tolerance' are all evangelistic tools and distinctive gifts. . . ."

That, of course, is by no means a comprehensive summary of what it means to be an Anglican. John Booty, Episcopal historian, goes back to the dawn of the Church of England to show its early emphasis on how the Christian church functioned in the first to fifth centuries—apostles journeying as far as India and England to spread the good news of Christ.

The Church of England early shared power with the laity, emphasized public reading of scripture and preaching the word of God, allowed for differences in matters not necessary for salvation, stressed the goodness of God's creation. Later, the Chicago-Lambeth Quadrilateral spelled out four bedrocks of Anglican faith. And mission—in obedience to Christ's teaching—has long been pivotal to Anglicans.



In his talk to Executive Council in New York City, Browning elaborated on some of these points and made some of his own: Just as the Orthodox praise God "supremely well," Anglicans emphasize the Incarnation—the embodiment of God's Word in Jesus; ours is an ecologically attuned faith, rooted in belief that all God's creation is to be cared for, that justice and feeding the hungry cannot be put off to tomorrow, but are today's urgent priorities.

Out of Executive Council's meeting came solid evidence that the church is moving to implement

the eight Mission Imperatives that were accepted at last year's General Convention—evangelizing, teaching, reaching out worldwide, communicating, striving for justice and peace, acting as faithful stewards, supporting people in faith journeys and furthering the unity of all God's people.

These transforming efforts are now being built into the church's budget, and that's good news for evangelists. Evangelism is never done in a vacuum. If the Episcopal Church is seen to be acting seriously on those eight fronts, that surely will be the most effective kind of evangelism.

YOUR VIEWS

So we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

Synod is supported by non-U.S. bishops

The Episcopal Synod of America was attended by Anglican bishops from Africa, Australia, Scotland, Ireland, England and Melanesia in addition to those from the United States. Episcopalians [must] understand the worldwide nature of the support enjoyed by ESA.

The synod may be the last great opportunity for the Episcopal Church to avoid another mass exodus. Just and fair hearing of the synod's message is essential to the future of all Episcopalians.

The Rev. Ferdinand D. Saunders
Walnut Creek, CA

He objects to ad of synod we carried

I am upset by *The Episcopalian's* poor judgment in [running] the Episcopal Synod of America ads.

I realize the Episcopal Church must patiently remain in dialogue with this movement, but why must we assist it? The very language

used in this ad, referring to the synod as "a church within the Episcopal Church," offers confusing testimony.

This ad invites our people to rally in defense of principles which sound compellingly faithful. Where in the ad is the full picture presented? Where do our people read about the synod's attitudes toward the roles of women in our church? Where is any mention of the synod's attempt to arrogate unto itself the right to supersede the long-respected authority of diocesan bishops?

The Rev. Peter T. Elvin
Williamstown, MA

Seminaries must connect their various disciplines

In the article on Episcopal seminaries (October) Bishop Anderson expresses the crucial problem in education today when he states that "students cannot possibly absorb everything given to them. . . . And students emerge unable to relate one discipline to another."

It takes tremendous energy

to absorb individual facts and ideas in quantity unless relationship is made clear. We Episcopalians spend a lot of time trying to make one of the Trinity and little time realizing the oneness of creation.

The consequences of the lack of relationships in education are great for our church. Fragmented students become

Letters responding to Richard Schmidt's reflection on homosexuality and AIDS (October) appear on page 30.

fragmented clergy whose problems carry into parish life.

The solution is not a "radical" change in seminary curriculum, but a radical change in educational approach. In my experience as a private educator, I have seen how this approach of relatedness can work. Every student has enough knowledge to begin the process. Often only a few sessions are needed to show how the parts fit the whole.

Elaine Ward Loomis
Richmond, VA

Older seminarians bring vital experience

I was concerned by Harry Toland's article on Episcopal seminaries in which the author and others connected the "older seminarian" with the "loss of moral leadership" in the church today. Since when is moral leadership restricted to the young? And why is gifted youth necessarily preferable to gifted experience?

I am a 43-year-old candidate for holy orders with an excellent career behind me; I find my colleagues are talented people who also excelled in other careers (law, medicine, business, education, etc.) whose faiths and calls grew and deepened through life experience. We bring with us experience in leadership as well as many years' experience in the lay ministry of our church. Married seminarians cost more, yes, but all the other complaints seem to me to be unfounded and discriminatory.

Margaret A. Hanson
General Theological Seminary
New York, NY

He jumped to a false conclusion

The Rev. Lowell J. Satre, Jr. (October), suggests a retraction from me is in order for calling the banner shown in the photograph that accompanied my article on Integrity's national convention (August) "the Episcopal Church banner." I did no such thing, nor did *The Episcopalian*.

I wrote the article with no idea of what photo would accompany it. I simply wrote, "At a festal eucharist on Sunday, July 1, the Episcopal Church banner led a procession down the center aisle of Grace Cathedral." And so it did. The photograph, which showed the banner of Integrity-San Francisco, was captioned by *The Episcopalian*, "Procession at Integrity convention." Another simple statement of fact.

Father Satre jumped to the false conclusion that someone was calling an Integrity banner the Episcopal Church banner.

Peter Carey
New York, NY

Do Christians play the numbers game?

by Julian A. Cave

"Will those who are saved be few?" The question [in Luke] suggests that the early disciples were as intrigued with statistics as we are. Repeatedly Jesus predicted limited receptivity to his message: "The gate is wide and the way is easy that leads to destruction. Those who enter by it are many. The gate is narrow and the way is hard that leads to life. Those who find it are few." (Matt. 7:13-14)

The forecast of a less than overwhelming response to Christ's way gives pause for those of us conditioned to venerate bigness. Furthermore, this mindset seems to be at odds with those oft-heard comments by some religious activists that churches are under divine orders to grow.

Some argue that the Bible has a bias for smallness, that Christian discipleship is designed for a minority. Growth is discouraged. Such an orientation would prompt Episcopalians to celebrate their shrinkage of 1.7 percent during 1988. We are doing something right!

Understandably, Christian discipleship doesn't always attract huge numbers, yet being minuscule is not necessarily a clear sign of authenticity. It could indicate lethargy and the absence of joy. As with littleness, neither does largeness have to be irrefutable evidence of validity. Mega status

need not mean correctness. This pressure for the church to get bigger and bigger is laced with subtle dangers.

How are we to respond to Jesus' giving discipleship a minority status? "Disciples are few in number and will always be few. Never let a disciple of Jesus pin his hopes on large numbers," wrote Dietrich Bonhoeffer.

Only a few are Christian disciples. Why?

For one thing, discipleship has a decisive character. We don't simply drift into it. The intentional feature of it needs to be underscored constantly to prevent our being deluded by mistaken identity. For example, it's possible for one to assume he/she is a Christian by virtue of parental commitments. Or one might equate being a disciple with functioning as a citizen.

More correctly, Christianity calls for decisions—not one, but many—and the failure to be decisive could result in a person's hearing a verdict similar to the one contained in Jesus' words: "I do not know where you come from." It is possible to mistake being conversant about Christianity with making commitments to Christ.

In addition to being decisive, Christians reflect a difference. That's another reason for the few. "You shall know the truth, and the truth shall make you weird," writes Flannery O'Connor.

Although institutions are necessary, ultimately Christianity is about life. "I come that you might have life, abundant life," said Christ. (John 10:10) Just joining and getting others to join a religious group doesn't guarantee that anyone is onto life.

In his classic volume, *A Serious and Holy Life*, William Law writes causes me no pain or trouble; if it no rules and restraints; it is foolish striving to enter at the strait gate. noted that discipleship is so difficult there's no room for volunteers—one has to be drafted, "called" is the biblical term.

Julian A. Cave is assistant rector of St. James' Church, Wilmington, N.C.

We're not prodigals in talks with R.C.'s

by Marjorie Menaul

Those who report on the dialogues between Roman Catholics and Anglicans often use language implying that the Anglican Communion is engaged in dialogue in the hope that Rome will take Canterbury—and all Anglicans—back into its fold.

That implication is especially clear in reports concerning the ordination of women, which frequently refer to inclusion of women in ordained ministry as a "stumbling block to unity." Such language seriously misrepresents both the dialogues and the churches which participate in them.

At issue in Anglican-Roman Catholic dialogue is not whether the Roman Catholic Church will embrace everything that has happened within the Anglican Communion since Henry VIII. We are not prodigals, hoping that when we renounce all we have done in the time since we left home, we will be forgiven and graciously received back as obedient children.

Authority continues to function differently in the Roman and Anglican Communions. Honest dialogue between the two can only proceed if it is grounded in the assumption that authority can function differently without either authority structure necessarily being wrong.

In the Roman Catholic Church, centrally-made decisions are binding on churches all over the world. The Church of England was born out of the belief that the healthy life of the church in that place required a particular sensitivity to the local situation which Rome could not give. Neither is wrong. But they are deeply different. And the structure of the Anglican Communion today, in which national churches make autonomous decisions, such as ordaining women, is one that preserves the intent with which the Church of England began.

There are advantages and disadvantages to each. As to ordination of women, some Anglicans and some Roman Catholics are distressed—some Anglicans are pained by the inclusion of women in ordained ministry; some Roman Catholics are pained by the exclusion of women from ordained ministry. Yet neither church can abandon its responsibility for following, to the best of its understanding, the guidance of the Holy Spirit.

The Roman Catholic Church suffers from a clergy shortage. It hasn't enough single males to do even the most essential task which priests traditionally have done. As a result monks and nuns, married deacons and especially lay people are being called on, not merely as support staff for priests, but as ministers in their own right.

In the Episcopal Church, the admission of women to the priesthood and episcopate means that the diversity in ordained ministry can now mirror the diversity within the church.

Our differences need not be stumbling blocks to dialogue. As each church lives out the particular sort of openness to the Holy Spirit to which its particular system of authority lends itself, our differences may become gifts which we can offer one another.

Marjorie Menaul is assistant of St. Andrew's Church, Ann Arbor, Mich.

Pontius' Puddle



Tithing not just from Old Testament

In the September issue two clergymen dissent on General Convention action which establishes the "tithe as the minimum standard of giving for Episcopalians." [It strengthens] my belief that some clergy are a primary reason the church has difficulty with stewardship education.

The Rev. Messrs. Robert Beasley and John Sorenson appear to [assume] that tithing is an Old Testament law. Both overlook our Lord's words in Matt. 23:23 and Luke 11:42 that we not neglect tithing while practicing justice, mercy and the love of God. Elsewhere in Matt. 5:17, Jesus also is quoted as saying that he did not come to abolish the law, but to complete it. He then proceeds in the remainder of chapter 5 to call us to a new standard which is higher than in the Old Testament. This can be interpreted to mean that the tithe is only a minimum.

In the Catechism (BCP, p.856) our duty as Christians

to follow Christ is amplified by "to come together week by week for corporate worship and to work, pray and give for the spread of the Kingdom of God." Rather than General Convention's instituting a "sudden requirement," it appears [to have] finally recognized what our Lord has been calling us to all along and what we have promised to do in our baptism.

Nicholas V. S. Mumford
Detroit, MI

Did we need article on Mariners' Church?

It is getting a bit tiresome to read yet another article about members of the church who cannot accept the lawful authority of diocesan bishops and the actions of General Convention.

Maybe it is time not to honor situations like Mariners' Church and the bishop of Michigan with another story about another internal fight. After all, there are literally thousands of other stories that would benefit our well-being as a branch of

Christ's church.

The Rev. Charles E. Walling
Harrison, AR

Christian soldiers have been needed

The "Fine Lines" essay, "The church needs a few Christian soldiers, but not very many, please!" (October), begs for a reply.

[Richard Schmidt is] obviously a member of the generation that has never experienced the dilemma of a threat to our country's sovereignty or the reality of a threat to our very way of life, as was the experience of those who lived through World War II. He therefore enjoyed the luxury, expensively bought in lives, of denigrating "Christian soldiers."

We were saved—and it was a close call—by a mighty army of young men, most of them just out of high school. Thousands and thousands of this army never came home or came home to spend the rest of their days in veterans' hospitals.

Doreen Hansbury
Cape Coral, FL

7 **quake**

Continued from page 1

Clergy of St. Luke's in Los Gatos, a small city 50 miles south of San Francisco, found "organ pipes scattered around like pick-up sticks," but the 107-year-old frame-and-stucco church came through well. Buildings all around the church were badly damaged.

"Attendance was unusually high the Sunday after the quake," reported deacon Ruth Eller, "which was all the more remarkable because people had to park blocks away and walk through debris just to get here."

Also in the Diocese of El Camino Real, the small towns of Hollister and Watsonville were hard hit though the church buildings were undamaged.

The rector of All Saints', Watsonville, William Young, reports that hundreds of people are living in tents. "These are people with marginal incomes at best," he said.

Finding temporary housing for the low-income elderly has been a major relief effort of All Saints'. As they are in many places, Episcopal leaders are working ecumenically on earthquake relief and resulting problems. The principal concern, Young said, is long-term recovery as opposed to relief. "The aid from agencies is going to dry up. That's what is scaring us."

In Hollister, Young reported, a large employer whose facilities were damaged by the quake is considering relocating, presenting the prospect of considerable unemployment. "We've got to raise people's consciousness, . . . alert them that the problems are not going away," he said.

Only a handful of Episcopal church buildings in San Francisco sustained more than minor damage. Costly repairs are expected in order to reinforce masonry sections of St. Peter's and St. Luke's although the buildings were usable after the quake. In fact, the congregation of a badly damaged Presbyterian church around the corner worshiped with St. Peter's parishioners the Sunday after the quake.

A number of churches, like St. Augustine's, Oakland, benefited from recent efforts to make their buildings more earthquake proof. "I'm convinced our church would have fallen down if we had not recently reconstructed it" to the tune of over \$600,000, said church treasurer Bill dePoy. "But we had no damage whatsoever."

The fact that more churches were not seriously damaged reflects diocesan efforts to encourage retrofitting to withstand quakes. "We've tried to make congregations aware of the hazards," said Diocese of California comptroller William Geisler. "Parishes have spent significant amounts of money in the last few years to bring buildings up to snuff."

The Diocese of California carried group earthquake insurance for years, Geisler said, but dropped it when the price escalated and advised parishes to investigate it on an individual basis. The deductible is usually quite high, he noted. He is advising parishes to submit claims to the Church Insurance Company so they can determine if any damage is covered.

Nell McDonald is a free-lance writer living in San Mateo, Calif.

Kenyan diocese sends \$1,000 to quake victims

When Bishop Alexander Kipsang Muge of the Diocese of Eldoret in Kenya called his home from California just after the earthquake, he learned that his people has been praying for him and for the people of California. He attended California's hastily rearranged diocesan convention the Saturday after the quake and brought greetings from Eldoret.

Eldoret is located in western Kenya. While the southern part is fertile, the northern part is arid. The bishop seeks to raise money to drill wells so that with a stable water supply his people can become settled and not live a nomadic life. One of his priests rides a camel as he travels with the people so they will have the services of the church.

The people of Eldoret felt a need to help the people of California and raised \$1,000 which they sent to Bishop William Swing. Californians have been stunned by the check, overwhelmed by such generosity.

Swing's letter of thanks to Muge calls the sacrificial gift "the single most touching and important event that happened to me and this diocese after the earthquake."

Council

Continued from page 1

from individual Episcopalians, dioceses, church agencies and organizations.

The council would then listen to the stories emerging from the church and shape and articulate a vision for the church in the 1990's and beyond. The third stage of the process would implement the programmatic consequences of the vision.

Browning set the stage for the report in his opening remarks to the council: "After two decades of introspection and strife we know what divides us. It is now time to move forward, to share and celebrate what unites us."

Browning also urged the church to "discover and use distinctive Anglican gifts" such as the deep Anglican understanding of the incarnation and its implications for creation, human nature, community, suffering and spirituality.

Economic justice

Executive Council voted unanimously to take \$7 million of Reserve Deposit Funds and set up an Alternative Investment Program. The funds would be invested in order to satisfy economic justice commitments of the Episcopal Church.

Income from half the \$7 million would go to the church's budget for general purposes. The other half would be used to establish a National Episcopal Fund for Community Investment and Economic Justice.

The principal aim of the latter fund would be to goad the church into

AIDS

Continued from page 1

this church of ours shift and drift from one noble undertaking to another without stopping to make the links and connections between what we have been doing and what we are about to do. We must remain cognizant that the struggle against AIDS, the science of survival and the dynamics of inclusion are inextricably linked."

The hope, she said, "lies in us. . . Let's not waste energy on the origin of the virus. Let's get on with the more difficult task. We need to look for glimmers of hope and commit ourselves to push forward for those fronts with redoubled efforts. We know how the disease is transmitted and how it can be prevented."

"We need to confront both church and society with the responsibility of this nation to mount a sustained national effort. . . and to be in the forefront of an international effort that rivals our commitment to the space program. If we can spend the money, that much money, to put people in outer space just to see if we can get there, then we ought to get serious about putting those kinds of financial resources toward the eradication of this illness."

The question for the conference was, "How will the church respond?" Hope was reassuringly evident. Every one of the speakers and workshop leaders spoke of the important role the church has in the midst of the AIDS crisis. "People need good news," Tull said. "People

need the gospel."

The major portion of the conference was devoted to 48 workshops ranging from health care and pastoral care to specific programs and models of significant work done through the church. Several workshops were devoted to AIDS ministries among minorities and one dealt with how the church can effectively influence local, state and national legislation on matters relating to AIDS.

Conferees previewed "Youth Ministry in the Age of AIDS," a resource for congregations produced by the Youth Ministries Office of the Episcopal Church Center. The three-part manual includes subjects such as dating and sex education by dealing forthrightly with facts and fictional concerns of AIDS and practices that are considered risky. A video also is included in the packet.

Tull and Bishop William E. Swing of California were presented with the first Episcopal AIDS Coalition awards for outstanding ministry in response to the AIDS crisis.

Attention was focused on the power and love of God during a healing service on the last night of the conference. Nearly 500 people attended the service in which 12 clergy and lay healing ministers anointed and prayed for PWAs, care givers and church workers.

Bishop Douglas E. Theuner of New Hampshire preached at the healing service. "All Jesus cared about was healing—the rest was politics," he said.

Mike Barwell is communications officer for the Diocese of Southern Ohio.

raising \$24 million to be used "as a revolving loan fund, with income to the budget for general purposes."

The move would further the so-called Michigan Plan resolution General Convention adopted in 1988. Council member Hugh Jones, speaking for the measure, called it "a way to meet our social responsibilities in investments."

Other actions

The council passed several resolutions recommended by its Social Responsibility in Investments committee asking that:

- Amoco and Union Pacific issue reports to shareholders within six months on the companies' environmental efforts;
- Westinghouse not renew its contracts for management of nuclear weapons contracts;
- AT&T make available to shareholders information on the company's involvement with nuclear weapons technology;
- BankAmerica refuse to make new loans to South Africa or extend the term of any of its present loans;
- Comcast, Saloman and General Re Corp. take steps to include blacks and women on their boards of directors.

Bishop John MacNaughton, chairman of the council's communications subcommittee, announced that 43 persons had applied for the position of editor of *Episcopal Life*, the new monthly newspaper to replace *The Episcopalian*. A screening committee is to review the resumes, interview

the top candidates and send Presiding Bishop Browning a list of first, second and third choices. Browning will make the appointment, probably around December 1. MacNaughton said the first issue of *Episcopal Life* would be no earlier than March, 1990.

New coalition will advance Indian work

Executive Council heard about a new structure, the Episcopal Coalition for Indian Ministries, at its meeting in New York.

The outline of the new coalition was given in a report of the Presiding Bishop's Blue Ribbon Task Force on Indian Affairs and in a talk by Bishop Craig Anderson of South Dakota, chairman of the task force.

The coalition's purpose would be to develop a comprehensive approach to native American ministries and to set and implement goals for the ministries.

The task force recommended that the share of the church's block grant going to Coalition 14 (C-14) for Indian ministry be reallocated to the proposed new coalition, starting in the 1991 budget year.

"The task force in no way wants its position to be seen as being critical of Coalition 14," its members wrote. "Rather, Coalition 14 serves as the primary model for this new coalition."

St. Christopher's — a church on the move



HISTORICAL AND SENTIMENTAL mementoes and clippings were on exhibit in St. Christopher's Parish House.



RENEWING OLD FRIENDSHIPS was a special treat for Bishop and Mrs. Sanders.



EXCHANGING GREETINGS with members of the parish family was rector-in-charge, the Rev. Porter Cox.



LUNCHEON UNDER THE TREES, on a beautiful autumn day, capped the Homecoming and 10th Anniversary celebration of St. Christopher's Church's becoming an active congregation in the diocese.
photo credit—Ede Baldrige



ADMIRING A TANTALIZING ARRAY of desserts was, left to right: Lee Butler, Willis Hunter Cole, Jr. and Willis Hunter Cole, III.



HOMECOMING IT WAS as Betsy Cole, left, St. Christopher's organist, greeted Susan Smith, a former parishioner now living in Myrtle Beach.



BEST SEAT IN THE GARDEN was occupied by, left to right: David Wall, Jr., Justin Sellers and Joe Sellers.



A DOUBLE CELEBRATION was observed by members of Holy Trinity, Hampstead, on All Hallow's Eve. On Holy Trinity's second "birthday", a full-time priest, the Rev. John Armfield Weatherly, was installed as rector, a service in which his father, the Rev. Canon Bruce A. Weatherly; his uncle, the Rev. Theodore Weatherly; and his wife, the Rev. Beverly K. Weatherly, took part. Holy Trinity began as a mission of St. John's, Wilmington and has grown from 25 members to a parish of more than 100 members. Seen at the reception following the service are, left to right: Betty Sanders, Kathryn Weatherly, the Rev. John A. Weatherly, son Andrew, the Rev. Beverly K. Weatherly and S. Warren Sanders, IV, Holy Trinity's senior warden.



SILVER BELLS, COCKLE SHELLS, NONPAREILS and more were for sale at Holy Trinity's (Hampstead) Christmas Bazaar, a two-day event chaired by Betty Sanders. Admiring the table decorations for the luncheon are, left to right: Betty Hobbs, Hannah Wright, Betsy Bede and BeBe Adams. One of the most popular items for sale were bricks, specially treated by the rector, the Rev. John A. Weatherly, and representative of the bricks to be used in the Walk of Glory to be built in Holy Trinity's Memorial Garden.

photo credit—Ede D. Baldrige

Book review

Church must open doors to skeptics, rector says

by D.M. Shore

If the Episcopal Church is to meet the goals it has set in what leaders have declared as the decade of evangelism, the church must open its doors to skeptics.

That's the message the Rev. James R. Adams presented during a seminar recently at the Church of the Servant, Wilmington.

Adams, the rector of St. Mark's Church on Capitol Hill in Washington, D.C., has focused his ministry on those who, like himself, have difficulty believing assertions not backed by evidence. His book, of *So You Think You're Not Religious? A Thinking Person's Guide to the Church*, addresses those people and

churches that want to extend their ministry to them.

The premise of the book is that many people stay away from church because they cannot believe such Christian precepts as the virgin birth, the resurrection of the dead and other miracles.

Many of those people have a longing in their hearts for what religion has to offer and can participate in church without checking their intellects at the door, Adams said. The Latin word *credo* that was used in the Bible, he explained, was translated into English as "I believe."

It really means, "I set my heart," Adams contends. "It has nothing to do with what is in

my mind. It has to do with my longing," he said.

To reach the skeptics who want to be a part of the church community, churches have to change, just as St. Paul appealed to synagogue-going Gentile skeptics by dropping some Jewish traditions and Christians in ancient Britain adopted pagan festivals such as Easter and Christmas, Adams said.

Churches can begin opening their doors to doubters by learning from those within the church who may hide their skepticism, Adams said. By allowing them to discuss their beliefs honestly and openly, churches can create an atmosphere open to others outside the church.

Not only can believers learn from skeptics, they can benefit from their participation and

leadership in church affairs, Adams said. Doubters at St. Mark's have become members of the governing board and contribute to outreach and service projects.

Skeptics also can be more Christlike and grasp Jesus' teachings more readily than believers because they can identify with Jesus' skepticism, Adams said.

Jesus encouraged skepticism by asking his followers to think for themselves and by answering their questions with questions, Adams said. He not only questioned religious institutions when he overturned the tables in the temple and challenged traditional doctrine in his Sermon on the Mount, he "sometimes... didn't think God was around."

reprinted from *Wilmington Star-News*

Relevant religion for the 20th century

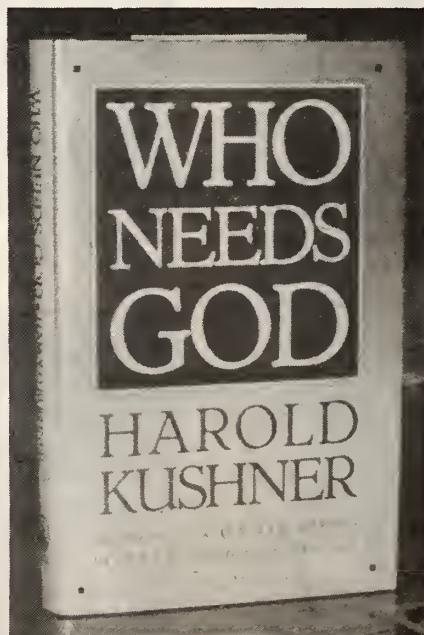
by Joyce Copeland

HAROLD KUSHNER'S new book, *Who Needs God* (Summit, \$18.95) is "the product of years of thinking and teaching on the issue of what we lose when we become too intellectual or too modern to make room for religion in our lives."

It is a book that deals with some of the most elemental yet difficult questions of human existence. How can we deal with loneliness and guilt? Does God really make a difference? What makes some things wrong and others right? Can modern people pray? Why is God so hard to find?

Kushner is a man who believes that one of our biggest problems is admitting we need help. He has no trouble defining his audience. This book, he explains, is written "for all the intelligent, thoughtful people I have met in my travels—journalists, radio talk-show hosts, strangers who struck up a conversation with me on a plane—who had trouble believing that religion could be important to somebody in the twentieth century. This book is written for all the people who don't know that they are religious—good, honest, caring people who dismiss their local church or synagogue as irrelevant to their lives or find their way to it only at times of emergency or family celebration."

In a recent interview with *BookPage* editor Joyce Copeland, Rabbi Kushner explained more about his thinking and *Who Needs God*.



Q. Did you write this book now, at this particular time, for a reason? Are the baby boomers getting married, having children, and turning back to religion? Do you see any kind of trend? Are people looking for these kinds of answers?

A. I think so. First of all, it's always a little dangerous and misleading to think that what's happening to you for the first time is happening for the first time. You know: the

15-year-old who falls in love and thinks she's just discovered something new, when it's really just another gland ripening on schedule. In a sense this is cyclical. Between about 16 and 28 or so, you divest yourself from the parochialism of your upbringing. You're more concerned inward. You're establishing yourself, getting married and starting a family. And then all of a sudden you rediscover the wider cosmos. So part of this is just life-cycle stuff.

Part of it is more general. I think there is something going on. We've pushed human self-sufficiency, human technology, human independence about as far as we can. And we're finding out there's got to be more to life than that. I was thinking the other day, watching these incredible pictures from the Voyager of Neptune...your first reaction is, "Wow, can you imagine: human beings have sent a manmade object billions of miles and it's still sending television pictures back." That's your first reaction. Your second reaction is, "That's nice. How many more large blue rocks am I gonna watch?" Our gasp of amazement at what humans can do is fairly short-lived.

Q. But is technology bad? You really rap it in the book. You write that "Technology is the enemy of reverence..Technology puts out sacred fires."

A. Oh, certainly not. No, I think technology is wonderful. I appreciate the fact that my office is air-conditioned. I edit my books on a word processor. I have a car with all sorts

of fancy gadgets. No, I think technology is wonderful, but it's limited. And it's limited essentially because it is a human product. As I say in the book, the biblical definition of idolatry is worshipping the work of your own hands. You simply can't lift yourself by your bootstraps. There is a dimension of awe and reverence you can only have for that which is greater than human product. No matter how astonished you are by human technology, whether it's color TV or the Voyager spacecraft, there's a limit to it.

Q. A lot of the things you point to in the book as contributing to our sense of loneliness and emptiness are the very things we hold most sacred in American society: competitiveness, rugged individualism.

A. That's right, those are excellent examples.

Q. But how are we to justify that? Our entire society holds that up to us as a way to behave.

A. By saying that we are aware of what we have lost by the stress on individualism and self-sufficiency. Let's take a look at what it's cost us. Let's see if we're really prepared to pay the price. And let's see if there's some sort of middle ground where we can teach people to give up a little bit of the satisfaction of self-sufficiency so they do not have to endure the loneliness and the conflict lifelong. I'm not trying to tell people, "Don't be successful, don't sell all that insurance, don't

con't on page H

Bridging the gaps with God's love

By Powell Bland

Recently, 207 young people in grades 7-12, and their advisors, gathered at Trinity Center for the 1989 Fall Diocesan Youth Event. This event was designed and led by Youth Commission (along with a few adults!) and special thanks goes to them as well as all the participants who made this the wonderful time it was. Activities throughout the weekend focused on our theme of "Building bridges... with God's love."

After a busy registration, Friday night's program began with music led by Fran McKendree. Fran is a musician from Toronto, Canada, and his spirited performances were a highlight of the weekend. Energetic "ice

breaker" games were next, followed by a skit and small group discussions. Compline closed the day. Optional chapel was held each morning before breakfast for those not too sleepy.

Saturday's activities began with Fran—YEAH!—followed by several talks and the popular "Vaughn hue" question and answer show, led by Harris Vaughn of Edenton. Small groups were then given the task of building bridges out of popsicle sticks; this turned out to be quite an experience. Noon day prayers were said.

The afternoon program offered some free time, with optional activities including: soccer, basketball, music with Fran, or beach walking. Fran performed a wonderful concert

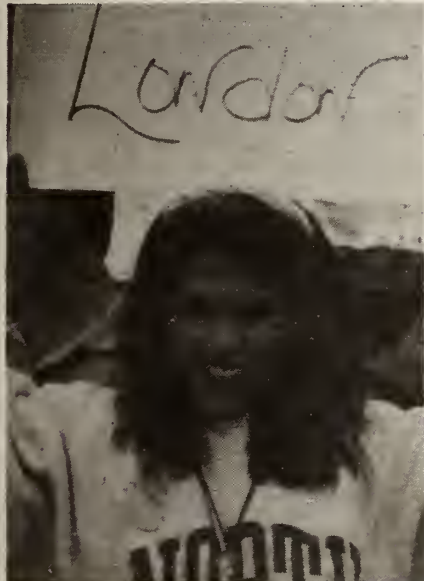
after dinner, followed by a dance with our own Jamie Tyndall of Grifton as Dee Jay.

Small groups worked together on Sunday morning to link everyone's bridge together. Then, as a community, we discussed how we really do build bridges with God's love. Scriptures studied during the weekend showed how God has equipped us to do His work. The closing Eucharist was truly beautiful. As always, it ended with the words "Send us out to do the work You have given us to do."

May this special weekend together be at least a small bridge to enable each of us to better love and serve our Lord.

AMEN!

Powell Bland, a member of St. Timothy's, Greenville, is Youth Commission Advisor

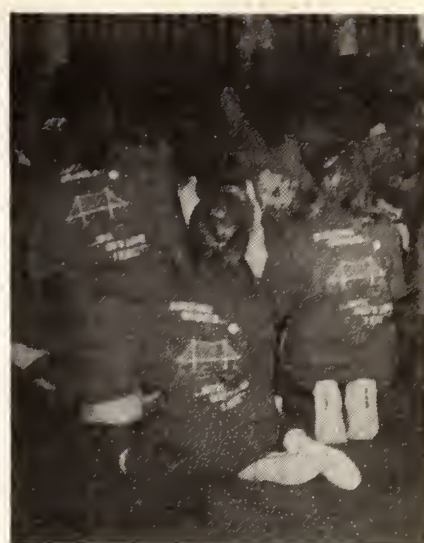


LONDON BRIDGE is not falling down for Jill Poythress of St. Stephen's, Goldsboro, as she gathers her group together to discuss how to build bridges.



STICKING WITH THE POPSICLE STICK bridge-building project are some of the participants in the Fall Diocesan Youth Event, the theme of which was "Building bridges with God's love".

photo credit—Carol Taylor



THE WEEKEND'S THEME was reinforced with tee shirts designed for the event; a special memento, a special message.



BRIDGE IN THE BACKGROUND, smiles in the foreground, illustrate the happy time the Rev. Chris Mason, Diocesan Youth Commission chairman and some of the young people from St. Stephen's, Goldsboro had this weekend.

Winterlight starts decade

Winterlight XIV, a conference for young people in grades 9 through 12, will explore options for teenagers during the decade of evangelism mandated by the Episcopal Church in the 1990s. The post-Christmas gathering at Kanuga Conference Center will begin with 6:30 supper on Wednesday, December 27, and will end with breakfast on Monday, January 1. The cost is \$245 per person, which includes room, all meals, program, and access to Kanuga's recreational facilities.

Titled "Looking In, Reaching Out," the six-day session builds on the concept of looking inward and then evangelizing. Because Winterlight XIV ends on the first day of a new decade, it provides a momentous opportunity for young people to share in the life of the church with one another and others as the decade of evangelism gets underway.

Joe and Cathy Easley, previous Winterlight staff members, are coordinators for the conference. Joe is head of youth ministries with the Diocese of South Carolina, which has its office at their home church, St. Paul's, Summerville.

Musician and composer Fran McKendree will be music leader. He has assisted in this capacity for several years with the young

people's conference. Other staff will include youth ministers working in the United States and abroad. Now in its fourteenth year, this popular annual gathering of young people from across the country includes an extra day for this year's session.

Although many new topics and ideas will be explored, Easley said the staff will continue to offer the favorite traditions that have become expected. A dress-up dinner, a talent show, a late-night New Year's Eve dance, and a special final Eucharist will be continued from years past.

"We must first look inside before we can evangelize," Joe Easley said. "This conference will allow individuals to discern where they are in their spiritual journeys and how to deal with that and how to evangelize with it."

At this year's Winterlight, high schoolers from near and far will spend their Christmas holidays in a warm and supportive Christian environment. They will not only bring in a new year with love and joy, they will greet a new decade—the decade of evangelism.

A free brochure with a registration form for Winterlight XIV is available from Kanuga, Postal Drawer 250, Hendersonville, North Carolina 28793.

YOUTH NOTES

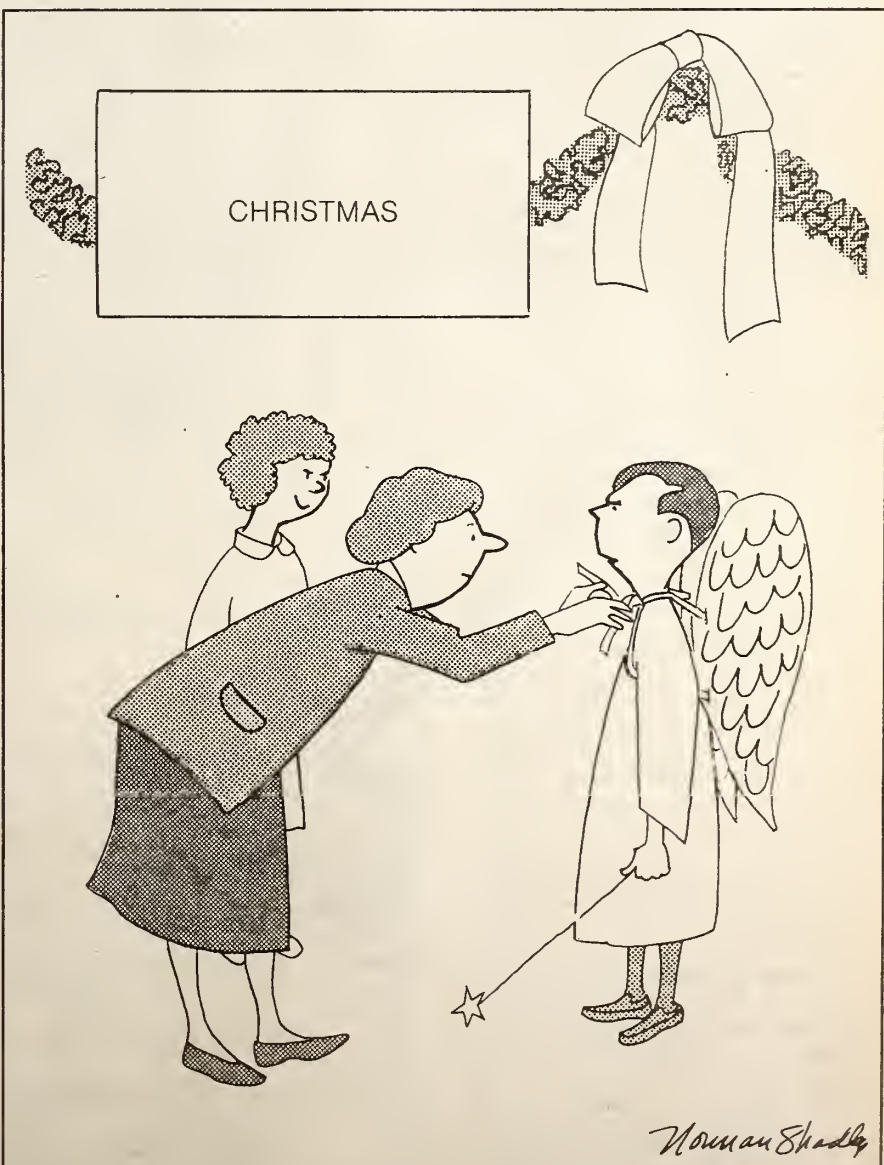
CAMP TRINITY—Applications for Camp Trinity Summer staff will be available for the 1990 Camp season in December. Applicants must be high school graduates and older to apply. The positions available are Assistant Camp Director, Counselors, Waterfront staff and Program staff. The Summer season begins with staff training June 3rd and ends August 20th. If interested in applying, please write Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, North Carolina 28503.

setting. For applications, please write Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, North Carolina 28503.

VOLUNTEERS are needed for the Camp for the Handicapped season in late June of next summer at Camp Trinity. Rising 11th and 12th graders may apply for an application from: Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, North Carolina 28503.

The **COUNSELOR-IN-TRAINING** Program is for rising high school juniors and seniors to spend one week at Camp Trinity serving on staff. The program gives an individual the opportunity to gain some training in working with children in a camp

The 1990 **SUMMER CAMP SESSION CALENDAR** will be published in the next issue of *Cross-Current*. The **CAMP BROCHURES** will be mailed to parishes and 1989 campers in February, following Diocesan Convention.



Norman Shadley

with the permission of Father Norman Shadley

Bishop Sanders' Visitation Schedule

November 5	- Church of the Servant, Wilmington; All Souls, Northwest
November 12	- St. Paul's, Fayetteville
November 19	- St. Anne's, Jacksonville; Christ, New Bern
November 26	- St. Peter's, Swansboro
December 3	- Jackson, Mississippi
December 10	- St. Philip's, Southport
December 17	- St. John's, Fayetteville
December 24	- Holy Innocents, Kinston
December 31	- Holy Trinity, Hertford
January 7	- Christ, Elizabeth City
January 14	- Advent, Williamston; St. John's/St. Mark's, Grifton
January 21	- St. Peter's, Washington; St. Paul's, Vanceboro
January 28	- St. Thomas and St. Barnabas, Ahoskie; St. Thomas, Windsor
February 4	- St. Paul's, Beaufort; Grace, Trenton
February 11	- Convention
February 18	- St. Paul's, Wilmington
February 25	- St. Francis, Goldsboro
March 4	- St. John's, Wilmington; St. Philip's, Holly Ridge
March 11	- St. James, Shallotte; St. Mary's, Burgaw
March 18	- Grace, Whiteville
March 25	- Trinity, Lumberton
April 1	- St. Timothy's, Greenville; St. Augustine's, Kinston
April 8	- St. James, Wilmington
April 15	- Easter; St. Andrew's, Wilmington
April 22	- St. Andrew's, Morehead City; St. Cyprian's, New Bern
April 29	- St. Paul's, Greenville; 200th Anniversary Celebration of 1st Convention in North Carolina, Tarboro
May 6	- Christ, New Bern

Diocesan Calendar

November

- 3-5 Christian Education Conference, Trinity Center
- 4 Black youth leadership workshop, Trinity Center
- 4-5 Youth Commission retreat, Trinity Center, Poverty Commission, 10:00 a.m., Diocesan House
- 8 Diocesan-wide service, Bishop of Australia's Northeastern Territory, Christ Church, New Bern, 7:00 p.m.
- 10 Clergy salary study, 10:00 a.m., Diocesan House
- 11 Quiet Day, St. Timothy's, Greenville; Alcohol Commission, noon, Church of the Servant, Wilmington; Happening reunion, St. Timothy's, Greenville
- 13 Christian Social Ministries, 10:30 a.m.
- 14 Department of Mission, 10:00 a.m.; Vocational diaconate, Diocesan House, 1:30 p.m.
- 15 Executive committee of the Foundation, Diocesan House, 10:00 a.m.
- 16 Province IV Youth meeting, Birmingham, Alabama
- 16 Creative Christians Stewardship grants, 9:30 a.m., Diocesan House; Evangelical Commission, 10:00 a.m., Diocesan House; Planning, Development Commission, 2:00 p.m., Diocesan House
- 17 Conference on racism, Christ Church, New Bern
- 17-18 New Beginnings #4, Trinity Center
- 18-19 Small church vestry workshop, Trinity Center
- 19 Alcohol Awareness Sunday
- 23-24 Diocesan offices will be closed
- 28-29 LARC Conference, Trinity Center
- 30-12/2 Volunteer Chaplains Conference, Eastern District, Trinity Center

December

- 1-2 Liturgical Commission, Trinity Center
- 2 Day of Prayer, St. Mary's, Kinston
- 5 Consultant's network, 10:00 a.m., Diocesan House
- 7 Convention Committee, 10:00 a.m., Diocesan House
- 8 Executive Council, Diocesan House, 9:30 a.m.
- 11 Board of Managers, 10:00 a.m., Diocesan House
- 14 Program Group, 10:00 a.m., Diocesan House
- 16 Curcillo, 10:00 a.m., Diocesan House
- 26-1 Winterlight at Kanuga

January

- 9 Vocational diaconate, 1:30-4:00 p.m., Diocesan House

About Rabbi Harold Kushner

Rabbi Harold Kushner is a man who has known both enduring stability and great change in his life.

For 23 years he has been a small-town rabbi at Temple Israel in Natick, Mass., a modest two-story brick building fronted by a sign that reads "BINGO. Every Monday, 6:30." In this setting, he has become used to counseling other people through pain and grief.

But when Kushner's own son Aaron was three, he learned that the boy would die in his early teens of a rare disease. Kushner's ultimate attempt to deal with this overwhelming loss resulted in a book that brought inspiration and comfort to

millions. **When Bad Things Happen to Good People** became an international bestseller, and the small-town rabbi became a widely known celebrity, a guest on "Donahue" and "Today," a frequently requested speaker.

Kushner, the author of several other books including **When Children Ask About God**, is as comfortable with his speaking, his traveling, and his conferences as he is with his congregation. "I love it," he admits, gesturing around his book-lined office at the temple. "It's a way of doing on a wider stage what I'm doing here."

Book Review con't from page F

be the CEO." On the contrary, I'm saying, "Be as successful as you can. But every time you make a choice, be aware of what you're ruling out—not only what you're doing, but what you're not doing."

Q. You make some very absolute statements in this book about good and evil, right and wrong. Is it possible for people to have different definitions of good and bad?

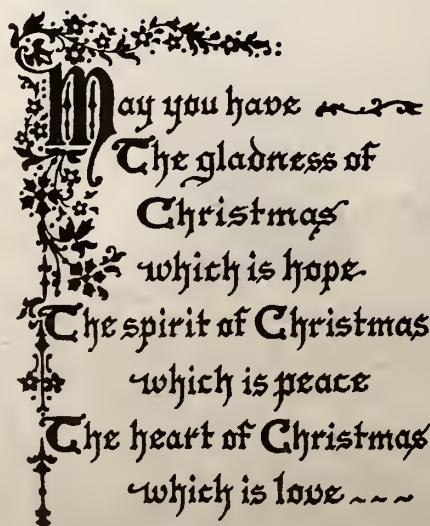
A. Absolutely. But the point is, in certain areas I think we haven't quite decided. I don't know what the moral answer on abortion is. I don't know what the moral answer on homosexuality is. One hundred fifty years ago we had not decided whether slavery was morally acceptable or not. One hundred years ago we had not decided whether the participation of women in the political process was right. Forty years ago we had not decided whether racial segregation was tolerable. But ultimately we came to a consensus on those things so that, looking back, we can't understand. How did clergymen give sermons in favor of slavery in the 1850s? How did intelligent, responsible people try to deny women the vote in 1900? How were people ambivalent in Congress on the segregation laws in the 1950s?

There will be an evolving moral consensus. I think there is a right answer on abortion. I don't know what it is now, and there are people whose moral seriousness I respect on both sides of the issue. I'm prepared to guarantee that 40 years from now we will look back and say, "How could they not have seen this in 1990?" I don't know what the answer is...but I think it will be very clear one way or the other. It will emerge.

Q. This book is very logical and convincing, but it's really a book of questions and answers about religion, isn't it?

A. Well essentially, I'm trying to start with people's questions, not with religion's answers. I always felt in a lot of conventional religious education, the answers seem so totally irrelevant because the questions are not questions that people are asking. I think people do want to believe in God. I think there's almost an envy of religious people. "I can't believe what he believes but I wish I could believe how he believes."

reprinted from BookPage, published by ProMotion, inc.



The spiritual life is not convenient

by the Rev. G. Edward Dunlap

A short while ago I attended the 11:00 a.m. service at the Washington Cathedral. It is one of the great churches of the world, and I always feel a sense of excitement and expectation when I go. My friends and I got there in plenty of time to get good seats. We found three seats together 8 rows back. I was very overjoyed that we had arrived early, that we had found the seats, but when we sat down we discovered we could not see the pulpit because of a massive column in the way. Moving and finding new seats was inconvenient, but worse was that now we could not sit together. I had to sit behind my friends. From this little drama in the Cathedral I have received a new insight concerning our spiritual lives.

In our spiritual lives just as in any part of

our lives, we do not like inconvenience or sacrifice. We want all to go smoothly. That just cannot be, for as many reasons as there are of us. Something gets in the way. At the Cathedral it was a massive column. What is in your way from seeing the Lord Jesus? If something is in the way of your spiritual life, then you will have to move it, or you will have to move in order that you might see.

The spiritual life is not convenient and it is not easy, but we should not be surprised. Jesus said, take up your cross; enter through the narrow gate. It is not easy, but sometimes we have to move in order to see. It was true in the Cathedral and it is true in our spiritual lives. What is blocking your way?

reprinted from The Franciscans, the newsletter of St. Francis, Goldsboro, where the Rev. Mr. Dunlap is rector.

Who receives your house...or your farm?

If you own a personal residence or family farm (in which you live at least part of each year), and you are not sure what will become of it after your death, you may want to use it in an exceptional way for the work of the our Lord.

You can give your house or farm while you live, continue to live there all your life...and receive any income earned.

When you no longer need it, your property will be used by the Church to the greater glory of God.

For more details on giving real estate, just request our free booklet. There is no obligation

..... CLIP AND MAIL TODAY

TO: Stewardship Development Office
Diocese of East Carolina
P.O. Box 1336
Kinston, NC 28503

() Please send me a free copy of your booklet, *Giving Real Estate*.

Name _____

Address _____

City _____

State _____ Zip _____

the episcopalian

JANUARY 1990

VOL. 155, NO. 1

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

200th anniversary to be marked

Enormous debt owed four faithful colonists

by Sarah Lemmon



NOTE: Although the above sketch was published in 1862, all references in the article itself are to 1857, at which time the artist was in Edenton. (Sketch courtesy of Elizabeth Moore and Sarah Miller, St. Paul's, Edenton.)

pittances received almost as charity, clergy were forced to earn their livings in other ways, or to move to states where the vestries were more generous. Some were doctors, some were schoolmasters, but most became farmers. By 1790 there seem to have been only five ordained clergy remaining in the state, plus two or three who came down from Virginia occasionally to hold services. One of the known five was certainly a deist, reported by one hearer as "an artist at avoiding Jesus Christ in both name and substance."

As much good as a chicken

Even the good men could do little. Pettigrew wrote, "I preach chiefly at home to a few attentive hearers...If I do little good, I am content to receive nothing for it." Of Pettigrew, Dr. Thomas Coke, a minister of the new Methodist denomination, remarked, "I suppose Mr. Pettigrew does as much good in Edenton as a little chicken."

As the Rev. John Alexander noted in his

will, "The manly, masculine voice of Orthodoxy is no longer heard in the land." Anglicans who had no spiritual home drifted gradually into the Methodist, Baptist or Presbyterian folds. Various reports indicate that Baptists moved into unused Anglican chapels; and that many Anglicans turned to Methodism, as Pettigrew himself almost did. One Presbyterian clergyman, although no friend of the Anglicans, wrote that "the fact is that the Methodists, Baptists and the Devil have taken this whole country so that there is not room for a Presbyterian." And even less for us, the Anglicans might have added. In all of Edgecombe County, only two or three communicants were known; in western counties large numbers of children were unbaptized; congregations were so small that both Pettigrew and Nathaniel Blount were recorded as preaching at home.

Such was the situation of the church in North Carolina around 1790.

While the church in North Carolina neared the vanishing point, there was activity in the North. Northern Anglicans had initiated the movement to form the Protestant Episcopal Church in the United States. After a meeting in 1780, a General Convention was held in New York in 1784; the next year the revised liturgy and new constitution were adopted. Three bishops, the first being Samuel Seabury of Connecticut, were consecrated in Great Britain in 1787, and in 1789 Bishop William White of Pennsylvania was chosen as the first presiding bishop. A fourth bishop was consecrated in England the following year, and the first to be consecrated by three of the new American bishops was Thomas J. Claggett of Maryland. Thus the Apostolic Succession was secure in the American church.

Spreading the word

No one in North Carolina even knew that there was a new Episcopal Church until Presiding Bishop William White wrote Governor Samuel Johnston of North Carolina, the only person he could think of in the state, asking him to call the Anglican clergy together. Because the governor could not appropriately do so, he sent the message on to the Rev. Charles Pettigrew, the only clergyman whom he knew, for action.

Upon receiving the happy news that the church was alive and well in the United States, Pettigrew wrote to the three clergy whose names and addresses were known to him and invited them to come to Tarboro in the spring "in order to consult on such measures as may tend to promote the declining interests of their church." He continued: "I confess that I have long seen with most sensible regret, the smallness of our number, whilst the opposing Enemies of our Church are so numerous, & seduce her Members to their different Communion."

Charles Pettigrew and James L. Wilson, for the clergy, and William Clements and John Leigh for the laity, were the only persons who showed up in Tarboro on June 3, yet they set the wheels in motion to salvage the church.

Pettigrew of Tyrell County was a landowner and the nominal minister of St. Paul's, Edenton. Dr. Wilson was both a medical man and the only minister in Martin County. Clements, a business man, and Leigh, a physician, were both from Tarboro; Clements' wife was a friend of Mrs. Charles Pettigrew.

Onwards to Tarboro

On June 5, the four delegates to the first convention, having decided that no one else was coming, made their way to the now unknown site of their meeting. Pettigrew probably had been a guest at the home of his wife's friends, the Clementses; while quite possibly Dr. Wilson stayed with Dr. Leigh to discuss the plight of health care in malarial

con't on page E

The Bishop's Letter

My dear brothers and sisters in Christ:

East and West Germans stand arm in arm atop the Berlin Wall singing "We Shall Overcome" at the top of their lungs. A repressive Chinese regime murders some of its brightest and best students quelling, only for the moment, a revolution that will sweep that land. Communism crumbles in the communist countries of the Eastern Bloc and softens radically in Russia itself.

If you have lived with the Berlin Wall, the Iron Curtain and the threat of communism as long as I have, you are incredulous at these events. Surely God is alive and well and the Holy Spirit is at work in the world. These are miraculous signs of hope, and certainly we sing the Doxology because of them. However, ours is a world of incredible contrasts.

Forty thousand children die daily throughout the world from CURABLE diseases. One out of every five children in this country goes to bed hungry every night. And if the national average is one in five there must be sections in eastern North Carolina where it is two or three children out of five.

Now we really couldn't do very much about the Berlin Wall. We don't have much control over that. But hungry children, and dying children and homeless people, and migrant workers and countless other needy people can be helped directly by us. We can make a difference in so many lives.

That's what your diocesan budget is about... changing lives. Changing the lives of our own young people through Carol Taylor and Happening and Camp Trinity. Changing our

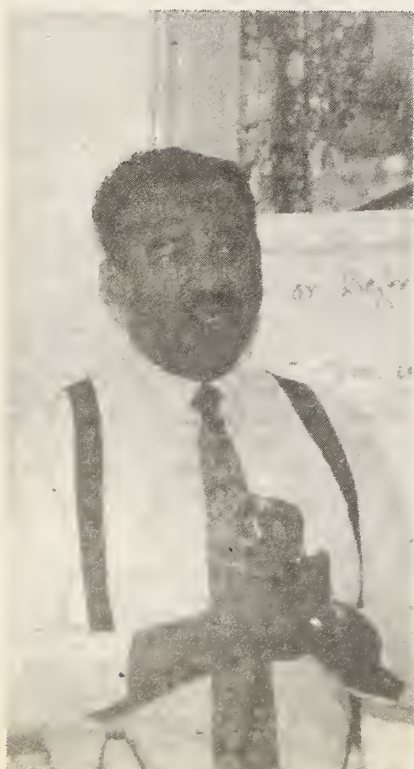
own lives through the programs at Trinity Center—Parish Weekends, Cursillo, Conferences on Aging and Healing and Prayer, to name a few. But it is also about changing the lives of all the people of Eastern Carolina. The programs are in place: food pantries, food banks, shelters for abused spouses and children, rape counseling centers, Shepherd's Staff, Good Shepherd House, our work among migrants, the Crossroads reading program and all the rest. But they need duplicating and replicating and expanding and new programs are desperately needed.

Our form of government won the cold war; it is communism that is crumbling. But I firmly believe and predict that if our form of government is to continue to survive that each of us must learn to re-distribute our share of

wealth voluntarily. Does it come as any surprise to you that this is one of the things the Church tries so desperately to teach? So help me feed and clothe and visit the Christ in the needy.

Let me close with some words from Robert Fulgham's new book entitled "The Bed Was On Fire When I Lay Down On It". "I do not want to talk about what you understand about this world, I want to know what you will do about it. I don't want to know what you hope, I want to know what you will work for. I don't want your sympathy for the needs of humanity, I want your muscle."

To be the Christ to the men and women in our midst. It is to this that each of us is called.



DR. DUDLEY FLOOD

Dudley Flood captivates conference

by Robert L. Beasley

I expected his presentations to be good—many people had spoken of his skills—but I did not realize how perceptive and engaging they would be. Dr. Dudley Flood, Ombudsman for the Superintendent of Public Instruction, led a lively conference on Dialogue Concerning the Race Question. Participants gathered from across East Carolina at St. Cyprian's and Christ Church in New Bern, November 17-18.

First, he led us through a dialogue on social change in the United States by dividing the 95 participants according to the year they graduated from high school. As we reported our small group sharings to the total group, Flood helped us see how social behavior and values had changed especially concerning race. For example, white males in the groups that graduated during the sixties had learned they should not date a black girl. Flood pointed out that this became explicit during that decade because of desegregation and greater social contact between the races. Before that time, males hardly thought of the possibly. Likewise, principals once approved of a child carrying a pocket knife to school

while today a pocket knife is an unwanted weapon.

Unfortunate value judgments

In another segment, Flood discussed the human propensity to look for differences. The differences we see in people may be geographical (North/South, city/country), class or wealth (upper/lower, rich/poor), or skin color. We find differences and, unfortunately, we make value judgments—differences means deficient. He said we are pseudo-experts on what we are not. If you want to find out about Northerners, ask Southerners; they know all about them. The standard response for those noting the differences is: "If you've seen one, you've seen them all." The judgment evolves that all the different ones are deficient and in this judgment lurks racism.

Overcoming racism for Flood means deciding within oneself that difference is *not* deficient. We must also learn that the different behaviors we notice in someone of a different cultural group do not apply to everyone in that group. When we generalize and say that "all white people will discriminate," we have prejudged every white person without knowing each one.

Honor cultural diversity

The four concurrent afternoon sessions produced insights in particular areas. Flood's group spoke of honoring cultural diversity while intentionally seeking shared values in our society. Robert Quinn, assistant director of the Neuse River Council of Governments, and Alexander Killens, special assistant to the North Carolina Secretary of State, reported their group discussed the need to support minority entrepreneurs. Carolyn Kennedy, director of the Department of Social Services of Pamlico County, led a session which reported that black women struggle against two barriers because the dynamics of racism and sexism are the same. In my group we noted that the church needs to develop a sincere attitude of inclusiveness on Sunday morning to overcome racism.

We concluded with Holy Eucharist at St. Cyprian's where Bishop Sanders reminded us that in Jesus Christ we cannot allow our differences to be judged as deficiencies. In the final moments we sang our hope from this gathering, "We shall overcome someday."

The Rev. Mr. Beasley is chairman of the Christian Social Ministries Committee.

Promise yourself for the New Year

To be so strong that nothing can disturb your peace of mind.

To make all your friends feel that there is something special about them.

To look at the sunny side of everything, and make your optimism come true.

To think only of the best, to work only for the best, and to make the best come true.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press

on to greater achievements of the future.

To wear a cheerful countenance at all times and give every living creature you meet a smile.

To give so much time to the improvements of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

from Our Church Times



Woodcut by Helen Siegl

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary Purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include old address label, with the zip code. Send to: CrossCurrent, 25 South 3rd St., Wilmington, N.C. 28401.

DEADLINE

Deadline for material submitted to CrossCurrent is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

The EPISCOPALIAN: CrossCurrent is published monthly by The Episcopalian, Inc. (ISSN 0012-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

May the love of God bring you unceasing joy.
May the wisdom of God bring you an increase of light and understanding.
May the peace of God unfold in you and through you to the world.
May the life of God heal you in mind and body.
May the presence of God abide in you now and forevermore.



IT REALLY WAS A G'DAY when Bishop Wood was here. The congregation at the diocesan service was treated to glorious music by the combined choirs of Christ Church, New Bern. Junior, Youth and Adult choirs, fifty-eight voices strong, filled the church with joyful and beautiful noise. Seen going over a few notes before the service were the Right Reverends Clyde M. Wood, B. Sidney Sanders and Hunley A. Elebash. *photo credit—Ede Baldrige*

The Decade of Evangelism

by Helen Rountree

As the Diocese of East Carolina moves into the Decade of Evangelism, proclaimed by the Presiding Bishop, the theme of the 107th Annual Convention is "The Good News-Be It! Share It!"

The 1990 Convention will meet in Kinston February 8, 9, and 10, with Lenoir County churches serving as hosts. Chairs for the local parishes are Bob Neilson, St. Mary's; Marguerite Whitfield, Holy Innocents; and Nehemiah Parker, St. Augustine's.

The Sheraton Hotel will serve as registration headquarters for the convention. A Festival Eucharist at St. Mary's Church will open the convention on Thursday night at 8 o'clock.

The convention calendar is provided for your information:

Thursday, February 8

- * Registration in the Sheraton lobby from 3 to 7:30 p.m. There will be an information desk in the registration area. Those bringing bread for "Break Bread with Christian Ed," please leave the loaves on a table provided there.

- * The opening Festival Eucharist will begin at 8 p.m. at St. Mary's Church. The Rev. Joe Cooper asks that all acolytes and lectors meet at 5 p.m. and the diocesan choir meet at 5:30 p.m. at St. Mary's for rehearsal. He also requests that church banners, with stands and poles, be brought and that people be designated to carry them.

- * Following the service there will be a reception in the Parish Hall, hosted by the local churches.

Friday, February 9

- * 7:30 a.m. - The early morning Eucharist will be celebrated at the Sheraton Hotel. Bishop Michael McDaniel, Evangelical Lutheran Church, North Carolina Synod, will preach.

- * 8-10 a.m. - Registration is moved to Lenoir Community College

- * 9 a.m. - Convention business begins with the bishop's address

- * 10 a.m. - Small group discussions on the convention theme: Evangelism

- * Noon - Noon day prayers, Bishop Michael McDaniel, guest speaker

- * 12:30 - Hunger luncheon in the VFW building across from the Sheraton. Shuttle buses will be available.

- * 2 p.m. - Convention business resumes. At the close of the afternoon session, hearings on resolutions, recommendations and the 1990 budget will be held.

- * 6-7 p.m. - "Break Bread with Christian



BISHOP MICHAEL C.D. McDANIEL

Ed" at the Sheraton. This traditional "break" for fellowship and refreshment is a looked-forward-to event each year. The home-baked bread is provided by members of commissions of the diocese (any person who bakes bread is invited to contribute). Cheese, fruit and drinks will also be available. Please take this opportunity to greet old friends and meet new ones.

- * 7:30 - Banquet at Lenoir Community College (a sit-down dinner catered by Cameron's), followed by entertainment provided by the Ovation Show Troupe of Kinston High School, under the direction of Oran K. Perry.

Saturday, February 10

- * 9 a.m. - The convention resumes with the Liturgy of the Word; after the business session, the convention concludes with the Liturgy of the Table.

NOTES:

Hotels

Blocks of rooms have been reserved at the Sheraton Hotel (which will serve as convention headquarters) and the Holiday Inn. Please follow procedures indicated on the hotel reservation form furnished you. *No reservations* will be made by phone by these two hotels. Other hotels in Kinston are the Econolodge and the Kinstonian.

Foundation Meeting

The annual Foundation meeting will be held at the Sheraton Hotel on Thursday afternoon, February 8 at 4 p.m. Dinner follows.

Australian bishop visited people rather than places

He stepped into the pulpit, donned an akubra (and a fair dinkum hat it was, too) and with the broad accent we've found so appealing in "Crocodile Dundee", the Right Reverend Clyde M. Wood, Bishop of the Northern Territory of Australia, gave the homily at the diocesan-wide service and celebration at Christ Church, New Bern during his visit to the diocese in November.

Bishop Wood (whose diocese would stretch from Maine to Florida were it in this country) and Bishop Sanders met and became friends at the most recent Lambeth Conference. The Australian bishop came to the United States to attend a Mission Issue and Strategy Advisory Group session in Florida and specially routed his trip through East Carolina.

Bishop Sanders, who described his friend as "bright, articulate, engaging and deeply spiritual", added "It is often difficult to realize we belong to a National Church much less a worldwide community. To have Bishop Wood in our midst gives us the opportunity to expand all of our horizons."

This was the third time Bishop Wood had been to the United States and he said on this trip he wanted to spend time with people rather than play the tourist and just see places.

"I had driven through East Carolina in 1981 and knew it to be a rural type diocese. For me a rural character is a plus not a minus. I'm sure we overestimate the importance of bigness and I really think we underestimate the beauty of smallness and what that offers to people in the Church. And I think very often small rural congregations have a blessing that most people don't recognize."

"In a large congregation the opportunity to not be missed is fairly high. One can be just a number on a stewardship recorder's sheet. In a worshipping community of fifty people or so, if you are not there, you are missed. You are a very important part of that family. And if you are missed you may be sought out. However, if you are part of a large congregation you could be gone for a month before anyone found out."

When asked about any peculiar differences in his responsibilities to his diocese, in which



THE RT. REV. CLYDE M. WOOD

there are fifteen parishes (nine white, six Aboriginal led by tribal members) separated by distance and culture, and those of his friend, Bishop Sanders, Bishop Wood saw few important differences.

"Basically every diocesan bishop in the Anglican Communion is a shepherd of the people and has the responsibility to work between the diocese and the Mother Church, something of what I am doing here. I move between two Bodies of Christ; my own Australian Church and the Diocese of East Carolina. One of the privileges and responsibilities of a diocesan bishop is to be that linking person by which one part of the Body of Christ is represented to another part of the Body of Christ."

"Sometimes that sort of thing may be seen as an episcopal junket, if you like. Though quite obviously, it could be used that way, I think that's most unfair. I think it promotes a better understanding in the Body of Christ of its own catholicity."

And so say all of us!

E.D.B.

EVENTS

A workshop for those who wish to help homeless families will be held January 18, 9:00 a.m. to 4:45 p.m. at Christ Church, Charlotte. The cost is \$10 a person, including lunch and materials. Write or call St. Peter's Have, 390 Clifton Avenue, Clifton, N.J. 07011, or call (201) 546-3406 for further details.

The One Hundred Seventh Annual Convention of the Diocese of East Carolina will be held February 8-10. St. Mary's, St. Augustine's, Kinston, and Holy Innocents, Moss Hill, will be hosts. The opening service will be held at St. Mary's. Business sessions will be held at Lenoir Community College. Registration is scheduled from 3:00 p.m. to 7:30 p.m. Thursday, February 8, at the Sheraton in Kinston.

Mentor Training for EFM will be held March 5-7 at Trinity Center. Meals, tuition and lodging will be provided by the diocese. But there will be a registration fee of \$35.

For further information contact Pat Howe, 633 Hughes Road, Hapstead, N.C. 28443 or call (919) 270-4172.

The 3rd Annual Lex Matthews Conference on Environment and Theology will be held

Exhibit Space

If you need exhibit space, the contact person is James C. Bardon, Exhibit Coordinator, St. Mary's Church, P.O. Box 1318, Kinston, NC 28501. Telephone: 523-8071 (office) or 523-7353 (home). Contact him immediately.

Delegate Envelopes

If you have something specific to include in the envelope that goes to each delegate, it is

March 22 and 23 at Brown's Summit Episcopal Retreat Center, north of Greensboro. The conference is sponsored by the Land Stewardship Council of North Carolina.

The theme of the conference will be "Common God, Common Good - Building an Agenda". The keynote speaker will be the Rev. Thomas Berry, author of "Dream of the Earth". A variety of workshops on organizing and nurturing environmental concerns in local congregations has been scheduled.

For further information contact Robert Mulder, 402 Carolina Avenue, Raleigh, N.C. 27606 or call (919) 851-4211.

The Land Stewardship Council is an Inter-Faith Council on Church and Environment in North Carolina.

Families 2000, a conference which will examine the extraordinary changes undergone by families in the United States and how to minister to the changing family, is planned for April 18-22 at the YMCA of the Rockies, Estes Park, Colorado.

For additional information contact John Vogelsang or Marcia Newcombe, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017 or call 1-800-334-7626, ext. 246 or 289.

your responsibility to contact Marguerite Whitfield, who is handling registration, and get the material to her ahead of time. Her address is Route 4, Box 317, Kinston, NC 28501. Telephone: 569-5421.

Nominations and Resolutions

Nominations and resolutions not submitted prior to the beginning of the convention must be presented by 1 p.m. on Friday, February 9, in writing.

Send in the clowns; God's Clods

by Bobbie Marcroft

A hit song from Stephen Sondheim's "A Little Night Music" was "Send In The Clowns". His haunting melody ended, "don't bother, they're here."

The "here", in this case, is St. Paul's-in-the-Pines, Fayetteville, where an ecumenical clown group calling itself "God's Clods" takes the Gospel and, through the format of clowning and mime, puts it into words and movement that even a three-year-old can understand.

St. Paul's clown ministry began in the spring of 1985. The word "clown" comes from the Anglo-Saxon word "clod"—a country bumpkin, powerless, a servant. As a part of their clown ministry, the Clods try to interpret traditional Biblical themes and stories in less traditional ways hoping to bring new meaning and richness to the Biblical texts. God's Clods truly believe that God loves a good belly laugh.

The age range of God's Clods is impressive. "Amazin' Gracie" is in her eighties, others are as young as five and six, but most are in their thirties, forties and fifties. Teenagers show little interest. "They are intimidated by the fact that we are not into being 'grown up'", explained Betsy Willis, convenor of the group, "and that has surprised a lot of people."

Extensive training for clowning
A graduate of Randolph-Macon Woman's College in Lynchburg, Virginia, Betsy Willis' training in clowning includes Conferences in Biblical Humor, Pacific School of Religion, Berkeley, California; Phoenix (Interfaith Conference for Performing Arts in Ministry), Windsor, Ontario; Arts in Worship Conference, Kanuga; Church World Service Clowns/Mime Workshops. She is also trained in Bible, theology, ethics and pastoral care through long years as student, teacher, consultant and resource person with adult Christian education course and programs. She is also a member of the local clown alley, F.U.N. (Fayetteville United Nuts), Clowns of America and the World Clown Association.

Her "Theology of Clowning" explains the basis of clown ministry. "There are certainly parallels between the message of the clown and the message of Christ. The clown is the symbol of joy who celebrates life, glories in simple things and delights in children."

"The clown is the symbol of hope since the clown refuses to accept the limits of possible and insists on trying something that seems impossible. While the clown fails, he picks himself back up and finally succeeds. The Christian life is one of obstacles, frustrations and eventual victory. By overcoming obstacles that seem to defeat, the clown identi-

fies with the personal struggle of each and offers an example of hope."

The group is active throughout the state, offering liturgical clowning and pastoral care in nursing homes and childrens' homes, in hospitals and in prisons—everywhere and anywhere they can convey the real action of God, alive and well in the world today.

They write their own scripts (one of which has been published in "Modern Liturgy"), conduct workshops in clowning, participate in civic and charitable events, take part in parades and festivals, in Senior Citizen Rallies, CROP Walks, Special Olympics and appear in churches, of course. They conducted workshops in the ministry of clowning in Fayetteville and at Trinity Center, Emerald Isle, and have taken part in the liturgy of Emmanuel Church, in Southern Pines, and mimed a particularly moving piece for the Great Vigil of Easter at St. Paul's in the Pines based on the dry bones reading from Ezekiel.

What's in a name

The group may range in number from six to a dozen or more. "Our names might interest you," Betsy Willis writes. "I am Doodad, a cousin of Medad and Eldad mentioned in Number 11:26-27; Knee-Hi Meyer; Jiggs and Julep; Hi-Pockets and Lo-Pockets; Silly Sandy and Clementine plus Herbie the Hobo and a cast of endless wonderful people who come and go in this wonderfully transient town."

Any honoraria they receive they combine with money raised from recycling aluminum and establish scholarships to conferences. This past year the group helped over a dozen people to attend events and workshops throughout the state.

In December of 1988, a workshop was held for twenty-five inmates of the Fountain Correction Center for Women in Rocky Mount. Responding to the reminder and the invitation "unless you become like children, you will never enter the kingdom of God," the women joined in with enthusiasm. It was a day to remember for everyone. Betsy Willis recalls, "The benediction was given with the mark of the clown (a red circle on our cheeks) showing that each of us belongs to God in a very special way. It was a fitting climax to a grace-filled day."

A ministry with a purpose

Clowning is a ministry with a purpose and the faith of a clown is based on a lively and reckless confidence in the grace of God. "Whether we play, whether we offer the world a lollipop or a pickle, remember that God's grace has preceded us."

As Doodad once ended a "bless-you-all" letter to the Clods: "May God keep your feather-duster safe," so might He all of ours.



SOME OF GOD'S CLODS CLOWNING AROUND.

Doctor of Ministry Program at Sewanee begins 16th year

The Doctor of Ministry program of the University of the South begins its sixteenth year this summer.

The Doctor of Ministry program is one of the few in the United States which operates only during the summer months. That means that clergy can participate in the program without a major interruption in their parish responsibilities. It affords an opportunity for students to study in an Episcopal seminary in a university setting.

The program stresses the relationship between the practice of ministry, and biblical, historical, and theological knowledge. A Master of Sacred Theology program focusing on research skills is also available. The program usually takes three or four summers to complete.

The D.Min. program consists of 30 semester hours. Students are required to complete a major project, which is a study of some

dimension of one's ministry or the ministry of the Church.

Courses offered this summer will be "Anglican and Episcopal Theology from the Sixteenth Century to the Present" by Dr. Donald Armentrout; "The Soteriology of the New Testament" by Dr. Reginald Fuller; "Eucharistic Theology and Practice" by Dr. Marion Hatchett and James Litton; and "Readings in Spiritual Theology" by Dr. Robert Hughes.

The dates for the summer of 1990 are June 20-July 25. The course on "Eucharistic Theology and Practice" runs from June 25-July 6, meeting for three hours each afternoon. It is designed for clergy, organists and choir directors.

Inquiries about the program should be addressed to the Director's Office, D.Min. Program, School of Theology, Sewanee, Tennessee 37375-4001.

Advantages in charitable gift annuity

by Glenn Richards

The Episcopal Foundation of the Diocese of East Carolina is undertaking a *charitable gift annuity program* for people in this area. What does that mean? It means that you can make a gift to the work of the Church* in East Carolina and guarantee income for the rest of your life!

For an initial gift of \$5,000 or more, you can insure a fixed future annual payment to you and your spouse for life, and at the same time you can make an immediate gift to the Church*. You may use a *gift annuity* to do the following:

- * Supplement or replace an IRA
- * Make a gift to the Church*

"Narnia" - Part Two set for Jan. broadcast

The Episcopal Radio-TV Foundation, Inc. of Atlanta has announced the forthcoming second phase of television broadcasts of The Chronicles of Narnia by C.S. Lewis. The three one-hour telecasts will bring "Prince Caspian"; and "The Voyage of the Dawn Treader" from the series of classic books to American television in January.

The three hour programs are part of the Wonderworks series on PBS stations Sunday evenings in mid and late January.

The Radio-TV Foundation is responsible for licensing the production of the live action TV dramas which incorporate special effects to the British Broadcasting Corporation (BBC). The Foundation also produced the Emmy winning animated "The Lion, the Witch and the Wardrobe" in 1979.

- * Pay your annual pledge to the Church*
- * Provide a lifetime income for you or someone else

Payments may begin in the first year, or they may be deferred until a later time—retirement, for example.

The *charitable gift annuity program* provides you with the satisfaction of making an immediate gift to the work of the Church* while making guaranteed fixed annual payments to you. There are also both immediate and future tax benefits. Since all of the paperwork is handled by the Foundation, you have freedom from investment worries or responsibilities. And remember that your annuity can be funded with securities or cash or even paid-up insurance policies.

If this is of interest to you, please write for additional information to:

Executive Secretary
East Carolina Foundation
P.O. Box 1336
Kinston, NC 28503

*When you give to the Church, you decide at what level your gift will go—Parish, Diocese, Foundation, whatever. That is your decision.

PROVINCE IV YOUTH MINISTRIES NETWORK met recently at Camp McDowell in Alabama for 22 diocese involved in youth ministry. Harris Vaughan, of Edenton and Carol Taylor, Youth Coordinator, attended the meeting. Many plans were made for up-coming events. The Episcopal Youth Event (EYE), a national conference for youth, will be held at the University of Montana next summer. Plans for this event will be announced soon.

1990 YOUTH MINISTRY brochures packets will be sent in early January.

Age is a quality of mind. If you have left your dreams behind—then you are old.

— Author Unknown

Not the way it is with the Blues or with Christians

by the Rev. Frank M. Ross

It is my custom to watch what some would call "better" television shows that portray various things going on in our world by means of discussion. Most of the "better" shows are in the channels that are denominated by letters but not always. Some are not, such as the public television station and the late Koppel show on Channel 10. There is one channel, congressional hearings, etc., which I use to help enhance a short afternoon nap. So, I have a steady dose of discussed news, whatever that might be worth.

Friday night that changed remarkably for Ted Koppel had on a review of the blues that featured B.B. King and others. Clips of earlier blues musicians were shown. Blues is my favorite kind of music, having loved it dearly since I discovered it in college in days of yore. It conveys not only the dark side of life but also the hope for the light side of life. One does not just yearn; one's yearnings are designed to lead on to some sweetness. The show was just lovely...beautiful music, intelligent talk, ending with a piece that just lulled me to sleep and happy dreams.

So it is with this world of sin and sorrow. Some would divide things up into two parts... not connected. On one hand there is sadness and darkness. On the other there is joy and light. We are described as being one or the other. That's just not the way it is with the blues or with Christians. Christians look carefully with their heads and hearts at the world and themselves in it. There is great pain and sorrow and disorder out there. There is also great joy and gladness and order out there. The two are mixed in our hearts according to our own lights, and the mixture determines the quality of life that we manifest.

So Jesus teaches us by his life and ministry. So Church leads us by the seasons and the prayers and the lessons. So we stand right now between the great joy of Christmas and Epiphany and the jolting sorrow of Lent. Ash Wednesday is just out there. Join me in learning how better to live the bittersweetness of life in the shadow of the Cross and the Resurrection.

The Rev. Frank W. Ross is rector of St. Philip's, Southport. Reprinted from the *Philippian*.

Episcopalians arrested, persecuted in El Salvador

by Elizabeth Eisenstadt

Just before dawn on November 20, police entered the Episcopal parish of St. John the Evangelist in San Salvador and arrested 19 lay workers, both foreign and Salvadoran. Josephine Beecher, an Episcopal Volunteer in Mission from Seattle, was among those detained.

Hundreds of Salvadorans had sought refuge in the church recently as fighting between government and rebel troops had intensified.

Holding a press conference the next day, Presiding Bishop Browning inaugurated what has become an unrelenting effort to highlight the need for a negotiated settlement, the withdrawal of American military aid

'What's happened to me is wrong. But what's happening to the Salvadoran church is worse.'

—Josephine Beecher

and "a reassessment of our government's policy in Latin America."

Browning wrote a letter to Episcopal bishops urging that they encourage their flocks to lobby politicians on

behalf of those in prison and demand government accountability for the \$4 billion it has spent supporting the Alfredo Christiani government. "We have been tremendously encouraged by the local demonstrations, letter-writing and phone calls going on across the country," says Patrick Mauney, the Presiding Bishop's deputy for Anglican relations.

When Beecher was released, she returned to the U.S. with allegations

that a U.S. official did nothing to stop her mistreatment at the hands of Salvadoran authorities.

She was blindfolded, handcuffed and beaten on the head while U.S. consulate official David Ramos was "sipping coffee with the colonel," Beecher said at a New York press conference.

Shaken by her experience and labeled a "delinquent terrorist" by her

Please turn to page 9

New Zealand elects first woman diocesan bishop

by Richard H. Schmidt

The Anglican Church in New Zealand has elected the second woman bishop in the Anglican Communion but the first who will serve as head of a diocese.

Penelope Ann Bansall Jamieson, 47, will succeed Peter Mann as bishop of Dunedin, one of nine dioceses in New Zealand, after her consecration, tentatively planned for June 29, 1990.

New Zealand's election process differs from that in the Episcopal Church.

The diocesan synod, consisting of clergy and lay persons from each congregation, met November 11 to nominate one person to be their next bishop. The synod nominated Jamieson. Her name then went to Brian Davis, Archbishop of New Zealand, who submitted it first to other bishops and then to standing committees of other dioceses for concurrence. Only then was Jamieson formally notified and asked to accept the nomination.

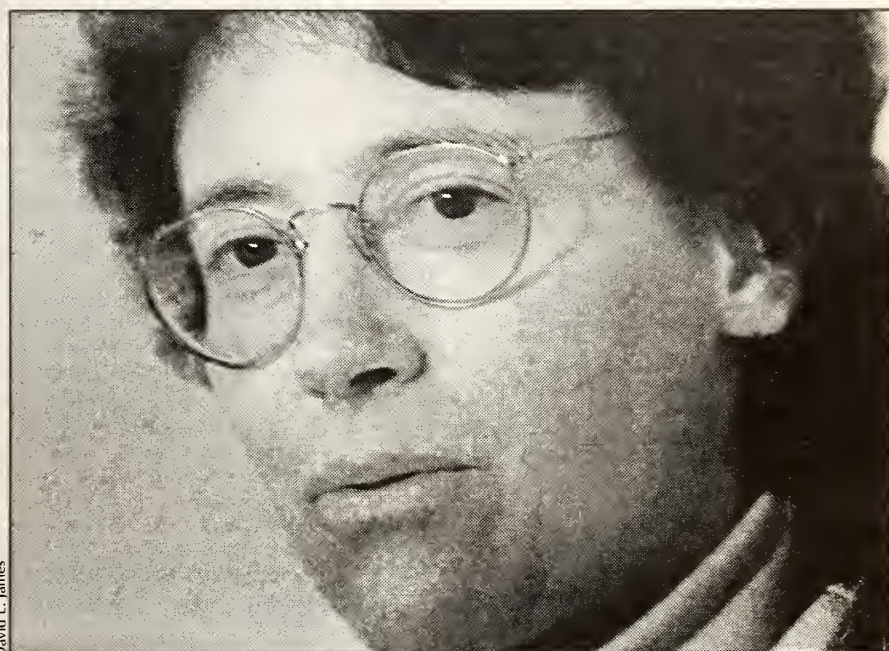
"None of us expected that a woman would be elected by a synod quite so soon," said Davis. "It is probably true that women have been more fully accepted in the ordained ministry here than in any other province in the [Anglican] Communion. I have not been aware of any tendency in the New Zealand church at large to wish to 'make history' by taking this step. Some of our women clergy have been eager to see a woman serving as a diocesan bishop, but most have been relaxed about the timing."

Davis added that he had received assurances from Roman Catholic bishops that consecration of an Anglican woman bishop would not en-

danger the cordial relations which Roman Catholics and Anglicans enjoy in New Zealand and that the Auckland Roman Catholic Synod had recently recommended that women be ordained in the Roman Catholic Church.

Mann told *The Episcopalian* that he knew of no opposition to women bishops in Dunedin "although some

Please turn to page 10



Josephine Beecher at the Episcopal Church Center November 27 where she told of her arrest and beating by Salvadoran police.

1990 budget reflects shifting priorities

The Episcopal Church's 1990 budget for mission operations—which pays for ministries and services of the Episcopal Church and is funded by pledges from dioceses—contains major shifts in priority from the budgets of recent years.

The shifts result from actions of the 1988 General Convention and the eight Mission Imperatives which Presiding Bishop Edmond L. Browning articulated at that convention.

Browning also challenged each of the mission operation units at the Church Center to allocate 25 percent of their 1990 budgets to new programs and initiatives.

Barry Menuez, senior executive for mission operations at the Church Center, worked with other staff members to refashion the 1990 budget along these lines.

The result was a major shifting of financial allocations for 1990, including reductions in some existing ministries as well as launching new ones. The 1990 budget of \$26,642,907 includes \$7,684,901 (28 percent) for staff and administration and \$9,103,314 (36 percent) for partner-

The Presiding Bishop asked that 25 percent of funds go for new programs and initiatives.

ships or ministry accomplished through other organizations such as Coalition-14, overseas dioceses, black colleges, APSO, et al. These two portions of the budget were not affected by the new budgetary priorities.

The shifting of allocations occurred in the program budget of \$9,854,692 (36 percent) of which \$2,475,706 is designated for new initiatives in response to the Presiding Bishop's challenge.

The Church Center staff has focused on the 10 specific program priorities announced one year ago and affirmed by Executive Council (see

The Episcopalian, January 1989). A total of \$1,810,906 of the \$2,475,706 budgeted for new initiatives is allocated to these priorities.

The *Episcopalian* presents the following progress report on the 10 program priorities:

- **National communication strategy.** "Because we felt *Episcopal Life* [see below] would be so strong in helping us communicate among ourselves, we tried to allocate other resources to communicate with the world," says Sonia Francis, executive for communication at the Episcopal Church Center.

The 1990 budget includes \$189,706 for a national communication strategy. A typical line item is the \$50,000 for VISN, the interfaith satellite cable channel. "We can't produce programs of our own on that budget," Francis says, "but we can promote VISN and encourage dioceses and other church agencies to get into production and deal directly with local cable channels."

- **Unified publication strategy.** Until recently, approximately 18

Please turn to page 24 (back page)

Continuing **Forth and The Spirit of Missions** in our 153rd year of publishing. An independently edited, officially sponsored monthly published by The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

Administration

Janice M. Duncan, General Manager
Harriette M. Padgett,
Executive for Administration
Vera Shemialovets,
Business Manager
Emma Richardson,
Bookkeeper

Editorial

Richard H. Schmidt, Managing Editor
A. Margaret Landis, Assistant Managing Editor
Harry C. Toland, Associate Editor
Elizabeth Eisenstadt, News Editor
Renee Stokes, Production Supervisor

Advertising

William M. Griffiths, Director of Advertising
Dorothy M. Kelso, Advertising Manager

Circulation

Anita Spence, Director of Circulation
Paulette Roberson, Manager, Data Services
Stefanie Kitchen, Assistant

Professional Edition Staff

A. Margaret Landis, Managing Editor
Elizabeth S. Eisenstadt, David L. James, John D. Lane, Editors

Diocesan Editors

Bethlehem's Diocesan Life
Bill Lewellis, Editor
Central Pennsylvania Churchman
Kenneth H. Quigley, Editor
Delaware Communion
Lynn Kelleher, Editor
East Carolina's Cross Current
Ede Baldrige, Editor
Eastern Oregon's Oregon Trail
Tish Croom, Editor
Easton's Eastern Shore Churchman
William P. Chilton, Editor
Iowa Episcopalian
Nancy Morton, Editor
The Milwaukee Churchman
Nancy McDonald, Editor
The Nevada Desert Church
Rick Sorensen, Editor
New Jersey's Via Media
Sarah G. Antin, Editor
The Episcopal New Yorker
James Elliott Lindsley, Editor
Northwestern Pennsylvania's Forward
Ruth S. Walker, Editor
Northern Michigan's Church in Hiawathaland
Thomas Lippart, Editor
Oklahoma's Mission
Charles Woltz, Editor
The Pennsylvania Episcopalian
Barbara Ogilby, Editor
Southwest Florida's Southern Cross
Jeanette Crane, Editor
The Springfield Current
Betsy Rogers, Editor
Utah's Diocesan Dialogue
Sarah T. Moore, Editor
Western North Carolina's Highland Episcopalian
C. A. Zabriskie, Editor

Published monthly by The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian Inc. (ISSN 0013-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75¢ a copy; one year, \$6; two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. **Advertising and Editorial Offices:** 1201 Chestnut Street, Philadelphia, Pa. 19107. Phone (215) 564-2010; FAX (215) 564-6336. Copyright 1990 © The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for return of unsolicited material. **All advertising orders are subject to publisher's acceptance.** The Episcopalian belongs to Episcopal Communicators and Associated Church Press. **Subscription Orders, Change of Address,** all other circulation correspondence should include old address label and zip code number. **POSTMASTER:** Send address corrections to "Episcopalian" at Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

the PRESIDING BISHOP

Moving toward the millennium: Here it comes, ready or not!



by Edmond L. Browning

American humorist James Thurber tells of a character in the town where he grew up. This man was known to all as "the Get Ready Man." The Get Ready Man paraded through the streets, chanting out in an insistent and solemn tone, "GET READY, GEETTT REEEADDY." For what no one was quite sure, but everyone felt the urgency all the same. As everyone is surely getting ready for something most of the time, it must have been enough to give the townsfolk pause for thought.

With the 1980's at an end (where did they go?) and the last decade of the millennium here, quite a few "Get Ready" voices seem to be around. We have been hearing and reading more than the usual year-end wrap-ups of what was hot and what was not, and we have a weighty crystal ball of prognostications for the days and decade ahead.

"Who will we be? How will we live?" These questions jumped off the cover of a recent news magazine focusing on the family of the next century. Who and how, indeed. Good questions.

This focus on where we have been, who and how we will be, makes me ask what we as a church have to say about this. What do we say while raised around us are the voices of futurists and planners, astrologers and presumed psychics? Surely we don't have all the answers, and we know we are faithfully living the questions, but we do have a prophetic role and something of value to add to the debate. We have some visions, some hopes, and many prayers.

I have been sharing my own visions, hopes and prayers with the church over these last years, and I will continue to do so. But I want to lift up a particular vision at this New Year moment as we say goodbye to the 1980's and slip into the final years of the century. That is a vision of community. I hope and pray that we, who often feel ourselves to be a little band of isolated strangers in a hostile land, will recover a sense of what it means to live in Christian community.

By "Christian community" I do not mean a place of warmth where the wounds of our hearts can be healed. Nor do I simply mean a group of people gathered to offer one another support though that may happen. By "Christian community" I mean the gathering of those who follow Christ, who by their solidarity with one another reflect their solidarity with Christ and who by their compassionate actions reveal something of the compassion of the loving God.

Sometimes we see hints of what community can be in the headlines though it is not named as such. Out of the horror of the San Francisco earthquake came the story of the brave people who rushed from their back yards up to the adjacent freeway in a frenzied attempt to pry out of the wreckage those who were trapped in their cars. Surely they know who their neighbor is, and, at that terrifying moment, they knew at the deepest level the meaning of living in community.

And what of the hapless whales? That was an edge-of-the-chair news story for 1989. Trapped in the ice those three wordless creatures spoke to the sympathies of nations, and

energies and funds were committed in an attempt to melt their tomb. For reasons that bear more thinking, the whales became our neighbors, part of our community. We related to their struggle and did what we could. As an aside, I believe one reason they so caught us up with them is that their problem was simple to understand and seemed to have a solution. Ice melts. Modern communication technology has made it possible for us to be intimately aware of pain and suffering and human degradation to the corners of the earth, and we feel numbed and helpless in the face of it. We know more and can do less. Freeing whales, then, seemed both worthy and possible. An important aspect of Christian community is that through it we see God before us and know that our personal strength is not all that is counted on to respond to needs in the world.

The plight of the church workers in El Salvador has been before us in the papers and on television. That story is still unfolding (and, as I write this, four of our bishops, at my request, are on their way to El Salvador). These committed men and women, including our own Josephine Beecher, an Episcopal Church Volunteer in Mission who was arrested late in November and upon her release was advised to leave the country, are considered "subversive" because they are in solidarity with the poor. But their actions do not, as is supposed by the factions in El Salvador, come from partisan political motives. They are motivated by a deep understanding of what it means to be in Christian community.

Gustavo Gutierrez, the Latin American theologian, says that to be Christian is to enter into the world of the poor. In an address to the bishops at the Lambeth Conference last summer he said we must be committed to the poor not because they are good, but because God is good. "And because God is good, God prefers the least in our world. Thus we must, as God, try to love all persons and especially the poor." In that lovingness, we become a Christian community. And out of that community, we can offer compassionate response to the world's anguish.

As the tectonic plates far under our feet shift and the earth buckles, as our pictures of family are forced out of old frames and we wonder what comes next, as lines of political allegiance become blurred, as the Berlin Wall comes down and Prague may find spring again, as we lurch into the next decade and peer a little forward to where the next century waits, this is *not* a time, if there ever was such a time, to be strangers to one another. This is a time, if there ever was such a time, to hold up a vision of Christian community and to hope and pray and work for the reality of that community.

How do we as the church do this? As a start we can look at the reality of our already-connectedness. We are at all times linked, one to another; sometimes we know that more deeply. Our vision for the next days can be that we live in an awareness that we *are* the community gathered by God, neighbors in this strange land. Our prayer can be that we move from indifference or hostility to what we see around us, far and near, toward a biblical understanding of community. If we can move closer to that vision of Christian community, we will be doing something quite splendid to get ready for the next century.

inside this month

nation

Bricks and mortar: Fund offers money and guidance p. 4

No, thank you: Priest declines episcopal election p. 5

Abortion: Strong and divergent views p. 6

WORLD

Central America: Nations and dioceses reflect diversity p. 8

Rome: Gorbachev promises religious freedom on eve of papal visit p. 10

people & places

Acceptance: Phoenix parish embraces boy with brain damage p. 16

Reflections

Irrational? From one angle, Christmas makes no sense p. 18

Editorial: Shall we pat ourselves on the back? p. 22

centerspread

*You Are
The Light
of the
World*

Evangelism: Some Episcopalians would prefer to call it something else, but evangelism need not be pushy. As the church begins its "Decade of Evangelism," Episcopalians are discovering many ways to spread the good news pp. 12-13

QUOTE

The moral values that religion generated and embodied for centuries can help in the work of renewal in our country.
—Mikhail Gorbachev, p. 10

Where did people ever come by the notion that Mary was sweet and mild?
—Kenneth L. Gible, p. 18

If you come here dressed up, that's fine. If you come here in your scrubbies, that's fine. Christopher drools all over—that's fine.
—Sammy Forrest-Stephens, p. 16

Episcopal Peace Fellowship celebrates 50th anniversary

Roughly 150 members and friends of the Episcopal Peace Fellowship celebrated the organization's 50th anniversary November 10-12 in two simultaneous conferences in Washington, D.C., and Berkeley, Calif.

Charles Cesaretti, former deputy to the Presiding Bishop for Anglican affairs, addressed the 95 participants in the Washington gathering. "It is the mark of discipleship to become instruments of peace, agents of transformation, in church and society," he

said. "The future of the Episcopal Peace Fellowship is to create and nourish a community of the disciples of that vision. [It] is to change the heart of the Episcopal Church by being faithful residents of the fringe."

Ann Lammers of Church Divinity School of the Pacific addressed the gathering in Berkeley. "St. Paul's words, 'When I am weak, then I am strong' [II Cor. 12:10], can be inverted, and the moral is perfectly

clear: 'When I am strong, then I am weak.' We are a nation of pathetic weakness under the weight of our nuclear shield. It's an armor we can't afford, under which we can't move, inside which our people are suffocating and going hungry," she said.

Participants at both conferences received copies of *The Voice of Conscience: A loud and unusual noise?*, a history of the Episcopal Peace Fellowship by Nathaniel Pierce and Paul Ward published the week before the conferences.

Small-group discussions on both coasts centered on sharing peace-making journeys, reflecting on the fellowship's role in the coming decade and suggestions for the fellowship's future ministry.

Two Narnia books on TV this month

Prince Caspian and *The Voyage of the Dawn Treader*, two books from C. S. Lewis' *The Chronicles of Narnia*, will be telecast by the Public Broadcasting System on three one-hour programs in January.

Produced by the British Broadcasting Corporation as a licensee from the Episcopal Radio-TV Foundation of Atlanta, the telecasts will feature live action drama and special effects.

Most stations will air the programs on Sunday evenings.

Kishkovsky is new NCC head

Leonid Kishkovsky became the first Orthodox president of the National Council of Churches when he was installed November 16 at the meeting of the ecumenical agency's governing board in Pittsburgh. His two-year term begins January 1.

Asked what the Orthodox churches have to contribute to the council, Kishkovsky pointed to "a more coherent and holistic view of the Christian calling in which doctrine, faith, worship, spirituality and social responsibility are seen as inter-related rather than compartmentalized."

Syngman Rhee, a Presbyterian mission executive, was chosen president-elect to serve under Kishkovsky and then succeed him as president in 1992.

The 273-member board, representing 32 Protestant, Orthodox and Anglican churches, passed unanimously a resolution urging the U.S. Congress and all other outside forces "to cease immediately the delivery of any military-related assistance to El Salvador."

The resolution came on the heels of news that six Jesuit priests and two lay workers had been murdered in El Salvador. The next day further word arrived that the Salvadoran National Guard had arrested over a dozen foreign medical personnel and had destroyed much of the San Salvador



Leonid Kishkovsky

Lutheran church.

The board's resolution asks that both government and rebel forces in El Salvador define and honor neutral zones and give humanitarian agencies "immediate, continuing access to combat zones in order to care for and evacuate the wounded."

The board expressed its satisfaction with progress toward a broad restructuring of the NCC program units and the way the agency governs its work. Eleven program units are to be folded into four, each with wide freedom to manage its work.

The board also voted that one-third of the unit committees' membership be drawn from the governing board, whose members are chosen by member churches, in order that the "council remain a council of churches and not a council of program agencies."

Loans and handbook for economic justice

When it designated \$7 million as economic justice funds in November (see December issue), Executive Council not only provided initial funding for the revolving loan fund mandated by the 1988 General Convention, but established economic justice as a priority for the church by designating that half the money be used for alternative investment.

The economic justice program, passed as the "Michigan Plan" at General Convention, is intended to encourage local sponsorship of cooperative, community-controlled development projects—such as housing, land banks, credit unions and worker-owned businesses—through partnerships among communities, congregations and dioceses. The

newly established revolving loan fund can be used to accomplish these projects.

A committee chaired by Michigan's suffragan bishop, Irving Mayson, is working with dioceses to coordinate, share and nurture these efforts. The committee is developing an economic justice handbook for dioceses and congregations starting the process and offers an economic justice resource and information system for those further along. In the near future the revolving loan fund will provide loans for economic development projects on a limited basis.

For more information, contact Gloria H. Brown, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

In this season when we remember the hope of the Christ Child—

The Presiding Bishop's Fund For World Relief

wants you to find out:



Is there hope for children in crisis?



READ

Lifeline

Order

bulk mailings of *Lifeline*, free of charge, from:

KATERINA WHITLEY
P.O. BOX 1063
WILLIAMSTON, N.C. 27892
(919) 792-7127

Use

The material sent to all parishes for:

HOPE FOR CHILDREN IN CRISIS

For more information call:
1-800-334-7626
ext. 384

Enclosed is my contribution of \$ _____ to support the ministry of the Presiding Bishop's Fund for World Relief.

Name _____

Address _____

City _____ State _____ Zip _____

Please make check or money order payable to Presiding Bishop's Fund.



THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF
815 Second Avenue, New York, NY 10017
The Most Rev. Edmond L. Browning, Presiding Bishop

The fund provides assistance on a non-sectarian basis, with legitimate need the only criterion. Contributions are tax-deductible to the extent provided by law.



From left: Sherrill Scales, outgoing president of the Episcopal Church Building Fund; Charles Fulton, incoming president; and Patrick Holtkamp, vice president.

Building Fund: More than 'cheap money'

"People sometimes speak of 'cheap money' when they call us," says Charles N. Fulton, who takes over this month as president of the Episcopal Church Building Fund, located at the Episcopal Church Center in New York City.

"But if people only call us when they need a low-interest loan, they miss out on the *real* savings we can offer churches. We can consult with churches about developing a building program, planning the project and financing it without surprises such as unexpected interest charges. A \$500,000 contract price on a project often involves \$700,000 in interest which means it's really a \$1.2 million project.

"We're also concerned about the design of church buildings, which is a quality issue," Fulton says. "Sometimes churches are short-sighted and think only about satisfying the present congregation rather than looking into the future. We can help them take a broader look at the

possibilities—and then help them with a low-interest loan."

Fulton succeeds Sherrill Scales, who served as president of the fund for 14 years. During those years the fund doubled its assets and diversified the services it offers parishes and dioceses to include advice on building sites and architectural design. A team from the fund also offers seminars and workshops.

Fulton studied architecture as an undergraduate and served for 20 years as a priest in Tennessee.

Lay professionals explore their place in the church

Lynne J. Nicols

Forty lay persons who hold professional positions in the church gathered in Dallas December 1-3. Representing many expressions of lay ministry, including vergers, secretaries, financial advisors, Christian educators, lay ministries coordinators, administrators and musicians, they examined the roles lay professionals play in church life and the remuneration and standards of accountability with which they work.

In her keynote address, Pamela Chinnis, vice president of the House of Deputies, discussed the struggles facing the church and the impact on lay professionals in defining their roles. "The cultural forces operating in the larger society have had a tremendous impact upon main-line denominations, most of whom were structured for a simpler time in our history," she said.

Internal conflicts, such as Prayer Book revision and the ordination of women, have also drained the church of "enormous amounts of time and energy from the mission of the church and its leadership," she said.

"With the increasing democratization of the church and the emphasis in the last 40 years or so on the laity,

clergy have become confused and uncertain about how best to be ordained persons in today's church. It is not business as usual," Chinnis said. As the church redefines itself to carry out its mission, so must the ordained and lay define their roles, she added.

The gathering discussed employment, identity, support, education/training and accessibility to the church power structure. The group developed action plans to address major concerns:

- A resolution for pension plans for lay professionals, a key concern, to be brought before General Convention in 1991;
- A campaign to have lay professionals register with the Church Deployment Office to create a data base;
- Increased fund-raising efforts for programming;
- Resource directories for continuing education and training for lay professionals;
- Lay professionals to be represented at the 1991 General Convention;
- Future conferences to include educational workshops.

Lynne J. Nicols is coordinator of communications at Christ Church Cranbrook, Bloomfield Hills, Mich.

New Jersey court upholds church law

The Superior Court of New Jersey, Appellate Division, has upheld a lower court ruling in favor of the Diocese of Newark in the latest chapter of the long-running conflict between the diocese and Church of the Ascension, Jersey City.

Ascension had sought to stop the diocese from designating the congregation an "aided parish" under diocesan canon and placing the congregation's assets under diocesan trusteeship.

"The issue is whether or not statutes of the state of New Jer-

sey, which give exclusive control over the civil and temporal affairs of a parish to its elected vestry, are in accord with the First Amendment of the U.S. Constitution. The diocese says they are not; we say they are," said George Swanson, rector of Ascension.

Judges Robert Muir, Jr., and James Coleman, Jr., dismissed Ascension's challenge, ruling that "Ascension is part of an hierarchical church and resolution of its property dispute can only be achieved by reference to [ec-

clesiastical] canon law."

Ascension is appealing the ruling to the New Jersey state Supreme Court.

Swanson is also appealing an ecclesiastical court ruling in October which found him guilty of "conduct unbecoming a member of the clergy" and recommended that Newark's Bishop John S. Spong suspend him for two years from all clerical duties in Province II of the Episcopal Church. Spong will take no action on the recommended suspension until the appeal has been heard.

Episcopal Computer Users Group 4TH ANNUAL EXPO

The Episcopal Computer Users Group (E.C.U.G.), an organization sponsored by The Church Pension Fund, will hold its fourth Annual Church Computer Software Expo in Dallas, Texas, May 16-19, 1990.

This informative three-day conference will:

- benefit parish and diocesan office staff who work with computers;
- offer seminars and hands-on demonstrations on Church Computer Technology and office automation products; and
- represent over 53 software and hardware manufacturers to explore such subjects as local area networking, desktop publishing, increasing PC productivity and church office automation.

Cost is \$265.00 for ECUG members; \$300.00 for non-members; a one year membership is included. Fee covers 4 nights' lodging at the Embassy Suites Hotel, six meals, and shuttle transportation between the airport, hotel and Infomart. More information will be available by mid-January, 1990. Contact Jean Golia, 800-223-6602, ext. 761, for further information about the Episcopal Computer Users Group and this event.

Take a pilgrimage to Jerusalem. Only \$7.95



Walk through the streets of the holy city. See the action and hear the sounds. Experience the most significant events in history. In his new book, *Hour of Glory*, Archbishop George Appleton

applies his extensive knowledge of Jerusalem to present an inspirational account of Christ's journey from the wilderness to the resurrection. In addition to being a rich devotional, *Hour of Glory* is an outstanding resource for Lenten preaching. \$7.95 paper.

ISBN 0-8066-2438-8. Code 9-2438.

Also for Lent:

Seasons of a Lifetime by Gerhard Frost. \$8.95 paper. ISBN 0-8066-2452-3. Code 9-2452.

Gospel-Centered Spirituality by Allan Sager. \$9.95 paper. ISBN 0-8066-2440-X. Code 9-2440.

Abba! Father! by Vernon Schreiber. \$6.95 paper. ISBN 0-8066-2389-6. Code 10-0121.

Augsburg Fortress

Contact the location nearest you:
Atlanta • Austin • Chicago-Niles • Chicago • Columbus • Harrisburg • Hicksville
• Los Angeles • Minneapolis • Omaha • Mountlake Terrace (Seattle) • Puerto Rico

CALENDAR

January 1

Holy Name

January 4-7

Lutheran-Episcopal Dialogue, Duncan Conference Center, Delray Beach, Fla. Contact: William Norgren, Episcopal Church Center, 815 Second Ave, New York, N.Y. 10017.

January 6

Epiphany

January 6

"Heavenly News," a conference on scientific and biblical concepts of the universe, Washington, D.C. Contact: Washington Cathedral, (202) 537-6237.

January 6

Commission on Human Affairs' Open Hearing on Sexuality, Church of the Epiphany, Washington, D.C. Contact: George N. Hunt, 275 N. Main St., Providence, R.I. 02903.

January 9-18

Clergy Development Seminar, Duncan Conference Center, Delray Beach, Fla. Contact: Alban Institute, 4125 Nebraska Ave., NW, Washington, D.C. 20016.

January 11-13

Anglican-Orthodox Theological Consultation

January 18

St. Peter the Apostle

January 18-25

Week of Prayer for Christian Unity

January 21

Ecumenical Sunday

January 21

"Implications of the Gospel," an Episcopal-Lutheran dialogue, Washington, D.C. Contact: Washington Cathedral, Mount St. Alban, Washington, D.C. 20016.

January 25

St. Paul the Apostle

January 25-28

Outdoor Ministries Workshop, Duncan Conference Center, Delray Beach, Fla. Sponsor: United Council of Churches.

January 29-February 1

Church Executives Seminar, Duncan Conference Center, Delray Beach, Fla. Contact: Alban Institute (see address above).

February 2

Presentation of Our Lord

February 9-16

Episcopal Church Women national board meeting, Scottsdale, Ariz.

February 15-17

Consortium of Endowed Episcopal Parishes' annual conference, Indianapolis, Ind. Contact: Nancy Deppen, P.O. Box 2884, Westfield, N.J. 07091.

February 16-20

Three-Day Retreat, Peekskill, N.Y. David A. Norris, conductor. Contact: St. Mary's Convent, John St., Peekskill, N.Y. 10566.

February 21-23

Foundational conference, advocacy network for college chaplaincy and campus ministry, Washington, D.C. Contact: Dorsey McConnell, The Episcopal Church at Yale, 1955 Yale Station, New Haven, Conn. 06520.

February 24

St. Matthias the Apostle

February 28-March 3

Episcopal Urban Caucus, Atlanta, Ga. "EUC Ten Years Later: The Dream, the Reality, the Vision." Contact: Annmarie Marvel, 138 Tremont St., Boston, Mass. 02111.

March 5-9

Executive Council meeting, Kansas City, Mo.

March 6-9

Growing the Church through Small Groups, 4th national conference, Lake Avenue Congregational Church, Pasadena, Calif. Contact: Jollene Anderson, Institute for Continuing Education, Fuller Theological Seminary, Pasadena, Calif. 91182.

March 19

St. Joseph

March 25

Annunciation

McPhail declines Arizona election

Donald McPhail has declined his election to be bishop coadjutor of Arizona after first indicating he would accept.

"I can see now that accepting the call as bishop coadjutor is not in the best interest of the Diocese of Arizona," he said November 21 in Phoenix. "I regret that this was not clear to me prior to the election, and I apologize for the obvious problems that this decision will cause Bishop [Joseph] Heistand and the people of the Diocese of Arizona. I thank them for the faith they showed in me, and I shall keep them in my prayers."

McPhail, dean of St. John's Cathedral in Denver, made the decision after he and his wife Randall had spent two days in Arizona. "When I

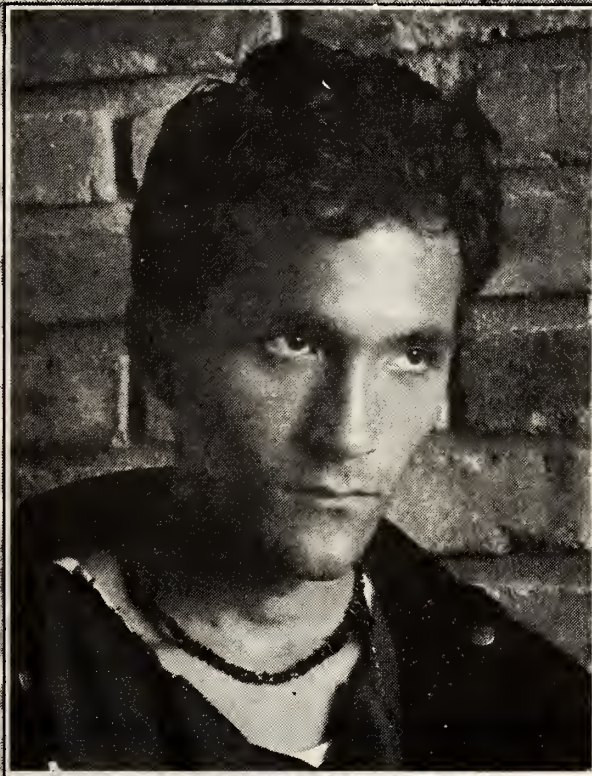
was in the Diocese of Arizona, it became quite clear to me that despite the election it would be wrong for me to accept that call," McPhail told his Denver congregation Thanksgiving Day. "Now, there is nothing wrong or reprehensible in that; there is no reason to be 'infuriated,' as the newspapers have described some of you. It means facing facts clearly, weighing everything carefully and realizing that the engagement should go no further and the marriage not take place."

Heistand is 65 and has been bishop of Arizona since 1979. He expressed deep regret that McPhail's "personal and family commitments" prevented him from accepting the election. "While I am disappointed, I eagerly

look forward to the continuation of my ministry in this diocese, and I do not plan to call for another election in the near future.

"In the long run there will be a positive effect for the Diocese of Arizona," Heistand said, "although we are greatly disappointed. We learned a lot in doing our profile, assessing our needs and setting goals for the future. The immediate result is a strong feeling on the part of Episcopalians in Arizona that it will pull us together and we will be stronger for it. We pray for the guidance of the Holy Spirit."

"This was simply not the right time and perhaps not the right choice," Heistand continued. "The diocese will begin cranking up in January to host the General Convention in 1991, and we can begin to think about another election after the convention."



What's Next? Give Him A Future.

What's ahead of him?

- More drugs?
- Vandalism and burglary?
- Jail?
- Suicide?

It doesn't have to be that way. Give him a chance while he still has a future.

Before he runs out of chances. You can offer him a second chance. St. Francis treats the cause of his problems — not just the symptoms. Our treatment centers in Kansas and New York help children and adolescents ages 10 through 18. St. Francis combines psychiatric treatment with Therapy in Christ.

You can provide the help he needs. This may be his last chance. Your tax deductible gift will help him and many like him lead fuller, more productive lives.

To invest in the future of a child, or for your free copy of *Focus*, call or write...

St. Francis Homes, Inc.
c/o Keith P. Richardson, CFRE
P.O. Box 1340
Salina, Kansas 67402-1340
In New York, Call 800-822-4363
From Other States, Dial 800-423-1342
In Kansas, Call 913-825-0541 Collect



JCAHO Accredited • CHAMPUS Certified • Financial Assistance Available

Anglican Studies Summer School
'ANGLICANISM IN OXFORD'
 A ten-day programme of eminent speakers, historic Prayer Book liturgies, pilgrimage, study & fun in historic Oxford. For laity & clergy of the Episcopal Church.

July 15-25, 1990

Speakers include:
 Canon Geoffrey Rowell
Keble College, Oxford
 Dr. Kenneth Stevenson
 Dr. Allan Chapman
Wadham College, Oxford
 Dr. John Spurr
St. Edmund Hall, Oxford
 Dr. Christopher Cunliffe
City University, London
 Dr. Nicolas Lossky
University of Paris
 and others

For more information write to:
 Anglican Studies Summer School
 c/o 26 Riverside Drive
 Leetsdale, PA 15056

(Application period closes February 28th, 1990)

Write or Call for Catalog of Insignia and Gifts

*Custom Design
 a Specialty*



The Unmistakable Quality of

TERRA SANCTA GUILD®

858 Sussex Blvd., Box 300
 Broomall, PA 19008

1-800-523-5155 in PA 215-544-9900

Experience the wonder of

GREECE

16 Day Tour Includes:

- Mainland Greece
- Greek Island Cruise plus . . .
- OBERAMMERGAU PASSION PLAY

MAY 10 TO MAY 25TH, 1990

Escorted by The Rev. and
 Mrs. Jackson R. Hazelett

Fr. J. Hazelett
 St. James Episcopal Church
 P.O. Box 23033
 Tigard, Oregon 97223
 Please send me a brochure.

NAME

ADDRESS

Abortion? Yes, no, and it depends

by Elizabeth Eisenstadt

"Nothing that I am doing is being done in condemnation or self-righteousness" says Birmingham, Ala., priest James Pinto, who has served jail terms for his anti-abortion activities. "It's a basic, holistic position with regard to human life. . . Women are being exploited and children destroyed."

"The anti-choice people have turned this into a religious issue by saying its immoral to have an abortion," says Kathy Ragsdale, an Episcopalian active in the pro-choice movement. "Anytime you have a decision that's coerced, it's not a moral decision."

Even before the Supreme Court made abortion a constitutional right in its 1973 Roe vs. Wade decision, the religious community had been deeply divided on its ethical and pastoral position.

For many years the Roman Catholic Church has been in the forefront of the anti-abortion movement. The National Conference of Catholic Bishops, meeting in November, adopted a resolution that "no Catholic can responsibly take a 'pro-choice' stand when the 'choice' in question involves taking of innocent human life."

Thirty Protestant and Jewish organizations have joined the Religious Coalition for Abortion Rights (RCAR), which seeks to mobilize pro-choice believers. The Women in Mission and Ministry unit of the Episcopal Church, the Episcopal Urban Caucus and the Episcopal Women's Caucus are part of the coalition.

Referring to the July Supreme Court decision, Webster vs. Reproductive Services, which gives the states more authority in legislating abortion, People for the American Way vice president David Crane says, "The Webster decision awoke a sleeping giant. . . We are discovering. . . there is no one religious point of view on the abortion issue."

Over the past 20 years the Episcopal Church has responded to changing legislation and public concern through General Convention resolutions, the pastoral reflections of the House of Bishops and the partisan activities of groups within and outside the church.

The church's most recent official statement on abortion emerged as a compromise after heated discussion at the 1988 General Convention. By acknowledging the tragic dimension of abortion, the gravity of the problem and the church's responsibility to educate the conscience of its members, the resolution "shows a greater awareness of a debate which touches some very deep issues," says Virginia Theological Seminary ethicist David Scott. Scott serves on the Commission on Human Affairs, the church group responsible for studying abortion and other areas of human sexuality.

"The earlier resolutions had a tone of problem solving through technology while this one reflects the moral ambiguity and the moral seriousness of every abortion decision," he says.

Previous resolutions came out strongly in favor of legalized abortion, says Scott. The 1988 resolution, while urging that government see that individual conscience is respected, says sometimes even legal abortion is wrong—when it is used as a means of birth control, family planning, sex selection or any "reason of mere convenience."

"I think the new resolution reflects the sense of the church as a community with distinctive standards which might be different [from] the larger culture, and therefore the church has responsibility to inform and instruct the consciences of its members," Scott says.



Etching from God's Images by Marvin Hayes, Oxmoor House, 1977. Reprinted with permission of the publisher.

Since it was created in 1966, NOEL (the National Organization of Episcopalians for Life Research and Education Foundation, Inc.) has worked to change the church's stance on abortion. Executive director Mary Anne Dacey sees the 1988 resolution as a step in the right direction. While no one should expect an absolute legislative ban on abortion, she says, "the church's responsibility is to guide us morally and from a biblical perspective. . . Abortion should be a last step."

The 103-chapter organization, which has recently expanded its statement of purpose to include "related pro-life issues" like euthanasia, does not lobby, says Dacey. Instead, NOEL addresses the social ills which wreak havoc with the pregnant woman's life while it encourages her not to have an abortion.

"Ninety-seven percent of abortions are done because women are poor, cannot afford care, are young and have no place to stay," argues Dacey. "We want to educate the woman

about the uniqueness of the human child she is carrying and educate the public on how to help these women."

Responding to a charge often leveled at anti-abortion activists, Dacey says NOEL supports choosing birth control when conception would be unwelcome except for methods which would cause abortions.

Activists on both sides have been spurred on by the Supreme Court's Webster decision and the Pennsylvania legislature's recent approval of an abortion-restricting measure.

Resting on their laurels, advocates of legalized abortion were "complacent" until faced with the possibility of legislative and judicial attempts to reverse Roe vs. Wade, says Ragsdale. "The reason we were able to mobilize that many people [for Washington demonstrations] is because everyone is enraged. . . Now you are going to see a groundswell movement."

Americans are hesitant to impose their religious views on others, agrees Crane. He has worked closely with the Episcopal Church's Washington office. "The real issue is, . . . are we going to criminalize abortion, give the government the right to decide. That is where there is a strong public consensus on leaving this to women."

Is there any middle ground? Is compromise possible?

James Pinto does not talk of compromise when he speaks of his sit-ins at abortion clinics as "placing my body between the place of death and its victims, trying to non-violently and prayerfully sit there and buy time for the child." The days of the Roe vs. Wade decision are numbered, he says.

Pinto and his parish—Christ Church, Fairfield, Ala.—are at the forefront of social justice ministries in an economically depressed area. In 1982, Pinto was named the state's "Religious Leader of the Year" for his work for racial reconciliation. "Now I am called a radical, fundamentalist and terrorist."

Although some parishioners disagree with his stance, proponents and opponents have learned to coexist, Pinto says.

Episcopalians, like the general public, remain deeply divided on abortion. A recent *New York Times*/CBS News survey found that 41 percent of Americans polled say abortion should be "generally available" while 42 percent support stricter limits than currently exist. Only 15 percent said abortion should not be permitted at all.

As did those who drafted the 1988 General Convention resolution, churchgoers must continue to wrestle with the dilemma posed by a decision in which, according to Scott, "abortion represents a primitive (primordial or fundamental) moral problem connected to the taking of human life." If the faithful feel the church is equipped to help women make such decisions, says Ragsdale, then congregations and priests should "provide the kind of pastoral help that lets people live with their choices."



The church in Central America: Diverse nations and ministries

by Harry G. Toland
and Richard H. Schmidt

Headlines keep coming out of Central America: Six Jesuits slaughtered and, in a separate incident, an Episcopal priest and lay church workers arrested in El Salvador, echoes of an attempted coup in Panama, Nicaragua accused in an arms shipment.

Yet in each of Central America's seven nations, Episcopal (or Anglican) churches go on ministering to people in various ways and making the presence of Christ felt.

The Episcopalian here offers a brief glimpse of some of those churches. (We did not include Belize, and El Salvador is discussed in a separate article beginning on page 1.)

Costa Rica

This model democracy of Central America may have escaped war within its borders but not the refugees from the wars of its neighbors.

Bishop Cornelius J. Wilson of Costa Rica, which is an extraprovincial diocese to the Episcopal Church, said the church's ministry to refugees began 15 years ago to Chileans and now is extended to Salvadorans and Nicaraguans.

"We help them settle in and make a living as a group," said Wilson in a telephone interview. "Mostly they work in agriculture and cattle rearing, but some do small businesses at home—cooking, baking, sewing."

The diocese, which numbers only 14 congregations and four preaching missions, also runs a co-op program for small farmers, buying rice and beans and homemade articles from the producers and trucking them to villages to be sold. "It eliminates the middleman," said Wilson.

The diocese, growing slowly, is

building a church in a suburb of Puerto Limon on the Atlantic Coast, he said. Perhaps more significantly, it just commissioned 20 lay ministers who will conduct Morning and Evening Prayer, give Bible instruction and make pastoral calls. Another class of lay ministers is being started in January.

The church also operates a day-care center in San Jose, the capital, and a K-6 school in Puerto Limon.

Guatemala

Eight students, including one woman, are now matriculating at St. Thomas the Apostle Episcopal Seminary in Guatemala City, said Bishop Armando Guerra in a telephone interview. "We have others who are waiting to be admitted."

The civil war which has flared periodically, mostly in the mountainous west, is "not as bad as it was in the early '80's," he said, but it still inhibits the church's mission in seven western congregations.

"When priests go there, they feel scared," he said. "They are free to preach but not to get into political things. We have to address issues, but it is dangerous, and we have to be careful." The Guatemalan army is what people fear, he said.

The diocese, with 30 established congregations and four in the process of formation, operates a school and nutrition center at Iglesia Cristo Rey (Christ the King Church) in Guatemala City and another nutrition center and two other schools elsewhere in the country.

The diocese, Guerra said, looks forward to having Province IX of the Episcopal Church reconstituted as an autonomous province of the Anglican Communion. Once, it had hoped

Continued on next page

The Letters of Paul

"A New Spiritual World View"

by Hilarion

This vitally important new version of Paul's letters answers questions you have had concerning women, human sexuality, celibacy, the church, flesh vs spirit, and more.

It shows how Paul proclaimed the unity of all creation and sheds new light on the message of Christ.

Make check payable to: Triad Publishers, P.O. Box 3119, Ashland, OR 97520 \$12.95, plus \$2.50 shipping. Embossed soft cover, 352pp.



Live In a Castle at
DURHAM SEMINAR, ENGLAND
July 11-22, 1990

Now home of University College, Durham Castle adjoins the Great Cathedral.

† Lectures include Michael Perry, Ronald Coppin, James Dunn, Peter Baelz.

† Day trip visit to Lindisfarne, Hadrian's Wall, Hexham Abbey.

† Cathedral Cities tour can be combined with this event.

\$849 includes room, meals, lectures, trips. \$829 for spouse or student.

Write for prospectus:

INTERNATIONAL SEMINARS

106 So. Fraley St. KANE, PA 16735

814/837-9178

Fund Raising Counsel to the Episcopal Church

Since 1920, Ward, Dreshman & Reinhardt has served the fund raising needs of the Episcopal Church and its educational and health institutions. No one knows the Church better or has more experience.

Recent Parish Campaigns:

St. Thomas, Miami
Christ Episcopal, Reading
St. John's, Memphis
Christ Church,
Overland Park
Eastern Shore Chapel,
Va. Beach
St. Paul's,
Cleveland Heights
St. James, Danbury
St. Paul's, Marquette
St. Paul's, Nantucket
Christ Church, Greenville
All Saints, Lakeland
Christ Church, Tuscaloosa
Trinity Cathedral,
Columbia

St. Mark's, Geneva
St. Paul's, Waco
St. Mary's, Honolulu
St. Luke's, Des Moines
Calvary, Memphis
St. David's, Austin
All Saints, Phoenix
St. Luke's, Darien
St. Mary's, Tuxedo Park
St. James The Less,
Scarsdale
St. James, San Francisco
Emmanuel, Champaign
Trinity, Myrtle Beach
Old Donation,
Virginia Beach

Recent Diocesan Campaigns:

New Hampshire
Upper South Carolina
West Tennessee
South Dakota
East Carolina
Massachusetts
Western Louisiana
N. W. Pennsylvania
S. E. Florida
W. North Carolina

Mississippi
Albany, NY
Central New York
Arkansas
Alaska
Kansas
Texas
Dallas
Hawaii
Georgia

WARD DRESHMAN & REINHARDT

FUND RAISING COUNSEL



P.O. Box 448
Worthington, Ohio 43085
Telephone: 614/888-5376

Founding Member American Association of Fund Raising Counsel
Affiliated in the British Isles with Craigmyle and Company, Ltd., London

Central America

Continued from previous page

that this could be accomplished at the 1991 General Convention, but that hope is dimming, he said.

"The political situation in the area upsets the schedule," said Guerra. "It has been very difficult. Sometimes we are unable to travel." He added that the 1994 convention is beginning to look like a more realistic goal.

Nicaragua

"This is a balanced diocese," Bishop Sturdie Downs said in an interview not long ago. "We don't persecute anyone for their way of thinking. If someone is a Sandinista, that's all right. A conservative, all right. A Contra—that's all right, too."

Downs, the first indigenous bishop of Nicaragua, said he urges his 10 priests (also all Nicaraguans) not to preach a particular political idea, but to proclaim the gospel, discerning how the gospel speaks to what is unjust.

"Some think we're a divided diocese because some have some ideas, others have others," he said. "The only conflict would be if you come and say you don't believe in the resurrection. Then you have a problem with me! Thank God we haven't had that problem."

The diocese—11 churches in the Pacific part of the country and 17 on the east coast—also includes five deacons who were chosen from a corps of village catechists. The church's Institute of Theology trains five students at a time.

The Diocese of Nicaragua operates clinics in Managua and on Corn Island off the east coast and a school for poor children in Bluefields, also

on the Atlantic coast.

A riddled economy and an inflation rate of more than 30,000 percent a year has put a damper on outreach projects. The diocese does maintain the Foundation for Service, Peace and Justice which helps Indian communities in the southern part of the east coast.

Nicaragua's companion diocese, Chicago, recently sent two missionaries to the country—Grant Gallup, who is teaching at the seminary, and Russell Bissell, who is helping with a network of volunteer doctors.

Panama

"We are trying to establish a national identity for the [Diocese of Panama] despite the fact that we are a diocese of the Episcopal Church," said Victor A. Scantlebury, diocesan chairman of Constitution and Canons and also a member of the Episcopal Church's Executive Council. "This national identity will help us focus a better ministry to our people."

U.S. government policy in the country has confused Panamanians, he said. The two nations have been friends, and much of Panamanian life seems to imitate the U.S. life style, Scantlebury said during an interview at the recent Executive Council meeting in New York City.

"It's confusing when a friend destroys a friend," he added. "That's what U.S. economic sanctions are doing to us. Businesses are declaring bankruptcy; there is no investment. Husbands and wives are losing jobs. The middle class and the poor are the ones affected; the rich have many resources to turn to." In these times, the Episcopal Church has been acting in a pastoral role, Scantlebury said, trying with limited resources to meet the needs of the hungry and jobless.

"We are, for example, ministering to one of our members who is in jail, an American accused of bringing in materials to establish a clandestine radio station."

Bishop James H. Ottley has emphasized, Scantlebury said, that "we should preach the gospel of hope, expectation, love, reconciliation and forgiveness."

The Diocese of Panama, which has 30 congregations and 22 clerics, and the Dioceses of Costa Rica, Guatemala, Nicaragua and El Salvador are seeking to become an autonomous province of the Anglican Communion.

Honduras

The Diocese of Honduras recently commissioned 119 lay evangelists at the end of a workshop that drew church leaders from other Central American countries and the U.S.

"They will tell people about Christ, empower people with the knowledge of salvation and train congregations in evangelism," said Bishop Leopold Frade of Honduras in a telephone interview. "These evangelists will do most of the work where priests can't be afforded. They will staff preaching stations."

Honduras, the poorest of the Central American nations, is now enjoying its third consecutive democratic government, Frade said. "The Lord has blessed us with peace and calm," he added.

"We do not have death squads; there are no 'disappeared.' We are free to work and evangelize. There's no fear of rebels in the mountains. Our major problem is with the Mormons. They have 450 missionaries here. The Episcopal Church has one. I don't need to tell you which church is growing faster."

A diocese only since 1978, Hondu-

ras has grown since then from six churches to 38, plus a number of preaching stations, with 8,000 baptized members, including 5,000 active communicants.

In 1989, the diocese ordained seven deacons, the first ordinations in almost two decades, Frade said. Each parish has a strong Christian education program and an Episcopal Church Women's chapter.

For 12 years the diocese has operated El Hogar de Amor e Esperanza [Home of Love and Hope] for orphaned and abandoned boys—90 live there now. Next to the home is St. Mary's Technical Institute which trains young men in the building trades. It has graduated three classes. Sixty percent of its students come from the orphanage.

A year and a half ago the diocese opened a similar home for girls—Nuestras Pequeñas Rosas (Our Little Roses). Twenty-four girls now live in the home's rented house, but, said Frade, the United Thank Offering has granted money for construction of a new home.

With USAID funds for loans and materials, the diocese also has helped 10,000 rural Hondurans rehabilitate their homes over the past three and a half years, the bishop said.

At its four clinics, the diocese counsels pregnant women on prenatal and postnatal care and diet as well as on "responsible parenthood" and "discreetly" dispenses birth control materials but does not get into abortions in any way, he said.

The diocese's most exotic outreach is on the English-speaking Roatan Island in the Atlantic where it maintains the island's only ambulance and its only decompression chamber for deep-diving lobstermen who would suffer the bends without it. "We have saved several lives with it," Frade said.



from ST. MARK'S PRESS A LECTOR'S GUIDE TO THE EPISCOPAL EUCCHARISTIC LECTIONARY

Recognizing that the performances of the Liturgy of the Word is an area of our public worship in need of attention, and that no Lector or Lay Reader can be effective without preparation, **A Lector's Guide** is designed to assist in understanding the Propers, containing an outline of the general sense of the passages of Cycles A, B and C for the Sunday Readings along with suggestions for presenting the text. While designed by author Frank Mulligan from long experience in helping people deliver the Word with maximum effectiveness, **A Lector's Guide** is also indispensable for Bible Study and adult education programs.

It makes a perfect companion to the **Episcopal Eucharistic Lectionary**, now in its 7th printing and found in more than 1000 parishes across the U.S. Available in both RSV and NEW ENGLISH editions, the **Lectionary** contains the words of the Gospel, Epistle, Lessons and Collects for years A, B and C in ONE compact and easy to use volume.

ORDER BOTH TODAY.
Perfect-bound **A Lector's Guide** only \$12.00

Perfect-bound **Lectionary** only \$12.00

Spiral-bound **Lectionary** only \$14.00
(A small shipping/handling charge will be added to your order.)

Quantity Discounts Available

For information, or to place your order call

TOLL FREE 1-800-365-0439

VISA/MASTERCARD accepted

ST. MARKS PRESS

2040 Westridge Drive
Wichita, KS 67203

DUPLEX

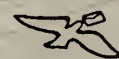
Offering You More Than Just Envelopes

In this ever changing world, some things should remain constant. Good service, high quality and people that care.

At Duplex, we keep your best interest at heart. Not only do we strive to provide the highest quality offering envelopes and other church related products and services, we are continually searching for innovative ways to serve you.

Call one of our Sales Representatives now to place your offering envelope order or to inquire about our other church related products and how they may benefit you.

1-800-446-3035



DUPLEX

ENVELOPE COMPANY

P.O. Box 5445

Richmond, Virginia 23220

El Salvador

Continued from page 1

captors, Beecher says she agreed, on Ramos' advice, to sign a statement saying she had not been mentally or physically mistreated.

When Beecher reported her experience to U.S. consulate officials they told her she had "received normal treatment for a prisoner of war."

Although the State Department is protesting the incident, department spokesman Margaret Tutwiler said, according to *The Washington Post*, "we don't buy" Beecher's allegations regarding Ramos.

"What happened to me is wrong," Beecher said in a Washington interview with Religious News Service. "But what's happening to the Salvadoran church is much worse. It's being wiped out by the terror of the government. The churches, which could help fill the middle ground leading toward a peaceful settlement of the war, are being silenced."

Still in prison early in December were Luis Serrano, director of CREDHO, the Episcopal Church's social welfare agency, and seven Salvadoran church workers. Serrano, also the rector of St. John the Evangelist, and the seven others were awaiting trial on charges that they helped leftist rebels.

"Serrano and the others worked very hard to maintain connections to government and military leaders and maintained a strict public neutrality," says Mauney. Because of their involvement with El Salvador's poorest citizens, "they have been branded collaborators. . . . We don't believe that for a minute."

At Presiding Bishop Browning's request, four Episcopal bishops visited El Salvador to investigate the conditions of the prisoners and to protest harassment of the churches in El Salvador.

"He [Serrano] is a gentle, loving man of God who has been courageous in his willingness to . . . risk his life on a regular basis," Colorado's Bishop William Frey said before leaving the U.S. "I can't even conceive that the charges against him are true."

After being turned back from the airport in El Salvador Tuesday, December 5, the three North American bishops were able to enter the country the next day after Cristiani sent a handwritten note of apology to the Presiding Bishop.

The fourth bishop in the group was James Ottley of Panama, who is in charge of the Diocese of El Salvador.

Browning and an interfaith delegation have met in Washington with House Speaker Tom Foley, Senator Claiborne Pell, chairman of the Senate Foreign Relations committee, and Bernard Aronson, assistant secretary of state for Latin American affairs. Browning said the religious leaders turned to Foley in part because President Bush has not spoken out about religious persecution in El Salvador, according to UPI.

"It's one thing to be silent, but there appears to be a conspiracy of silence which appears to suggest that our government is in complicity with the [Salvadoran] government and the acts it is perpetrating," added United Methodist Bishop Melvin Talbert.

The Episcopal Church in El Salvador is a minority among other Protestant minorities in a largely Roman

Catholic country. And as Protestant and Roman Catholic church workers are imprisoned, expelled, forced into hiding or murdered, Episcopal church leaders in the United States have joined with other denominations to protest U.S. support for the Cristiani government.

Denominational leaders are also pressuring the Bush administration, which has muted its response to the recent violence, to protect Americans and Salvadorans facing trial on charges of aiding the leftist rebels whose November 11 offensive sparked the current battle.

Jennifer Casolo, a U.S. citizen who coordinates Christian Education Seminars, a San Antonio-based education program, is also being held by the government on charges that she hid weapons for the Faribundo Marti National Liberation Front (FMLN).

Since 1980, when the Roman Catholic archbishop and four American churchwomen were murdered, the military has targeted church workers who speak out against government repression.

Dozens of foreign and indigenous Lutheran, Baptist and Roman Catholic workers have been arrested in raids on churches. Although many were later released, most foreigners have been forced to leave the country.

Chief among the charges church leaders here level against the Salvadoran government is that it has made no attempt to investigate the November 16 murder of six Jesuits, their housekeeper and her daughter by men wearing military uniforms.

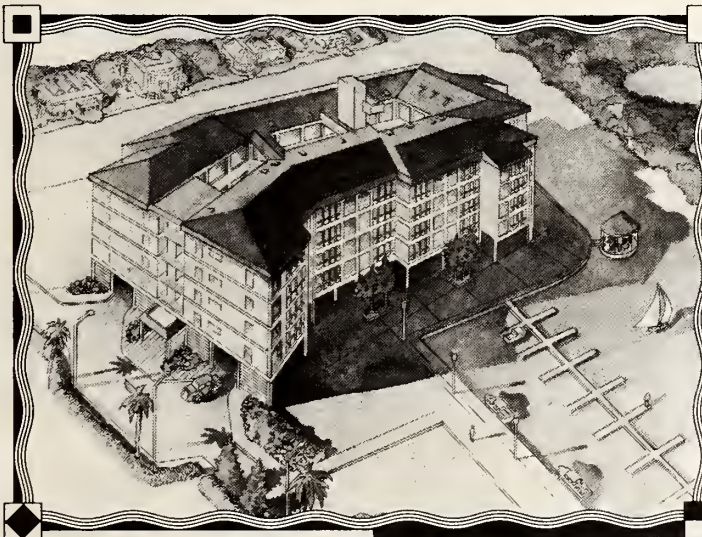
Salvadoran Roman Catholic Bishop Arturo Rivera y Damas and other church leaders have linked the mur-

ders to the army. Rivera y Damas has said he fears the killers may never be brought to justice in El Salvador. The decade-long war has already claimed 70,000 lives, many of them victims of political assassination whose killers have never been prosecuted.

Guerrillas do not hurt church workers and human rights advocates, says Ricardo Potter, Episcopal Church partnership officer for Latin America and the Caribbean, and because of this, the military assumes the church workers and human rights advocates are guerilla sympathizers.

Church workers, who serve Salvadorans in both government- and rebel-controlled areas, have been able to make people conscious of their rights and responsibilities, "giving the truth for free," according to Potter.

Why Shell Point Village, Which Has Been Flourishing For 21 Years, Is Suddenly Being "Discovered."



Introducing Harbor Court—Luxurious Waterfront Living Anchored With Care.

Why Shell Point Village, America's premier retirement community, is suddenly being "Discovered"—again—is Harbor Court. 64 new luxurious apartments nestled in the southwest corner of Shell Point's 75-acre island, and bordered on three sides by water and boat dockage.



SHELL POINT VILLAGE . . . SINCE 1968

dered on three sides by water and boat dockage.

Each of these fine residences has a formal entry and boasts generous living and bedroom areas, superbly-equipped kitchens and luxury baths with Jacuzzi whirlpool tubs.

And besides the magnificent setting and first class apartments, the possibilities for adventure and activity outside the apartments are almost endless.

At Harbor Court you're but a few steps from your boat and only minutes by water from world class Gulf fishing and some of the finest beaches you'll ever explore.

On the island itself Shell Point's nearly 1,100 residents enjoy shops, restaurants, pools, spas, The Village Church, and many many other amenities.

Life care at Shell Point features an on-site medical center, luxurious personal care residences and superior rated nursing center.

Harbor Court—it's just about everything one could design into fine retirement living. And more. Much more. Because it's anchored to the 21 years of experience and stability of Shell Point Village.

Discover Shell Point Village.
Discover Harbor Court.

Discover Harbor Court!

For more information on Harbor Court call or write to Shell Point Village. Dept. EP, 15000 Shell Point Blvd., Ft. Myers, FL 33908. Phone: 1-813-466-1131

Name _____
Address _____
City _____
State _____ Zip _____
Phone _____

A ministry of The Christian and Missionary Alliance Foundation, Inc.

Waterfront Living Anchored With Care

AT SHELL POINT VILLAGE • 15000 Shell Point Boulevard • Fort Myers, FL 33908 • (813) 466-1131

88040
PrAd
4/7/89

SILK SCREENED
**SWEATSHIRTS
& T-SHIRTS**

**Have you hugged an
Episcopalian today?**

Colors: white, yellow, light blue, and red
T-Shirts: standard weight, short sleeves
Sweatshirts: long, raglan sleeves, crew neck
Quality: premium, U.S. made national brands
Money back guarantee. Quantity inquiries invited.
Sizes: Adult-small, medium, large, extra-large
Youth sizes are available. Please inquire.
T-Shirts: (ET601) \$9, two shirts-\$16, six-\$42
Sweatshirts: (ES701) \$16, two-\$30, six-\$84
Add sales tax for delivery in N.Y. UPS costs included.

MARKETING TANGIBLES
Rawson Rd. E., Cuba, N.Y. 14727
(716) 437-2923

Lent Study Material
from
The Anglican Institute

**Getting Ready
For The Kingdom:
The Cultural Captivity
Of The Church**

Videotape (VHS)
featuring
BISHOP MICHAEL MARSHALL
as moderator
with excerpts from
sermons on the topic
by other church leaders.
Five twenty-minute
segments.
Study guide included.

— Plus —

Videotape of
BISHOP ALDEN HATHAWAY'S
complete sermon on
The Cultural Captivity
of the Church.



**Both Videotapes
Just \$39.95**

(plus \$2.50 postage/handling in
US. Orders from outside USA
will be invoiced for postage.)

**Order from
The Anglican Institute**

P.O. Box 11887
St. Louis, MO 63105
314/721-1570

Gorbachev promises religious freedom

In a startling policy reversal, Soviet President Mikhail Gorbachev has announced his government will allow freedom of religion in the Soviet Union. The announcement came on the eve of Gorbachev's December 1 audience with Pope John Paul II, the first meeting ever between a Pope and a Soviet party chief.

"We have changed our attitude on some matters, such as religion, for example, which admittedly we used to treat in a simplistic manner," Gorbachev said. "People of many confessions, including Christians, Muslims, Jews, Buddhists and others, live in the Soviet Union. All of them have a right to satisfy their spiritual needs.

"Now we not only proceed from the assumption that no one should interfere in matters of the individual's conscience. We also say that the moral values that religion generated and embodied for centuries can help in the work of renewal in our country. In fact, this is already happening."

In their meeting the next day, Gorbachev and the Pope "reached agreement in principle" on establishing diplomatic relations between the Soviet Union and the Vatican; details will be worked out later by diplomats.

The two leaders emerged from their two-hour visit with broad smiles. They also discussed a future visit by the Pope to the Soviet Union. The Pope has frequently spoken of his desire to make such a visit—but only on condition that he be allowed to visit predominantly Catholic areas such as Lithuania and the Ukraine where religion has helped fuel nationalist and separatist movements.

The status of the Ukrainian church is a particularly touchy matter for the Soviet government. Josef Stalin forced the Ukrainian Catholic Church to merge with the Russian Orthodox Church in 1946, driving Catholic

loyalists underground and fueling Ukrainian nationalistic fervor.

The Pope commented specifically on the Ukrainian situation following his visit with President Mikhail Gorbachev: "It is well known that many Catholic communities are today eagerly awaiting the opportunity of reestablishing themselves and of being able to rejoice in the leadership of their pastors. Recent developments and the new perspectives which have opened up lead us to the hope that the situation will change."

Gorbachev's promise of religious freedom was welcome news to Christians and Jews in Moscow, but some were skeptical.

"Look around you," said one Jewish man. "Few speak the [Hebrew] language. Few go to services. For 1,000 years we had to hide our religion, and this is what it has done to us.

"There is no confidence that things are going to change. People do not believe it. They want to leave," he said.

Several miles away at the 225-year-old Russian Orthodox Church of the Sign of the Mother of God, services were held on Sunday, December 3, in much the same way they have been for over two centuries. Hundreds of candles flickered, illuminating gold-leaf woodwork and paintings on the church walls. Worshipers of all ages prayed as long-haired, bearded priests swung incense and chanted in flat, deep, rhythmic voices and an unseen choir answered in high, haunting counterpoint.

"Things are better under Gorbachev," said Tatiana Semyonova, 63, a long-time worshiper at the church. "Before, people were afraid if they crossed themselves, they might be in danger, lose their jobs. It's an entirely different matter now."

New Zealand

Continued from page 1

may be bewildered. There's no opposition at the moment, but I can't say what everyone is thinking.

"My head and my heart agree that this is right. I am aware that since women are still relatively new to ordained ministry, their experience with church processes is not as great as that of some men. Dr. Jamieson will need some time to get hold of the job, but I am quite confident in handing over the diocese to her. I'll be remaining in Dunedin and will be willing to help in any way—but only if she feels a need for help," Mann said.

Jamieson was born in England and received her secondary education there. She met her future husband, New Zealander Ian Jamieson, while studying for an M.A. at the University of Edinburgh. The couple married and moved to New Zealand where Penelope Jamieson earned a Ph.D. from Wellington University in English as a foreign language for children. The Jamiesons have three daughters.

Ordained deacon in 1982 and priest in 1983, Jamieson has served two parishes in suburban Wellington.

"I was totally amazed. It came as a complete surprise," Jamieson told *The Episcopalian*. "It was the first time a woman had been nominated for bishop in New Zealand, and my name was one of 24 names in the ring. I couldn't believe it and could hardly come to grips with it at first."

Jamieson said the reaction among New Zealand's present bishops was "very enthusiastic" on the part of some, "more reserved" on the part of others. "The greatest difficulty will be with the Diocese of Aotearoa Maori



Penelope Jamieson

because in Maori culture women do not assume leadership roles like this. The Maoris will have difficulty with this happening in *pakeha* [white settler] culture.

"This election is an affirmation of the respect and trust in which the ministry of ordained women is held in this country," Jamieson continued. "It wouldn't have been possible but for the creative, innovative and reliable ministry of ordained women in New Zealand."

Ian Jamieson intends to take early retirement from his position as a reader in English at Victoria University in Wellington and move with his family to Dunedin, 300 miles south, where he will write and perhaps do some tutorial work.

Reaction to the news in the Episcopal Church held no surprises. Presiding Bishop Edmond Browning greeted the news as "very good indeed." Like the Episcopal Church, the Anglican Church in New Zealand has had women priests since 1977 and has "simply taken the next step, as did we," Browning said.

"I am delighted that the experience we have had in this country has

indicated that women in the episcopal role can be a positive step for a church as we experience the fullness of ordained ministry," he added.

Bishop Clarence Pope of Fort Worth, head of the Episcopal Synod of America which opposes women bishops, reaffirmed the synod's position. "As in the case of Ms. Harris, the bishops and constituency of the Episcopal Synod of America cannot recognize the consecration of Dr. Jamieson as a bishop in the church of God," he said.

Pope added that the location of Jamieson's election "will remove some of the attention from the American scene and broaden the base of discussion."

Barbara Harris of Massachusetts became Anglicanism's first woman bishop in February, 1989. As suffragan bishop, she serves under diocesan Bishop David Johnson. Johnson and Harris both expressed enthusiastic approval of the New Zealand election.

"Being the 'first' is both a joy and a challenge. I wish for her the same joy, support and fulfillment that I have experienced from the people of Massachusetts," Harris said.

"I hope that her election may inspire all women to consider whatever service—ordained and lay—they can offer to the church," she added. "I pray that her election to head a diocese may be the occasion that crystallizes for the entire church the realization that God calls all men and women to equal responsibility for the church's ministries."

Johnson called the event "cause for celebration for the entire Anglican Communion. I am confident that the clergy and laity of the Dunedin diocese will be blessed abundantly for the prophetic action they have taken."

Clergy divorce bill could lead to church-state crisis
 London, England—The Church of England's General Synod has returned to Parliament unamended a bill to permit ordination of divorced men and men married to divorced women. The House of Commons had rejected the bill last July. Debate in the synod was heated. Archbishop of Canterbury Robert Runcie said the bill would not undermine the church's teaching about the lifelong nature of marriage and that the church's reasons for seeking to ease restrictions on clergy divorce are "complex." Two members of the synod who also hold seats in Parliament had claimed that the measure represented a rejection of traditional Christian teaching on marriage. The question raises the larger matter of the relationship between the officially established Church of England and the British government. "As long as the Church of England claims to be the national

BRIEFS

church, it must expect Parliament to have some say," said Bishop Mark Santer of Birmingham. "When it ceases to be the national church and becomes a sect, then Parliament need have no say." He also warned that Anglicans would take great offense if the state were to prevail in such an ecclesiastical matter. Some observers anticipate a constitutional crisis if Parliament again rejects the bill.

Peruvian churches promise to make amends, work together
 Lima, Peru—Peru's Christians and Jews have issued an unprecedented call for national reconciliation to include themselves, government and security forces, terrorists and all Peruvians. The statement says: "We ask forgiveness from God and from our people, recognizing that we have often contributed to violence and injustice by keeping silent and not actively seeking a solution for people's suffering. We commit ourselves to making amends for our failings and to working together in order to respond to the hopes of our people, especially those areas hardest hit by poverty, injustice, deceit, violence and corruption."

East German school reforms ease church-state friction
 East Berlin, German Democratic Republic—A series of changes in East German education has brought about reforms long sought by the country's Protestant churches. Military education is no longer part of the school program, and Marxist civics lessons are due to be eliminated on September 1. The proposed new civics lessons include environmental, health and peace concerns and preparation for marriage and family life. The "promise," often compared to a secular confirmation ceremony, which East German youth make, is also being revised. Alternative social service for conscientious objectors to military service became effective in November.


Church stand contributes to wife abuse, bishops say
 Montreal, Quebec—Quebec's Roman Catholic bishops say their church's stand opposing divorce for any reason has contributed to wife-battering. A 60-page document from the social affairs committee of the Quebec Assembly of Catholic Bishops is being sent to all the

province's Roman Catholic priests. It charges the church with "sacrificing people to maintain the marriage bond" and with urging women to forgive abusive husbands and seek reconciliation without conditions "in the name of a mystical state that is very difficult to attain." The report, which is intended as a guide on dealing with victims of family violence, refers to "cases where the marriage bond no longer makes any sense." The report adds, "Why should the church shun the feminist movement to which it is indebted for awakening people to unjust and unacceptable situations and denouncing them?"


Australian tribunal says diocese may not ordain women
 Melbourne, Australia—The Anglican Church of Australia's appellate tribunal has ruled that the Diocese of Melbourne may not authorize the ordination of women without approval of the church's general synod. When the general synod refused to adopt a canon to permit women's ordination in 1988, the Diocese of Melbourne sought to ordain women under its own diocesan constitution. The tribunal said the section of Melbourne's constitution which allows the diocesan synod to "make ordinances for the order and good governance of this church within the diocese" does not give the diocese authority to decide to ordain women on its own. The tribunal's decision means women may not be ordained in Australia until at least after the next meeting of the general synod, scheduled in 1993.

Six ministers win seats in Namibian national assembly
 Windhoek, Namibia—Six Protestant clergymen have been elected to this country's constituent assembly which will draft a constitution for the newly independent African nation. All six are members of the South West Africa People's Organization (SWAPO), reflecting the church's involvement in the 23-year struggle, spearheaded by SWAPO, to free Namibia from South African domination. SWAPO won 57 percent of the popular vote and 41 of 72 seats in the constituent assembly. Heading the list of elected clergymen is Hendrik Witbooi of the African Methodist Episcopal Church, who placed second on the list of successful SWAPO candidates and is vice-president of the organization. The Evangelical Lutheran Church and the Dutch Reformed Church are also represented among the SWAPO clergy assembly members.

Canadian court upholds Hutterite excommunication
 Winnipeg, Manitoba—The Court of Queen's Bench in Manitoba has upheld the Hutterite Church's right to excommunicate its members and exclude them from any claim on the church's property and lands. The 456-year-old church adheres to the tenets its founder, Jakob Hutter, set forth in 1533. These include refusal to serve in the military, use violence and swear oaths. The case concerned the refusal of several excommunicated members to leave the colony where they had lived prior to excommunication. Judge Patrick Ferg stated that the survival of the Hutterite colonies "over four centuries is directly dependent on the adherence to their strong beliefs and the obedience of all to them. . . . The colonies have an absolute right to survival on their own terms."



Explore . . .
 the Religious Life
 Winter Program
 February 16 - 19, 1990
 Prayer - Study - Ministry
 Write:
 Sisters of St. John Baptist
 Box 240, Mendham, N.J. 07945
 201-543-4641



hand silk-screened
 100% preshrunk cotton
 white dove on royal
 adult S, M, L, XL \$10.95
 child 2-4, 6-8, 10-12 \$6.95
 DESIGNS BY LUSANDRE
 P.O. Box 266
 BEDFORD HILLS, N.Y. 10507
 NAME _____
 ADDRESS _____
 CITY _____
 STATE _____ ZIP _____

PEWS
 TOLL FREE (800) 366-1716
Overholtzer

LENTEN RETREAT

April 1-4, 1990

"The Great Commandment,
 the Great Sacrifice and
 the Great Victory"

The Rt. Rev.
 C. FitzSimons Allison,
 Bishop of
 South Carolina

Kanuga
 AN
 EPISCOPAL
 CENTER

Postal Drawer 250
 Hendersonville,
 N.C. 28793
 704/692-9136



SPECIAL EASTER GIFT IDEA FROM ST. MARK'S PRESS

Spiral-bound **Lectionary** and **Lector's Guide** priced at \$18.95 plus postage & handling.
 Perfect-Bound **A Lector's Guide** only \$12.00.
 Perfect-bound **Lectionary** only \$12.00.
 Spiral-bound **Lectionary** only \$14.00.
 Quantity Discounts Available

For information, or to place your order call

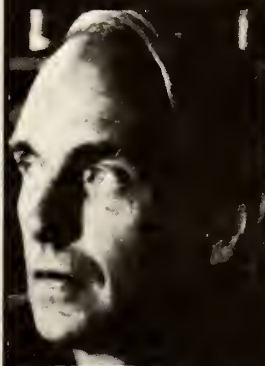
TOLL FREE 1-800-365-0439
 VISA/MASTERCARD accepted

ST. MARK'S PRESS
 2040 WESTRIDGE DRIVE
 WICHITA, KS 67203

LITURGICAL BANNERS

Banners for the church year
 For a free brochure, write to:
Liturgical Banners
 Barbara B. Tiews
 74 Bunker Hill St.
 Lancaster, NH 03584

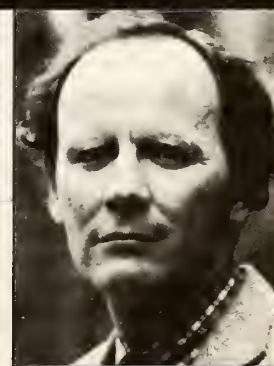
Trinity Institute® 1990 Twenty-first National Conference



Frederick Buechner



Maya Angelou



James Carroll

GOD WITH US
 Through autobiography and story
 the featured speakers will recall experiences of grace.

For registration and information please write to: **Trinity Institute, Parish of Trinity Church**, 74 Trinity Place, New York, NY 10006-2088, or call 212-602-0870.

☐ **EAST: Jan. 22-24**
 New York City

☐ **WEST: Jan. 25-27**
 San Francisco

Name _____
 Address _____
 Zip _____ Spouse (if attending) _____
 Registration fee(s) \$ _____ enclosed. (\$65 each; Spouse \$30; Students \$15)

Prayers for the Decade of Evangelism

For individuals:

Jesus Christ, Son of God,
make yourself known through
me.
Jesus Christ, Son of the liv-
ing God, speak through me to
others.

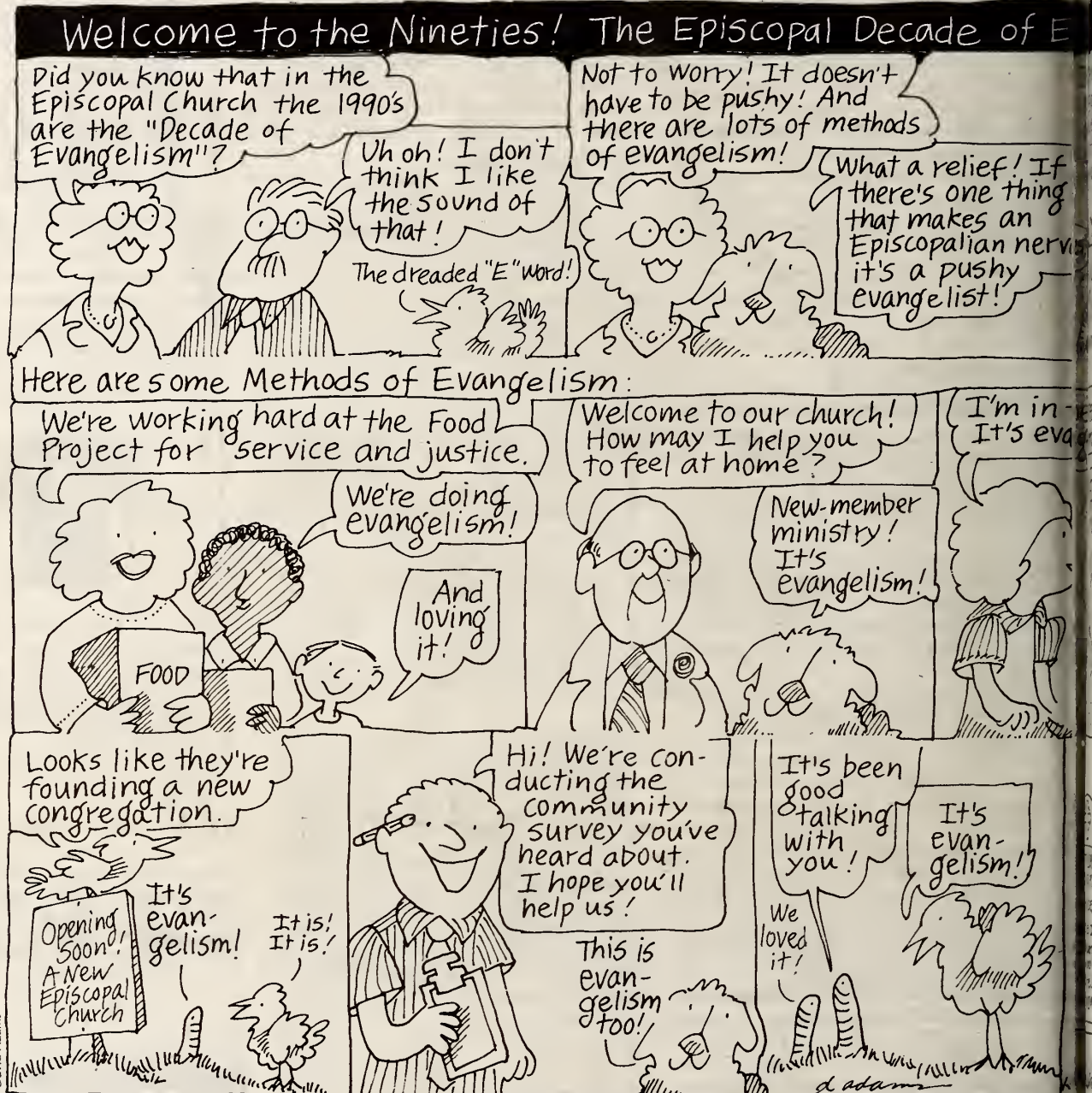
For groups and congregations:

Almighty God, you have
called your church to preach
the gospel to all nations, and
you have taught us to seek
and serve Christ in all peo-
ple: Strengthen and inspire
the congregations of this
church during this Decade of
Evangelism. Help us to rec-
ognize the promptings of the
Spirit in those who do not
now profess the Name of
your Christ and, by our
words and deeds, to encour-
age them in their pilgrimage
that they may find the joy
and peace of knowing Jesus
Christ, their Lord and ours;
who lives and reigns with
you and the Holy Spirit,
now and for ever. Amen.

Almighty God, by your grace
you have given us new life in
Jesus Christ, and by your
Spirit you have called us to
proclaim his Name through-
out the nations: Awaken in
us such a love for you and
for your world that in the
Decade of Evangelism
we may so boldly proclaim
Jesus Christ by word and
deed that all people may come
to know him as Savior and
follow him as Lord; to the
glory of your Name. Amen.

The Decade begins

Evangelism tak



by Harry G. Toland

This month the Episcopal Church begins its heralded Decade of Evangelism. But what is evangelism?

Item: Joe Vitunic, an engineer by trade, was a student at Trinity Episcopal School for Ministry in Ambridge, Pa., when he took a group of fourth-grade boys on a field trip in a bus.

When some of the kids in the back of the bus started raising a ruckus, Vitunic colared the ringleader, sat him down next to himself and started giving him some fatherly advice on how to behave in such circumstances.

"Then he saw other kids waiting to talk to him," says Bishop Alden M. Hathaway of Pittsburgh. What he learned was that in Ambridge, a town 15 miles northwest of Pittsburgh hit hard by steel industry depression, few of the boys had fathers—a toll of the steel valley's hard times—and they felt the need for someone like Vitunic to take an interest in them.

"They needed a kids' club," says Hathaway, "for guidance and faith." When that was started, the youngsters' mothers became interested and started coming around.

That, in turn, led to the founding of a

The word 'evangelism' frightens many Episcopalians, suggesting a pushy attitude. But evangelism is sharing the love of God with open arms. There are many good ways to evangelize.

congregation, Church of the Savior, which meets in Trinity's chapel. As many as 100 come for worship each Sunday. Trinity graduate Joe Vitunic is its vicar.

That's evangelism.

Item: The Evangelism Commission of the Diocese of Eau Claire in Wisconsin had tried various programs without much success when about a year ago it came upon the idea of community surveys.

At the invitation of a mission or parish, commission members visit and explain that a team of about two dozen people from the diocese will survey every home in the community to find lapsed or unchurched people who might be interested in attending the Episcopal or another church.

The survey is taken after other churches in the community have been advised in advance and ads explaining it have been run in the local paper and radio station. The names of lapsed Lutherans, for example, are given to the Lutheran pastor.

Residents of interest in the community are on by members who have been trained.

Eunice McElroy, chairman, says attendance at the Sunday school is up.

A survey in a community of 90 miles north of Minneapolis found 117 residents who were interested in visiting them.

The survey for the local community brochure, the better self-image, both with their own and the community.

And, Muench says, its eight parish started to grow. That, too, is evangelism.

es many forms

elism!
 rue. We
 opalians seem to
 ve that being
 rtive about
 ion is tacky!



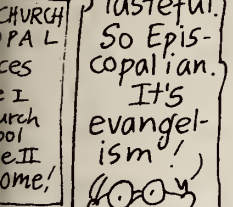
echumenate.
 m in action!

That sounds
 Episcopalian!
 What is it?

Read the
 article, not
 just this
 cartoon!



Good
 looking
 sign. So
 tasteful.
 So Epis-
 copalian.
 It's
 evangel-
 ism!



CHURCH
 PA L
 CES
 E I
 arch
 pol
 e II
 come!

isco-
 evangelism
 There

community who express
 Church are called
 local parish, who
 commission team.

commission co-
 the survey done in
 Eau Claire, regular
 's Church was a
 at—with 11 kids in

town of 7,000 some
 Madison, turned up
 and Episcopal callers
 g says.

three months' work
 and some costs (a
 "they develop a
 sense of community
 and the diocese."

s, the diocese, with
 13 missions, has

sm.

The decade was launched by a resolution of the 1988 General Convention which declared that:

- Every Episcopalian is "called by virtue of Holy Baptism to share his or her faith in Jesus Christ."
- Each congregation is called to be a center for extension of the gospel.
- Evangelism should be part of the structure of every diocese and congregation.
- All parishes should pray for renewal "that they may be spiritually empowered."
- The good news should be expressed "not only in word, but also by loving acts, service and justice for the community in which each congregation finds itself."

Evangelism has been called the process of bringing people to Christ and helping them to believe in and follow him. It can take many forms.

Wayne Schwab, evangelism officer at the Episcopal Church Center in New York City, has produced a 54-page revised *Handbook for Evangelism* which outlines some of the basic steps.

It begins with proclamation "by word and example of the Good News of God in Christ," as the Prayer Book says. Examples include hospitality and service in the community to the hungry, homeless, sick, lonely and others in need.

"Evangelism is holistic," says Schwab, interviewed in his small, cluttered office at the Church Center. "You can't separate service and justice from evangelism."

Other steps of proclamation by example include an open and welcoming church and visibility in the community in the form of signs, brochures, ads in the local paper.

Proclamation is also by word. Under this heading Schwab includes the modern-day catechumenate [see article at right].

Word also includes some suggestions on dialogue with visitors to the church and with non-church friends. It does not include "the bad images, the pushy images," says Schwab, or insisting that one way of evangelism is the only way.

The sacraments of baptism and matrimony also can be "evangelistic opportunities," he says, as can burials.

New-member ministry—receiving and calling on them, finding out their needs and expectations and orienting and incorporating them into the parish or mission—is an important evangelism step.

"One congregation, the Church of the Incarnation, West Milford, N.J., wants all its members to visit newcomers," Schwab writes. A member living near the newcomer is asked to drop by with a packet of materials about the church, chat with the newcomer and then introduce him or her to others at church.

Including the newcomer—old-timers, too, for that matter—in a small group is important. This can be a working group like church school faculty or altar guild or a Bible study, prayer or outreach group.

In that environment people should be encouraged to share the stories of their faith development. In addition to supporting public and private ministries, such groups can offer their members strong personal support.

"Congregations normally need six or

seven groups per 100 active members," says Schwab.

New members' gifts should be discovered and used—in "Sunday ministries" associated with the church, "Monday ministries" connected with their work life and "Saturday ministries" of service in the community.

Founding new congregations is a dramatic form of evangelism, and the initiating energy can come from congregations or the diocese.

In the past four years, the Diocese of Pittsburgh, a notably evangelical diocese, has added eight new congregations and has three more on the drawing board.

Year-long confirmation process creates committed Christians

by Harry G. Toland

"We're attempting to move away from nominal membership to committed membership," says Bishop Roger J. White of Milwaukee of the catechumenal process, a pilot operation for the Episcopal Church.

The process, which takes about 10 months, prepares some for baptism, others for confirmation or reception from another denomination and still others for reaffirmation of faith.

Don't confuse the catechumenate with standard confirmation preparation, however. In addition to the far longer time it takes, it is more intensive and no one under age 16 is to be presented for confirmation; the process is tailored for adults.

"When children are confirmed at [age] 12 or 13," White says, "we find we retain only one out of 12." Those coming out of the catechumenal process, says White, have a strong commitment to Christ and frequently take a leading role in outreach ministry.

The first four steps are:

1. Starting in August, proclamation, identifying and inviting participants.

2. Study and discussion of the gospel, Anglicanism and the Episcopal Church.

3. Early in the following year, "formation in Christ"—reflecting on lectionaries and what scripture means to the individuals. Some parishes include service to the poor and neglected in this step.

4. The "intensive journey" through Lent in which participants, their rector and the bishop share faith journeys—45 minutes for each person on where God has figured in his or her life.

The fourth step ends with Maundy Thursday, Good Friday and a retreat on Holy Saturday. Baptism for those seeking it and reaffirmation of baptismal vows are part of the Easter Eve Vigil. And everyone celebrates Easter. During Easter Week, the bishop holds three or

Four of the new churches are in what Archdeacon David P. Jones calls "typical Episcopal suburbs," and they are growing. Three of the others, including Church of the Savior in Ambridge, are in depressed steel towns, and the fourth is in Bentleyville, a rural area.

One of those new congregations, Church of the Redeemer in McKeesport, meets in a church undercroft and has smoking and non-smoking sections during worship. "If you don't let them do that, some of them won't come to church," says Jones. "It's a unique experience."

Congregations periodically need revitalization—spiritual renewal—of the sort that St. Paul's, Darien, Conn., and its former rector, Everett Fullam, gave to clergy and lay leaders of hundreds of congregations in weekend conferences over the past 14 years. That, too, is evangelism.

So there are many ways to evangelize.

"We're done," says Wayne Schwab, "when a person has glimpsed Christ in work, home, community and leisure. The early church expected it to take three years to get that across. We can't relax until that has occurred."

four regional confirmations, receptions and reaffirmations.

Even the confirmation itself is handled differently. The bishop spends three hours with the candidates, teaching and sharing, before the service.

"It's critical that the bishop be intimately involved," says White. "He has to be willing to change how he does confirmations. He must share his faith story and be a teacher. I already know the people who are to be confirmed, and they know me. And the bishop has to lift up this process as a high priority."

In the program's fifth and final stage, the catechumens and their mentors discuss ministry in the parish and the world. They identify their gifts and learn of outreach opportunities in their parish and beyond.

Reception of the process in the Diocese of Milwaukee has been enthusiastic, says White. About 500 people in 20 of the diocese's 64 parishes have gone through it, he says.

"If you bring 15 people a year through the process," White says, "in 10 years you have a core of 150 committed Christians in your congregation."

The diocese took two years to set up its catechumenal process. Now it has 10 people who can act as consultants to train catechumenal teams of four to six lay persons and clergy in a parish. Training the parish teams takes three days, usually in January.

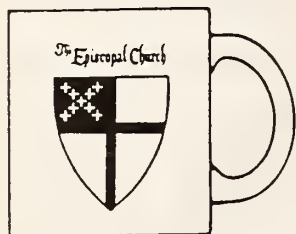
Wayne Schwab, the Episcopal Church's evangelism officer, says the Dioceses of Ohio, Central New York, Oklahoma, Los Angeles and Western Michigan also have begun catechumenal processes.

The Diocese of Milwaukee recently made a 30-minute videotape about the process and has sold 150 copies at \$30 each. Those interested can write the diocese, 804 E. Juneau Ave., Milwaukee, Wis. 53202.

The diocese has also just completed a three-hour videotape in five sections for the training of parish teams.

HIGH TEA

11 oz. White Ceramic Mug with
3 color Episcopal Shield



send 6.95 to: (includes shipping)

Shield Products

350 Burnside Rd.

Monticello, IL 61856

allow 4 weeks for delivery - custom orders available



than one
minute...
you can
guarantee
yourself
income
for life and
strengthen
your church
forever

It is easy when you purchase a Charitable Gift Annuity from the Episcopal Church.

An annuity is a contract between a donor and the Episcopal Church that guarantees regular fixed payments for the life of the donor.

Though you purchase the annuity through the national office, the gift it creates can be used at the parish, diocesan or national level, as you designate.

All the while you enjoy tax and other benefits, not least of which is the satisfaction of knowing for sure you have provided a gift for your Church.

For more information use coupon below or call 1-800-334-7626 Ext. 410

TO: PLANNED GIVING OFFICE
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017

Please send me—☐ at no obligation—☐ additional information
about CHARITABLE GIFT ANNUITIES E190

Name

Address

City State Zip

Phone Birth Date

Parish Diocese

people & places

Two generations find faith, marriages deepened on weekend

by Richard S. Kimball

Singing in the parish choir is a family affair for Joe and Carol Urbaniak, their daughter Kristen, and her husband David Vail. So is Marriage Encounter.

Marriage Encounter is a program designed to enable couples with sound marriages to enhance their relationship. It is centered around a weekend retreat in which the couple, free from the distractions of routine life, listen to presentations and explore ways to communicate effectively with one another. The Episcopal organization, Spiral, takes the Marriage Encounter experience a step further by providing monthly gatherings for people who have been on Marriage Encounter weekends.

Spiral creates an environment in which the couples may reaffirm and reinvigorate the experiences they originally shared during their Marriage Encounter Weekend.

The Urbaniaks and Vails consider their mutual participation in Spiral unique. For two generations from a single family to become involved in Marriage Encounter is not unknown, Joe Urbaniak explained, but it is unusual to find them participating together in Spiral.

The couples' adventure began four and a half years ago when the Urbaniaks moved to Riverside, Calif., from the east coast and joined St. Michael's Church. Many of the couples they met in their new parish had participated in Marriage Encounter and enjoyed it. A year's worth of persuading by friends finally convinced the Urbaniaks, who had been married for 24 years, to try it.

BRIEFLY noted

Arthur Lloyd of the Diocese of Milwaukee was elected president of the American Committee for KEEP (the Kiyosato Educational Experiment Project) at its October board meeting. Also elected as officers were Bishop **Frederick Putnam**, retired suffragan of Oklahoma; **Sandra McPhee**, an attorney; and **Jeanette Harris**, a retired linguistics professor.

Gene Bartlett, president emeritus of Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary, died November 3, aged 79. In what may be a first, gay couple **Walter Baker** and **Gerald Bowman** became godparents of **Margaret Twigs Sevco** at her baptism at Christ Episcopal Church, Coudersport, Pa.

R. Steven Fox, a priest and chemical dependency psychotherapist at Cornell University Medical College, attended a joint conference on alcoholism and drug addiction with leaders of the Russian Orthodox Church and the Soviet psychiatric establishment. **Sara Bloomfield** has been appointed executive director of the Washington-based U.S. Holocaust Memorial Council. **Randy Day** is the new minister of music at Church of the Resurrection in Longwood, Fla.

Harry Brunett, **Douglas Carner**,



Clockwise from upper left: Carol Urbaniak, Kristen Vail, David Vail, Joe Urbaniak

They found the experience to be extremely positive. "I guess the best thing to come out of it was we found out we could be each other's best friend," Carol Urbaniak said.

Two months after the older couple went to Marriage Encounter, the Vails were married. Kristen, impressed by her parents' favorable reactions to the program, urged David to join her in a Marriage Encounter weekend. He was not easily convinced. But after resisting the idea for two years, he and Kristen attended a weekend. They came away with strong feelings that it had been a constructive and helpful experience.

Since then, the Urbaniaks and Vails have been delighted participants in Spiral. Being in a group like this does not generate a sense of

self-consciousness, the couples said. In fact, they insisted, it has been quite the opposite.

"We don't have to worry about being careful about what we say," David explained. "We can be open-minded and share and accept people for what they are. We've been lucky. People have shown an incredible amount of consideration for us."

"The openness of feelings, the acceptance of people for what they are, the lack of prejudging or presupposing things has helped us have a very open and loving relationship with our kids as another couple," Joe said.

"In Spiral, we have a good mix of younger and older," Kristen said. "We find we all love each other and we all enjoy being married."

More than bringing them closer together as members of a family, they agreed, their common experience has brought a greater dimension to their religious life.

"Carol and I were married in the Episcopal Church," Joe said. "We've been going to church all that time. I think part of that time, at least in my case, there was a lot of going through the motions. Since that weekend, I have a closer relationship with God. I want to keep it that way."

Kristen said the experiences of Marriage Encounter have made her a more open person, more open about talking about her relationship with God. David agreed. "I felt there was a void in me," he said. "Once we were encountered, that void was gone. I had a lot better focus on my feelings toward God. I definitely had a good focus on my life, my life with my wife and my life with the church."

"If you have strong marriages," Carol said, "that's going to filter down into strong families, strong relationships with God, and ultimately you will be happier people. Strong marriages, a strong family and a strong relationship with God all go together. They all tie into a neat little bundle."

Richard S. Kimball is editorial page editor of the *San Bernardino Sun*.

Charred crucifix rises from ashes

by Dick O'Donnell

Two members of Emmanuel Episcopal Church in Kailua, Hawaii, lent a helping hand to restore a charred crucifix at nearby St. Anthony Roman Catholic Church.

"Had it not been for our good friends at Emmanuel," said George Rozycki, St. Anthony's pastor, on the day the cross was rededicated, "we would not now be able to display our crucifix on the wall of our church. We owe a special debt of gratitude to Chandler Rowe, Jr., and Bob Merriam."

The crucifix was charred and almost turned to black dust on July 24, 1982, when fire gutted the church's interior. The church was restored—except for the cross, which had been situated above an organ where the fire broke out.

When St. Anthony's was constructed, a noted Hawaiian artist, Fritz Aplinalp, was commissioned to carve a cross. Aplinalp carved a traditional crucifix—with one major difference. Christ's head was titled upward,

looking toward the heavens as a sign of eternal hope.

After the fire, the cross was stored away because the figure of Christ on it appeared to be intact. When any part of the cross was touched, however, it crumbled into black dust.

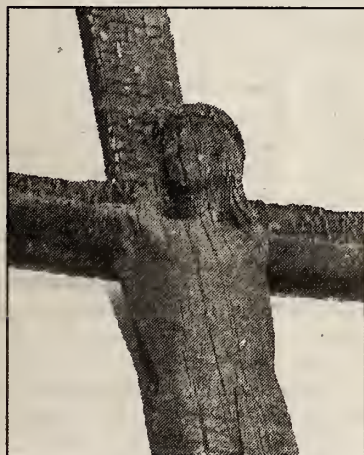
Early in 1988 parishioners decided to try to preserve the crucifix so it could be displayed. Toward this end, they asked Jack Shoemaker, Emmanuel's rector, for advice. He suggested they speak with Rowe, who heads a plastics company.

"Originally, the people at St. Anthony's thought covering the cross with plastic might be a way to preserve it," said Rowe. "But there was a certain magnificence about the burned cross I felt should be preserved if it could be done. For this reason, I contacted Bob Merriam. Bob has been a government forestry worker most of his life, and he has a special knowledge of wood and how to preserve it."

After three months of research, Merriam and Rowe decided to spray the cross with a chemical compound they developed. The compound would not coat the cross. Rather, it would seep into the crucifix and, they hoped, solidify it.

The experiment worked. The crucifix was saved. And the cross is now proudly displayed at St. Anthony Church. Because of its charred appearance, the crucifix has taken on special qualities and has been described as "awesome" and "inspiring" by many of the hundreds of visitors who have flocked to the church to view it.

Dick O'Donnell is a free-lance writer living in Honolulu, Hawaii.



Exchange

Organ needs 'good home'

St. John's Church, Mason City, Iowa, is looking for "a good home" for its Hammond electric organ (2 manuals, full pedal, 22 stops, etc., "has some problems") and an almost unused A. B. Dick 525 mimeograph machine (with cylinder, ink pads, brush, etc.). All the church asks is the receiver pay shipping costs. Contact St. John's Episcopal Church, 120 1st NE, Mason City, Iowa 50401, or (515) 424-1300.

To give: Choir vestments

St. John's Church, Huntingdon Valley, Pa., has 15 red youth-size cassocks and 10 white cottas, all in good condition, to give to any parish or mission that can use them—all for shipping cost only. Contact the Rev. Kenneth Cook, St. John's Episcopal Church, Welsh Road and Washington Lane, Huntingdon Valley, Pa. 19006.

Researcher needs information on missionary to Liberia

Elwood Lindsay "Si" Haines, who became fifth bishop of Iowa in the 1940's, was a missionary in Liberia from 1920 to 1923. His granddaughter, a professional photographer, plans to retrace Haines' missionary footsteps in a book which will incorporate his writings

with her photographs of those areas of Liberia today. If you have any information about Haines or the missions of Liberia, please contact Connie Haines Polk, 128 E. 39th St., Savannah, Ga. 31401, or (912) 233-0619.

Canceled stamps raise funds for missionaries, church projects

Your canceled postage stamps can be recycled, sold to companies that sell to stamp collectors, and therefore benefit church projects. Stamps sent to Mr. Allen Wood, The Cottage, Distillery St., Nottingham NG11 6HL, England, generate funds for the Anglican mission and its school in Qacha's Nek, Lesotho. Over the years these canceled stamps have built schools for black children and paid teachers' salaries. Stamps mailed to the Rev. Otfried Arndt, Pastor United Church, 1920 "G" St., NW, Washington, D.C. 20006, go to the Bethel Institute in Germany where they ultimately provide funds for missionaries.

Wanted: Church pews

St. Paul's Church, Camden, Del., needs pews for its worship room. If you can help, contact Jane Ereik, St. Paul's Episcopal Church, P.O. Box 157, Camden, Del. 19934, or (302) 697-7904.



SETTING NEW STANDARDS

IN RETIREMENT LIVING

- * **LOCATED IN BEAUTIFUL CHARLOTTE, NC.** Temperate climate, tree lined streets, and all the amenities of a growing city.
- * **RESIDENTIAL LIVING** Choice of apartment sizes; including efficiencies, one bedroom and cottages.
- * **LOCAL NON-PROFIT BOARD** Sponsored by Christ Episcopal and Myers Park Baptist Churches.
- * **COMPREHENSIVE HEALTH CARE** On-site, licensed Health Center, including skilled care.

WRITE OR CALL FOR MORE INFORMATION

8919 PARK ROAD
CHARLOTTE, NC 28210
(704)-551-6800



ENGLISH
PARISH
HOLIDAYS

... an idea whose time has come! Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:
PARISH HOLIDAYS
North American Office
106 S. Fraley Street, Kane, PA 16735
814/837-9178

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

Embroideries
and Hangings

J. WIPPELL and COMPANY LTD.
1 Mill St. • PO Box 468, Branchville, NJ 07826
Phone: (201) 948-2134/2144

Help them find your church!

Colorful, easy-to-read
Episcopal Church Road Sign

- Rust-free aluminum
- Red, blue, and black colors on white background
- Your choice of standard imprint, custom imprint, or no imprint
- 24" wide x 34" high

Call or write for more information and a special Road Sign Order Form.



Cokesbury
Books • Bibles • Church Supplies

CALL OR VISIT A COKESBURY STORE

CONTACT THESE COKESBURY
SERVICE CENTERS

201 Eighth Avenue South • P.O. Box 801
Nashville, TN 37202

1635 Adrian Road • Burlingame, CA 94010

CALL TOLL FREE: 1-800-672-1789



MARDI GRAS SPIRITS

Experience Mardi Gras as New Orleansians do. Stay in the home of a fellow Episcopalian for five days/four nights. For more information, please write:

Mardi Gras Spirits

St. George's Episcopal Church
4600 St. Charles Avenue
New Orleans, Louisiana 70115
All proceeds will benefit the building renovation/preservation fund.

The Rev. Harry H. Pritchett, Jr.'s GOD IS A SURPRISE



Songbook \$5.95
Cassette \$9.95
(teaching)
BOTH \$14.95
Add postage \$1.75
Songs of
Faith, Joy & Love
Order:
Oak Hill
Music Pub. Co.
P.O. Box 120068
Nashville, TN 37212
(615) 297-4673



Pews Repaired /Refinished

Fredrick Woodcraft's
only business for the
past twelve years. Free
estimates. Call Collect.
717-898-7250.

QUALITY CHURCH SUPPLIER

Write or
call for information



J. R. EVANS & CO

209-683-6715

Box 2083 Oakhurst, CA 93644

Personal Professional Attention
to All Your Church and Clergy Needs

WALSINGHAM MEDAL

Sterling silver relief medal of Our
Lady of Walsingham. Send \$19.95
(U.S.) to Holy Rosary Apostolate,
P.O. Box 263, (Dept. EP), Zurich,
Ontario, Canada NOM 2T0

CARTER KERNS INVESTMENT ADVISOR

Tel: 1-503-276-6564
203 South Main Street
Pendleton, Oregon 97801

THE WASHINGTON NATIONAL CATHEDRAL IN GLORIOUS COLOR.

Beautiful photographs and inspirational passages
from Holy Scripture in THE CATHEDRAL OF
SAINT PETER AND SAINT PAUL. Book
described in FREE COLOR CATALOG from
Howell Press, 700 Harris St., Suite B, Char-
lottesville, VA 22901. (804) 977-4006.

Full-time Youth Minister for large fast-
growing, evangelical Episcopal Church.
Must have commitment to Scripture,
evangelism, experience and a call in Youth
Ministry. Salary range is \$20-25K. Send
resume to: Youth Search, Christ Episcopal
Church, 4550 Legacy Dr., Plano, TX 75025.



STAINED GLASS "SUNCATCHERS"

Episcopal Church Emblem
Handcrafted - 5"x5 1/2" - \$14.00 pp.
ECW - The Nativity and St. Stephen's
159 S. 2nd St., Newport, PA 17074
Proceeds to support ECW mission work
Bulk prices available

QUALITY "CUSTOM" CLOISONNE ENAMEL PINS

Produced To Your Own Design
Lapel Pins + Medallions + Charms
Call For Brochure And Prices - 515-573-8265
THE PIN PLACE
1508 11th Ave. No. Fort Dodge, IA 50501

We'd like to help tell your story...



And we're proud to offer your parish
the opportunity to obtain pictorial
directories that will be treasured for
generations to come. Now, even a parish
with as few as 50 participating families can
have a parish directory at no cost! It's the
perfect tool to help bring your parish
family closer together.

Your pictorial directory will include a
custom color cover, color pastor's page,
color activity page, black/white activity
page, black/white history page, and
complete roster of all members. And your
parish's participation in the Directory
Service means you can take advantage of
our list of bonuses! In addition, each
participating family will receive a beautiful
10 x 13 color portrait!

As a further benefit, we've established The
Performance Guarantee, which insures
prompt delivery of your directory. So call
the toll-free number below, and get all the
latest Directory Service information and
material from your Episcopalian Parish
Directory Service.



Directories are produced by Coppinger & Affiliates,
Cleveland, Tennessee.

The EPISCOPALIAN
PARISH DIRECTORY SERVICE

CALL TOLL FREE... 1-800-826-2325

Brain damage is no handicap when boy takes up his cross

by Kim Sue Lia Perkes

Christopher Forrest squirmed in his seat during a 10 a.m. folk mass at St. Stephen's Church in Phoenix, Ariz.

Clad in a blue Hawaiian-print shirt and shorts, Christopher tried to balance a songbook on his head. Shortly, he was bored attempting that feat. The 12-year-old boy jumped in and out of the pew, sometimes talking loudly and always trying to attract the attention of his mother, Sammy Forrest-Stephens, who was busy signing the service for the deaf.

Christopher was born with multiple brain damage, but it was not discovered until he was 2. He also has cerebral palsy and spent the first three years of his life struggling with intermittent deafness.

Christopher has difficulty speaking because his tongue muscle does not function properly, and sometimes he resorts to screaming out of frustration at being unable to talk.

Parishioners at St. Stephen's are not bothered by Christopher's behavior in church. After all, he's one of their favorite sons. "We love him," one parishioner said.

"The church is real important to Christopher," his mother said. "The church is one place he's accepted. This is where he is a person. It's the nucleus of his social life."

During a recent baptism, Christopher was trying hard to see the baby. So hard that he accidentally bumped into the table next to the baptismal font. The wooden table legs scratched loudly against the concrete floor, and the glass cruets atop clanged together.

A couple of minutes later, Christopher threw a mild temper tantrum. He hugged his mother's waist tightly, his face flushed and his eyes welled with tears.

A parishioner from across the aisle quietly exited his pew and went over to help Christopher find an unobtrusive spot to stand by the baptismal font.

"When he gets a little rowdy, which he does, folks are able to say to him, 'Slow down,' and he does," noted David Bailey, rector of St. Stephen's.

Christopher wants to be a part of everything that goes on at church, and members of St. Stephen's help him accomplish his goal. "He takes an active role, which is neat, and it's neat for the congregation," Bailey said.

Anne Bailey, the rector's wife, is a special-education teacher. She developed a Christian education program for Christopher. The program works on a point system, and the more points Christopher earns, the more he gets to participate in church activities.

"We keep him on a point system; otherwise he's wild," said Bonnie Borden, a parishioner who teaches Christopher using Anne Bailey's program. "We discovered that he is a lot more capable than we thought."

Borden recounted how much



Christine Keith/The Arizona Republic

Christopher Forrest waits to head the procession at St. Stephen's, Phoenix.

Christopher wanted to be an acolyte. He worked and worked and worked some more because he could think of nothing more important than carrying the cross during the church procession.

In March, Christopher made his debut as an acolyte. Parishioners say they all had tears in their eyes as the proud youth entered the church holding the cross.

"When he is given responsibility, he always lives up to it," his mother said.

Whenever Christopher takes on a church duty, such as being an acolyte or passing around the plate, he takes his role seriously, and his rowdy behavior is put on hold, Borden noted.

Christopher's father is an Episcopal priest. "So he grew up in the church," Forrest-Stephens said.

Forrest-Stephens is a single mother of two—Christopher and Becky, 10. Before coming to St. Stephen's she learned sign language.

"I learned how to sign because I found hearing people totally ignored Christopher," she said. "My group was the deaf community because they said, 'We can't hear him. We don't care that he screams.'"

Today her career is working with the deaf at Phoenix Day School for the Deaf and Valley Center for the Deaf. And one of her contributions to the church is signing the worship service for the deaf.

"What's preached here is love, acceptance and family," she said. "If you come here dressed up, that's fine. If you come here in your scrubs, that's fine. Christopher drools all over—that's fine."

And Christopher appreciates it. Ask him how he's treated at St. Stephen's, and his face lights up. With an intentional long drawl, he responds, "Nice."

This article is reprinted from *The Arizona Republic* of Oct., 14, 1989, for which Kim Sue Lia Perkes is religion editor.

Breaking the silence

Mothers tell of AIDS, death, compassion

The stage was set, the curtain was raised. My husband and I stood center-stage, stark naked. We had just walked out of the closet.

On July 10, 1988, the *Eagle Tribune* printed a story about our son Paul's new book, *Borrowed Time, An AIDS Memoir*, recounting his final 20 months caring for Roger, his companion and lover of 10 years, who died from AIDS Oct. 22, 1986.

We both loved Roger and had lived through those 20 months with both

'I will never forget the night Roger called'

of them. Because I had medical problems, we were unable to fly to Los Angeles to be with them, but we were in touch every few days, comforting them when we could. I will never forget the night Roger called us and said, "I can't see. I am blind." We wept all night.

They both showed great courage, and our son cared for Roger tenderly. We were proud of him. On the final night Paul called us from the hospital. The doctor had given Roger a few more hours. We sat up waiting. The vigil had ended—and another vigil started. Our son told us he had tested HIV positive.

Our son Robert loved and sup-

ported both Paul and Roger. He and his wife Brenda flew out to Los Angeles during one of the crises. Most of our friends were also supportive.

But not all. We felt rejected by the loud silence from some of our friends and family members who would not even mention what was happening.

We sought sanctuary in our church. Our rector, Jim Diamond, was our friend from the beginning. He stood by us, embraced us and prayed with us for Paul and Roger.

People with AIDS need our love and support. We love our son. The only things that are important to us now are his health and well-being. Our door is always open to him. We pray for a medical breakthrough and a social cure, for empathy for each other with God's love and a peace "which passeth all understanding."

Jackie Monette, the author of this article, is a parishioner of Christ Church, Andover, Mass.



Roger Horwitz, left, and Paul Monette

Ardath Rodale has stopped hiding from the reality that claimed the life of her son David in 1985. David died of AIDS. He would have been 34 last month.

Speaking to a group of about 40 at Grace Episcopal Church in Allentown, Pa., Rodale told of the day she received a letter from David, then a freshman at Dickinson College.

"Dear Mom," he wrote. "You might have suspected, I'm gay. Homosexuality is not easy to deal with when it is part of you and not a part of the world around you. . . . It is not sick, it is emotional and natural."

Early in her marriage, Rodale consecrated her life to her children—five of them—with the theory that any problem they would encounter, "this mom would go to bat."

Rodale explained how she had at first blamed herself for David's sexual orientation. "I thought it was from an overprotective, dominant mother."

She recalled the day David sat in a hospital waiting room, having first



Ardath Rodale

been diagnosed with bronchitis and then with pneumonia. He was in tears. "Mom, you know they'll check me for AIDS."

"I put my arms around him and said, 'I figured.' It was like peeking out of a lace-curtained window to observe a world I knew nothing about," she said.

"The hardest of all is the death of a

'Mom, you know they'll check me for AIDS'

child. You want to rock them gently in the cradle of love.

"I did the best I could. He had become the master of his own symphony. My umbrella love would always be there and his spirit would live in my heart."

After Rodale finished speaking, several of her listeners at Grace Church wiped tears from their eyes. "I'm sure we all have lumps in our throats," said Bill Lewellis, a parishioner who was present. "We will not really be a church community until someone can say, 'My son has AIDS,' and expect a response of compassion and support rather than questions of morality."

Rodale, director of environmental resources at Rodale Press in Emmaus, Pa., last fall published a book on her experiences as a mother of a person with AIDS. *Climbing Toward the Light* is available from Rodale Press.

This article is condensed from one by Terry Mutchler in *The Morning Call*, Allentown, Pa.



"There is an undefined wealth in Shalem, that is far deeper, far more significant than the Program's outline."

Ecumenical staff:
Tilden Edwards
Gerald May
Rose Mary Dougherty
Marlene Maier
Shaun McCarty
and others

Group Leaders Extension Program — 1 year
Spiritual Guidance Extension Program — 2 years

Our ecumenical programs are open to clergy, religious, counselors, laity who want support and deepening in their ministries of spiritual guidance or group leadership. Emphasis is on direct contemplative presence to God for others. Both programs include residencies in Washington as well as monitored work in your own locale. Graduate credit available from Washington Theological Union.

For information & application, contact: Shalem Institute for Spiritual Formation, Mount St. Alban, Washington, DC 20016 Phone: 202-966-7050

LITURGICAL CALENDARS

EPISCOPAL and CHURCHMAN ORDO

Individualized for your Church

CALL or WRITE FOR FREE BROCHURE



ASHBY COMPANY

P.O. Box 2051, Erie, PA 16512

(814) 453-3414

FAX (814) 453-4698



BED & BREAKFAST
HAWAII STYLE

Experience the splendor of the Hawaiian Islands without high costs and crowds—write: AKAMAI BED & BREAKFAST, 172 Kuumele Place, Kailua, Hawaii 96734 or call: 1-800-642-5366. 50/nt; 300/wk; 900/mo.

1990 CALENDAR

Featuring the
Episcocats



Here we come again
to brighten all 365 days
of the coming year

THE ALL NEW 1990 EPISCOCAT CALENDAR

There are 15 of us—making our debut on the November 1989 calendar and taking our curtain call on the January 1991 page. In between, our witty, whimsical insights will keep you smiling through each month. For your more serious moments, the calendar portion will keep you in touch with the deeper teaching of the Church Year.

\$5.50

(add \$2.00 for overseas postage)

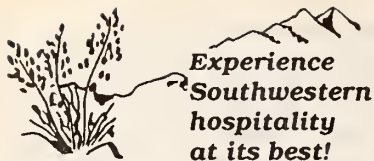
EPISCOCAT CALENDAR
Box 1379, William Penn Annex
Philadelphia, PA 19105-1379

Please send _____ 1990 EPISCOCAT CALENDARS. \$5.50 each (includes U.S. postage and handling). Add \$2.00 per calendar for overseas postage. PAYMENT MUST ACCOMPANY ORDER.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____



The Franciscan Renewal Center Conference and Retreat Site

Located in Scottsdale,
Arizona- just 30 minutes
from the Phoenix airport.

This oasis in the desert provides:

- Professional staff to attend to all your conference needs.
 - Swimming pool, jacuzzi
 - Home cooked meals
 - Day and overnight accommodations
 - Single and Double rooms with private bath
- FOR RATES AND FURTHER INFORMATION:**
Diane Runfola/ P.O. Box 220
Scottsdale, AZ 85252
(602) 948-7460

REFLECTIONS

The irrational season

by Kenneth L. Gobble

*This is the irrational season
When love blooms bright and wild.
Had Mary been filled with reason
There'd have been no room for the child.*

This poem by Madeleine L'Engle startled me. It's a Christmas poem, obviously. The irrational season is Christmas, says the poet, and I was startled because I had never thought of it that way.

Christmas has often been for me the hectic season, the more-things-to-do-than-I-have-time-to-do-them-in season. It's symbolized by the last-minute Christmas crush at K-Mart. I've gotten caught in it more than once and learned there is a good deal of the beast left in us. It all comes to the surface when one elbows one's way to the checkout counter only to find 18 people there first. Anyone trying to jump the line is liable to be attacked by shoppers willing to tear, gouge and maim. All with a perfectly clear conscience.

But Madeleine L'Engle is not referring to this kind of madness. She says the birthday of Christ is irrational because "love blooms bright and wild." This kind would draw us to itself for healing, for salvation.

Yet something makes me hold back, shrink from it. The word *irrational* is not a pleasing word to modern ears.

But if life is only and always rational, it is poor and colorless. The Christian faith goes a step further: It declares that reason alone cannot save us. With nothing but reason, the human spirit withers. And so the gospel invites openness to a kind of

**'This Mary is no
empty-headed,
sweet young
thing.'**

irrationality that is not *against* reason, but *beyond* reason.

No better illustration can be found than the irrationality of the mother of Jesus. Who was this Mary? We know little about her. We are told only that she was "a virgin betrothed to a man whose name was Joseph." The first time we see her, she is listening to the angel Gabriel greet her with the words: "Hail, O favored one, the Lord is with you!" The scripture tells us she was greatly troubled at this and considered in her mind what sort of greeting this might be.

Good for her! This Mary is no empty-headed, sweet young thing. She doesn't jump up and down and clap her hands in delight when the angel appears. Nor does she fall face-downward in mindless adoration. Her skeptical instincts are aroused. Mary knew her religious history well enough to be suspicious of hearty hellos from divine beings.

Remembering that people like Sarah and Moses and Samuel all got in



David Klein

pretty deep after receiving a pastoral visit from the Lord, Mary is immediately on her guard. When the angel makes the astounding announcement that she will bear a child who "will be called the Son of the Most High," that "of his kingdom there will be no end," what does Mary say? "Hallelujah, praise the Lord"? No. She asks a logical, reasonable, rational, practical question. "How can this be since I have no husband?"

I love that question! The most incredible, earth-shattering announcement of all time has just come from the lips of an angel of God, and Mary asks a question about procedure. What a woman! What a God who would choose her to bear the Savior of the world!

So the angel has to check his notes and explain exactly how all this will happen. He concludes by reminding Mary that her cousin Elizabeth is six months pregnant, and everyone had been saying for years that Elizabeth couldn't have children. And then he adds: "For with God nothing will be impossible."

I assume the "impossible" thing the angel is talking about is Elizabeth's pregnancy or Mary's. But Mary may have considered other impossibilities—the impossibility of God's choosing *her*, the impossibility that the Son of God would be born into the cold, harsh world she knew.

We ponder them still, you and I. And we say to ourselves: This cannot be. The Creator of all life come to us as a helpless child? Improbable. Unreasonable, surely. Beyond rationality. Impossible. But, says the angel, "With God nothing will be impossible."

And Mary said, "Behold." Most people overlook that word. They go right past it to what follows: "I am

the handmaid of the Lord; let it be to me according to your word." But "Behold" is used here in the imperative sense. It's an order: "Now see here!"

Where did people ever come by the notion that Mary was sweet and mild? Here she is, barely past girlhood, giving orders to an angel. You would expect her to have been intimidated to the point of unquestioning obedience: "Well, oh dear, if you really think the Lord wants to go ahead with this; well, then, . . . all right."

That's not the way Luke tells it. Mary says, "Behold." She's a clear-headed, rational woman who has considered both the possibilities and the impossibilities. And she has come to a firm decision. It's a decision to allow for the impossible, to move beyond what is purely reasonable, to say "yes" to the God of faith, to say "yes" to love, to say "yes" to a child.

Love is the irrational season. Sometimes love blooms bright and wild, and sometimes it bears the fruit of sorrow's tears.

It's that same love that was such a risk for Joseph who dared to love a peasant girl, for Mary herself who dared to say "yes" to a child, for God who, daring greatly, came to the human family as a particular child on that first Christmas. And no, God's love was not a reasonable, a rational thing. Nor is it ever.

It's love that makes Christmas the irrational season. It's love at work in you. It's the Holy Child trying to be born in you.

For Christ's dear sake, and for your own, let him.

Kenneth L. Gobble is a free-lance writer living in Arlington, Va.

THE EPISCOPALIAN
Lectinary Bulletin Series 1989-1990
FEATURES QUALITY PHOTOGRAPHY WITH THEMES BASED ON THE EPISCOPAL LECTINARY.

THREE BACK PAGE OPTIONS:

- With Lesson for the day
- With Episcopal message
- Blank

TWO SIZES:

- 8 1/2 x 11 - \$3.15 per hundred
- 8 1/2 x 14 - \$3.80 per hundred

FOR AN INFORMATION PACKET
CALL TOLL-FREE:

1-800-641-3398



Complete Software For Episcopal Churches

- Fully Supported. Regular updates and enhancements.
- Includes Member Records, Contributions, Accounting, Checkwriting, and Word Processing.
- Annual Parochial Report
- Used by over 30 dioceses and 150 parishes

Call or Write Today
For a Free Demo Diskette

Toll-Free: 800-527-9919, ext. 0805
Texas: 800-442-7950, ext. 0805
Membership Services, Inc.
P.O. Box 152130
Irving, TX 75015

Christmas messages

from the Presiding Bishop

by Edmond L. Browning

All through Advent we have waited expectantly for the dawning of Christmas morn. We have anticipated what is to come, that glorious day, that splendid season. We have waited and warmed ourselves by our expectations.

Yet we know that the Christmas holidays are a time of sadness and depression for many. The reality of Christmas can become determined by the powerful feelings we have about it, diminishing our ability to

'Do we expect too much?

participate in the actual essence of the event.

Sometimes the reality of the current Christmas cannot compete with the happy memories of Christmases past. Our memories can blur over the years, rough places smooth out, and we remember Christmases gone by as rosier and more bedecked with holly than they actually were.

Sometimes when the presents we hoped for are not under our tree, when we do not feel the quiet joy of home and hearth in the way we had envisioned, when the fun and frivolity of the evening turns into a blurry dawn, then our spirit of expectancy evaporates, gives way to one of disappointment, regret.

Do we expect too much? Can Christmas bear up under the weight of our accumulated expectations? Do

we expect what used to be or what has never yet been and open ourselves to disappointment? Gloriously, happily, joyfully, resoundingly—no. We do not expect too much. Most of the time we expect far too little.

When Christmas morning comes, we are not simply celebrating a wonderful event that happened 2,000 years ago—though we are certainly doing that. We are not simply celebrating the wonder of what God gave us then—though we are doing that. The gift of Christ, given to us, is greater than that. We can expect, and in fact have been promised, what is greater still.

Christmas is not about what has been, a look back to our beginnings. Christmas is about what is and what is becoming. Christmas is about the birth each day—today, tomorrow, and forever—of the new creation and our participation in that. Christmas is about what God is doing now. Christmas is about the reality of the Kingdom in which we live. Christmas is about the Word made flesh to dwell among us, to be with us, not just then, but now and forever.

Let us rejoice in the reality of the Incarnation, ever present. Let us expect and receive the love and life and wonder upon wonder that we have been promised. We need not fear disappointment as we slip the ribbons from this gift. It is ever before us, more wonderful than we could hope or imagine.

My prayers and blessings to each of you for a joyous Christmas in the here and now.

from the Archbishop of Canterbury

by Robert A. K. Runcie

The story we tell at Christmas begins with a message to a young Galilean girl and ends with the birth of a baby son. It is a story of wonder and simplicity, and for 2,000 years it has never failed to bring hope to ever-widening circles of people around the world.

As you celebrate again the birth of Christ and worship him in the community of believers to which you belong, may you receive fresh hope in your heart and may you be renewed in the same spirit of trust that Mary was given at Nazareth.

The significance of the annunciation to Mary was not just the excitement we feel at the birth of a baby. The angel spoke in terms that went far beyond family joys. He predicted a new reign and a new Kingdom that would never end.

Today those who kneel at the crib of Jesus can be found in every nation and kingdom. We belong to a universal family, subject to the same sovereign power and separated only by our different customs and history. We know that Christ intends to bring into a single new humanity the destinies of the nations to which we belong.

The year 1989 has been loud with the clamor of the nations, but within the turbulence and the tumult the

vision of a single new humanity has not faded. Cooperation between great powers, respect for minority communities, freedom for human rights—these are surely signs of the Kingdom over which the Bethlehem child is to reign.

But the faces of the oppressed and the victims of greed and violence still stir our compassion and demand our Christian action. I know how much signs of support can mean, and the

'The whole church is charged with the message of the angels'

primates of our communion recognized this last April when we met in Cyprus. During the year, visits by groups from various provinces have been made to Namibia, to Jerusalem and to Nicaragua to demonstrate that we are members of the same Christian family.

The whole church is charged with the message of the angels. As we approach the final year of preparation for the Decade of Evangelism, we need to think how best to spread the message of the Kingdom in ways that are imaginative, practical and persuasive.

Episcopal Accounting System—(made) Easy

EASE

Accounting, Church Management & Member Listing

Used by more Episcopal Churches than any other software.

- A full function church management computer program for only \$695!
- Written just for Episcopal parishes!
- Calculates financial and member statistics for the annual report!
- Integrates fund accounting with member information and pledges!
- Incredibly easy to use!
- Recommended by the Episcopal Church Pension Fund!
- Over 400 installations in Episcopal parishes!
- FREE 60 day evaluation — **SEND NO MONEY!**



Call or write for more information:

Gosnell Computer Services



1331 THIRD STREET • NEW ORLEANS, LOUISIANA 70130 • 1-800-326-2235

Cloisonne Church Emblem

NECKLACE

16" Sterling	\$9.95	\$8.95
18" Sterling	\$10.95	\$9.95
18" Silverplated	\$6.95	\$4.95
Lapel Pin	\$4.95	\$2.95
Charm	\$4.95	\$2.95
Key Holder	\$3.00	\$2.00
Purse	\$4.00	\$2.00

(folded size 7 1/2" x 3")

All Plus Postage and Handling \$.95

Order: **PAN ASIA PRODUCT CO.**
P.O. Box 49182
Atlanta, GA 30359

MISSION'S SAFARI

Experience God's wonders in East Africa.

- Dynamic warmth of emerging African Church
- Exotic beauty of African wildlife
- Hosted by a diocese • Guided by professionals
- Meaningful and affordable

African Team Ministries

Box 115, Sierra Madre, CA 91024

Telephone: (818) 405-0843

TRAVELING ABROAD? Discounts of 10-40% also available. Call (818) 405-0843

EPISCOPAL CHURCH TIES

Superbly woven in England. Neckties with Episcopal shield in full colors on Navy or Burgundy. Finest silk blend. An ideal gift. \$19.75 including gift box and shipping. Write today for brochure with other designs.

CHURCH TIES

P.O. Box 1445 • Tryon, NC 28782 • 803-457-4613



OUT-OF-PRINT BOOKS

relating to the Anglican/Episcopal Church bought and sold. Send list of wants or offerings, or \$1 for catalog or selections from extensive stock.
The Anglican Bibliophile
858 Church Street
Saratoga Springs, NY 12866
(518) 587-7470

THE SARUM MISSAL

The liturgy of the Use of Salisbury, done into English & abridged. Contents: Asperges. Ordinary & Canon of the Mass. Proper of Seasons. Collects. Proper Prefaces. Cloth bound, gilt stamping. \$14.95 (U.S.) Holy Rosary Apostolate, Box 263 (Dept. EP) Zurich, Ontario, Canada NOM 2T0

Money For Your Treasury



OVER 2 MILLION
Sunflower Dishtcloths
WERE SOLD LAST YEAR BY MEMBERS OF GROUPS, SOCIETIES, CLUBS, ETC.
THEY ENABLE YOU TO EARN MONEY FOR YOUR TREASURY AND MAKE FRIENDS FOR YOUR ORGANIZATION
SAMPLE FREE TO OFFICIAL
SANGAMON MILLS, INC., Cohoes, N.Y. 12047
Established 1915

SAINTS' TIES

We sell lots of them
In ones and hundreds
People feel good wearing them
Churches feel good about them
They promote the Church and raise funds
We want you to feel good too so act now!
In stock (Navy) Sts. Andrew, George, James, John, Luke, Mark, Paul, Peter, Philip, All Saints, Christ Church, Trinity & NEW EPISCOPAL TIE — See how little they cost:
13 US \$14 each, 4-9 \$13, 10-24 \$12, 25-49 \$11 Incl. mail.
Write for larger quantity discounts.

Also Custom Ties, Blazer-Tippet Badges, English Hand Painted Shields for Churches & Colleges
Color Brochure Available

Please note our NEW ADDRESS:

THE HERALDIC COMPANY INC.
100 THE EAST MALL, UNIT 10
TORONTO ONTARIO, CANADA M8Z-5X2
TEL: (416) 252-2345 or FAX: (416) 252-0443
Mr. TONY DAWKINS — Mr. BRIAN POWELL

CONGREGATIONS ENJOY PARTICIPATING...

The Narrative of the Passion of Our Lord arranged in dramatic form for several readers and congregation. available in all four Gospels for use on Palm Sunday and Good Friday



—write for free sample—

St. Gregory's Episcopal Church
1200 Seminole Rd., Muskegon, MI 49441

Episcopal Charismatic Community.

a loosely knit network of clergy, laity and congregations who bear witness to the diversity of Charismatic Renewal in the Episcopal Church.

For more information write to:
Episcopal Charismatic Community

Emmanuel Episcopal Church
1145 W. Valencia Mesa
Fullerton, CA 92633
714-879-8070

ENGLAND YOUR WAY



Self-catering flats and cottages in England and Scotland. Rent by the week or longer. Hundreds of choices, London and throughout the country. All arrangements made—plane, car, train. Personalized service.

Pilgrim's Way

Box 1307 Havertown, PA 19083. (215) 649-1868.

INTEGRITY, Inc.

Gay and Lesbian Ministries

Write: Box 19561
Washington, DC
20035-0561

EPISCOPAL DIVINITY SCHOOL

A SEMINARY FOR THE EPISCOPAL CHURCH

"Join us in the pursuit of hospitable, faithful,
liberative theological education."

Dr. Fredrica Harris Thompson, Academic Dean



DEGREES: Master of Divinity, Master of Arts, Doctor of
Ministry, Certificate, and Continuing Education programs.

AREAS OF CONCENTRATION: Parish Ministry in the
Contemporary World, Anglican Studies, Feminist Liberation
Theology, and Sacred Music.

For more information: 99 Brattle Street, Cambridge, MA 02138. 617-868-3450.

STATIONERY

MEMOS • BUSINESS CARDS • EXECUTIVE
ESPECIALLY FOR CHURCHES Exclusive designs
in raised print on textured stocks or low cost bond.
Discount Prices! Fast UPS delivery anywhere. Send
for large kit of samples, ideas, prices and FREE
"How To Design Your Business Card."

Parish Office PO Box 1039 Brunswick, ME 04011-1039

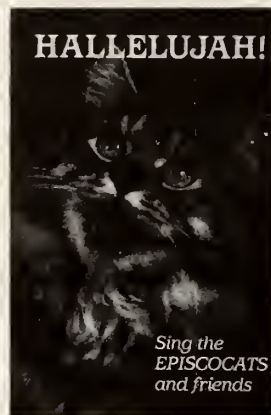
We are seeking ministers to organize
small groups to the Holy Land.
Ministers and spouse travel free &
other benefits. Call

SUNNY LAND TOURS

1-800-631-1992 NJ 201-487-2150



**All 5
popular
EPISCOCAT
BOOKS
for your
giving or
—keeping**



For years the witty, whimsical Episcocats have delighted the
hearts of cat-lovers and even some who claim to be lukewarm
about cats. Their famous one-liners on the lighter side of church
life are becoming classics. Order today for yourself—for friends.

\$6.50 each (add \$2.00 a book for overseas postage)

EPISCOCAT BOOKS
BOX 1379 WM. PENN ANNEX
PHILADELPHIA, PA 19105-1379

Please send _____ copies **DON'T YOU JUST ADORE GOTHIC?**
Please send _____ copies **HALO AGAIN**
Please send _____ copies **BLESS YOU!**
Please send _____ copies **HOLY CATS!**
Please send _____ copies **HALLELUJAH!**

\$6.50 each / Add \$2.00 per book for overseas postage.
PAYMENT MUST ACCOMPANY ORDER.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

REFLECTIONS

Happy New You!



by Edward R. Sims

Those three words were the closest
our son Peter could come to the New
Year greeting at whatever age it was
he caught the idea. They entered the
family vocabulary as such mislocu-
tions frequently do. It has always
fascinated me that, unknowingly, Pe-
ter captured a truth about our New
Year ritual of shedding and taking
on, of making resolutions and sol-
emn determinations. A new you—
isn't that the legendary promise of
that magic midnight?

The question I'm asking myself
this year is: "Who is the old me I'm
leaving behind?" I've found a num-
ber of candidates in the inventory of
my secret selves. The first I take out
for disposal is the self that finds
meaning and—security in lesser
things. You know that one, I'm sure.
The transient satisfactions and the
passing pleasures possess a subtle
seductive power. They quietly shift
our focus to the foreground of life
and leave its deeper background in
blurred inattention. That fellow is
first cousin to the self who uncriti-
cally conforms to fashion's mores
and priorities. I'd like to leave them
both behind.

Another is the me that looks back-
ward in nostalgia rather than forward
in anticipation. Will Rogers said,
"Things aren't as good as they used
to be and never were!" A contempo-
rary even laments, "Nostalgia isn't

what it used to be." That backward
look always dons rose-tinted lenses
and sees a censored script. As
teacher, the past is empowering; as
tyrant, it is crippling. Learning is
there, but meaning lies ahead.
Christ's call is more beckoning than
reckoning. He summons us to possi-
bility and to hope. That is why God's
question on Judgment Day is not,
"What have you done?" but "What
will you do?"

The last me I'd leave behind—four
is enough this year—is the self that
clings to things as they are rather
than reaching for things as they
could be. How sad to stop our jour-
ney short of the destination God
imagines for us. As long as time
endures there is more to use it for,
more growth, more truth, more
goodness, more delight. Rest and re-
freshment we need, and he promises
both, but our sleep tonight is for our
strength tomorrow, and rest beside
the road is for the next leg of travel.

The New Year opens before us a
pilgrimage into the unknown, a voy-
age where everything is unpredict-
able except the love of God and his
relentless, inescapable presence.
That promise is the only certainty we
need to stride expectantly across to-
morrow's threshold, into the discov-
ery of new life, new beauty, new self.

Happy new you!

Edward R. Sims is a retired priest who lives
in Rockport, Mass.



Dear Dr. Church:

For many years we've held a
"Watch Night" service at our church
on New Year's Eve, but few bother to
come anymore. Can you suggest
some other kind of celebration that
would attract more people?

Inquiring in Quincy

Dear Inquiring:

In the Indian community of Can-
nonball, N.D., the people gather in
the church hall for a New Year's Eve
feast and service, followed by much
speech-making and joking. About
11:30 an old man, representing the
Old Year, comes in. He goes around
the room, boasting of the good things
he brought to each person and to the
community. At midnight the door
bursts open and in leaps New Year, a
young man dressed in a diaper. He
chases Old Year around the room,
beating him with a paper club. The
people gleefully join in, laying on
him all the bad things of the past 12
months and finally tossing him out
into the snow. Great therapy!

You could adapt this to your situa-
tion. Imagine with what enthusiasm
your people will drive out Old Year:
"Wham! Reaganomics," "Bap!
Phony liberals," "Pow! TV evange-
lists!" The next day, all will awaken
refreshed, slightly self-righteous,
and ready for the follies of 1990.

Dr. Church

Dear Dr. Church:

Our parish's evangelism commit-
tee is a nice group. They welcome
newcomers at the door and host cof-
fees for them. But now our rector
wants the evangelism committee to
"become evangelists." These people
are not Billy Graham. What can our
rector mean?

Confused in Culver City

Dear Confused:

The word "evangel" means good
news or glad tidings. Anyone who
spreads good news is an evangelist.
Billy Graham spreads the good news
in a way most of us can't. Perhaps
you should seek another model for
your evangelism committee. The first
evangelists were Matthew, Mark,
Luke and John. The good news can
be spoken, written or sometimes
spread by deeds without words at all.
Perhaps you rector feels the evange-
lism committee could expand its
methods.

Dr. Church

Dr. Church is an Episcopal bishop who
chooses to remain anonymous.

FINE LINES

If Cold War ends, what will begin?



I guess the Cold War is over. We won—as anyone with a knowledge of human nature knew we would. But I'm hardly euphoric over our victory because part of me wishes the other side had won.

Recent events in eastern Europe prove capitalism works and communism doesn't. That's because capitalism is based on the truth about human beings—that we're fallen creatures. Capitalism appeals without apology to our pride, envy, anger, sloth, avarice, gluttony and lust. It's got our number. As an economic system, you can't beat it.

But the world would be a kinder, gentler place if the communists had been right. Marx and Engels wrote that only a few people were selfish—the capitalist bourgeoisie who had grabbed all the means of production and impoverished the virtuous masses. Once the masses reclaimed the means of production, the golden age of justice and equality would begin.

But, of course, it didn't work. That's because the masses proved just as selfish as the bourgeoisie. Maybe Augustine was right when he said it was something in the genes. Communist leaders created a new privileged bureaucracy for themselves while those excluded from it grew cynical and refused to turn in a good day's work. Communist economies grew anemic and collapsed.

The communists didn't see that "there is no distinction since all have sinned and fall short of the glory of God." The west—even in today's post-Christian era—knows better.

The world needs far more than a change in the ownership of the means of production. It needs a change in the human heart. But when the demise of a naive, utopian vision results in poverty and disillusionment, it is no cause for rejoicing. Would that they had been right!

The communist and capitalist worlds will likely converge as communists discover that capitalists were right about human nature and capitalists discover the communist critique of capitalism has merit: The extremes of wealth and poverty which result from unbridled capitalism plead to be tempered.

We—east and west alike—must now turn our attention from our rival systems to that other, "third" world in which most of God's people barely manage to survive, where debates about who should control the means of production are academic because no means of production exist, where the choice is not between well-stocked supermarket shelves and long bread lines because there are neither shelves to stock nor bread to line up for. The important division in the 21st century will not be between

east and west, but between north and south.

Given human nature, so accurately diagnosed by the capitalists, what will become of the world? Will the newly chummy west and east embrace the truth that all God's children are members of God's household and entitled to a full serving at the family table?

There is no room for optimism—human nature shows no sign of growing noble. But there is room for hope and no need to fear.

That's because the world does not belong to us, but to God. It's because God visited us to redeem our soiled and fractured lives and to gather into his arms all his creatures. It's because Christ works a revolution in the lives of those whose hearts he fills which makes Marx's vision seem like child's play.

Our role is not to restore, redeem, set things right. That's Christ's role. Ours is to cooperate with—or at least not hinder—the truth of God in Christ. The last word is, always will be, Christ's.

The question is not what the last word will be or who will speak it. The question is: Will we hear that word as good news?

ATR offers theological commentary

The Anglican Theological Review (ATR), a quarterly journal serving Anglicans worldwide, offers a variety of theological comment from the Anglican perspective.

Editor Richard E. Wentz is a professor in the Department of Religious Studies at Arizona State University. "We seek to bridge gaps between clergy and laity, academics and parish clergy and among the many branches of the Anglican Communion," he says.

Among the *Review's* regular features are "Exempla," containing narrative material for preachers and scripture students; "Reckonings," short essays on theological disciplines; and "Commentary," the editor's informal table-talk on spiritual topics.

Each issue also contains three or four full-length essays, reviews and review articles on current theological books, and poetry.

Subscriptions are \$18 per year for individuals from Scholars Press, Membership Services, P.O. Box 15288, Atlanta, Ga. 30333.

Coeducational School

THE STONY BROOK SCHOOL



"Stony Brook combines first-rate education with a most excellent presentation of the biblical faith. It teaches young people not only how to think, but how to shape their vision and values according to Christian ideals. It's a happy and wholesome place."

—Right Rev. Alden M. Hathaway
Bishop, Diocese of Pittsburgh on
daughter Melissa's experience

Founded in 1922
Independent college preparatory • Boarding and day, grades 7-12

for more information, write or call
THE STONY BROOK SCHOOL
Stony Brook, New York 11790
(516) 751-1800

Women's School

*"...and having a woman chaplain is such a
good role model for her."*

SAINT MARY'S

The Episcopal High School and College for Women

900 Hillsborough Street
Raleigh, North Carolina 27603
919-839-4100

education Guide

The Episcopal reserves this section for listing qualified institutions of learning. To list your school contact Advertising Manager, 1201 Chestnut St., Suite 1200, Philadelphia, PA 19107, or phone (215) 564-2010.



Christ School

Since 1900

- An Episcopal boarding school for 150 boys, grades 8-12
- 7:1 student-teacher ratio
- College preparatory curriculum
- Advanced placement and accelerated courses
- Strong religious life
- Emphasis on outdoor and athletic programs
- Daily work program
- 500-acre campus in the mountains of North Carolina

CHRIST SCHOOL
Box E
Arden, N.C. 28704
(704) 684-6232

*Know someone who
should be reading
this issue?*



Give a Subscription
... or pass this coupon
on to that someone!

☐ 1 YEAR \$6 ☐ 2 YEARS \$11
Add \$5 per year for foreign postage.
MAIL COUPON WITH PAYMENT TO:
THE EPISCOPALIAN
1201 CHESTNUT STREET • PHILADELPHIA, PA 19107
NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
PARISH _____ DIOCESE _____

Cold War: 'Winner,' heal thyself

Many prayers have been answered in the epochal events that are shaking eastern Europe. The new day of freedom and self-government has not yet fully dawned, but its light is strong enough to read by.

Among many other implications, this brighter day already is bringing new life to churches long muffled by communism. Who could have dreamed five years ago of a Soviet president meeting with the Pope and admitting that "we used to treat [religion] in a simplistic manner"?

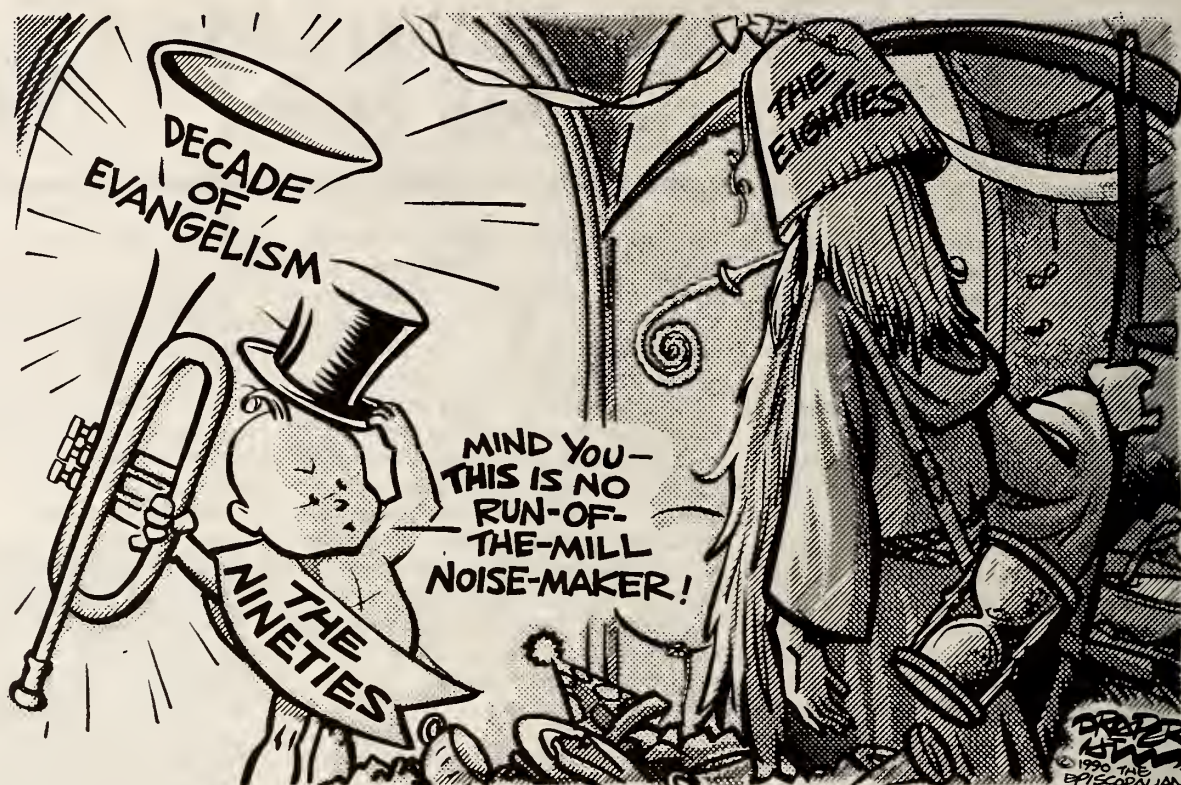
As the walls have tumbled in Europe, the response of some on this side of the Atlantic has been self-congratulation: We've won the Cold War; they finally recognized who has the better system.

We would not deny that democracy offers opportunities for self-development and a just society that communism cannot approach. But let us not dislocate our shoulder patting ourselves on the back quite yet. Refugees may still clamor to enter the United States, but we are a long way from the millennium.

It is an old problem. Totalitarian societies ignore or suppress the initiative and rights of the individual. In capitalist societies the rub often is neglecting the commonweal and the welfare of the disadvantaged.

That's happening in the United States. The homeless and mentally ill roam city streets uncared for; in a time of escalating medical costs, 37 million Americans have no government or private health insurance.

"Nothing... so enhances freedom as some money," economist John Kenneth Galbraith wrote recently. "And in our cities we have some millions devoid of shelter, food, medical care and



money who are... repressed. No East German in pursuit of liberty would go wisely to the South Bronx."

Already in Hungary, some of the darker side of emerging capitalism has been glimpsed: bag ladies on streets and working-class husbands who need two jobs to stay even with rising prices.

Is it true that a society can be judged by how it treats its prisoners? Do not expect to be heartened by a look at our jails. To deal with the drug and other problems, the prisons have been deluged. In the first half of 1989, the prison population rose by 14 percent. California's jails are routinely stuffed to 175 percent of capacity.

Shall we solve our problems with President Bush's "thousand points of light"? A recent Gallup Poll shows no measurable increase in either volunteering or charitable giving. In another poll, three times as many young Americans chose career success over community betterment as a goal important to them. Anyway, voluntarism can accomplish only so much.

This, then, is no time for smugness or triumphalism. Rather, it is a time, as Adlai Stevenson once said, that "converts vanity to prayer." Let our prayers of thanksgiving for freedom's dawn in eastern Europe be mingled with others seeking the Lord's help in better attending to some of America's crucial needs.

YOUR VIEWS

So we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

Bishop Allison: thanks for help after Hugo

I am writing to express my appreciation to Episcopalians throughout the country for the great outpouring of love and concern showered upon the Diocese of South Carolina in the aftermath of hurricane Hugo. We cannot begin to thank you enough for your prayers and material support. We are blessed that there was no greater loss of life, but the physical devastation has been unprecedented to churches, homes, businesses and forests in the state.

Our camp and conference center at Baskerville has been a disaster relief center for one of the most hard-hit areas on the coast, and I am proud to say that our church also has a strong ministry in all of the other ravaged counties in our diocese. Disaster experts tell us that we can expect the recovery period to go on for some five years, and we are currently involved in both short- and long-term relief efforts.

We continue to receive calls from people who wish to

contribute. Gifts may be sent to the Diocese of South Carolina, P.O. Box 20127, Charleston, S.C. 29413-0127, marked for the Hugo Fund.

C. FitzSimons Allison
Bishop of South Carolina

Traditionalists won't 'stand by quietly'

The formation of ESA [Episcopal Synod of America] was responsible for the House of Bishops' reaffirming the theological validity of the historic episcopate.

Richard Schmidt's suggestion to "be quiet for about a hundred years" is yet another suggestion that traditionalists stand by quietly and wait to die. All concerned know today whether the Episcopal Church's liberal majority "quietly" would consecrate "many or none" women within the next century.

Continuing dialogue and action is to "devote our energies to making sure there's a world fit for our great-grandchildren to inhabit."

Maria S. Becker
Chicago, IL

Ad is 'deceptive,' bishops stoop 'low'

The Episcopalian has chosen to run deceptive and misleading advertising (October, page 7). I am deeply grieved to realize that bishops of the church would stoop so low as to allow themselves to be associated with such advertising.

The Episcopal Church, through processes well established and clearly understood, spoke its mind on such disciplinary matters as the practice of ordaining both men and women as bishops, priests and deacons and the authorization of a specific version of *The Book of Common Prayer*.

Those associated with the "Episcopal Synod of America" continue to disagree with the church on these matters and refuse to accept the decisions of the church. They have a right to their opinions, surely.

But they have no right to claim, as they do in this ad, that these disciplinary decisions by the church in any way affect such doctrinal matters as the authority of

scripture and the ancient creeds, continuance of the historic episcopate and the significance of baptism and the eucharist.

To claim that the Episcopal Church is "radical," in "error," or in need of "restoring" on such doctrinal matters is to be dishonest about the real grounds of these folks' disagreement with the church on matters of discipline. Further, this ad seeks to rally support for bishops who are in effect refusing to abide by their consecration vows to "guard the faith, unity and discipline of the church" by persisting in their opposition to its disciplinary decisions.

The Rev. John N. Wall
Raleigh, NC

She questions a bishop's divorce

I read with interest the solicitation by some Episcopal bishops for support in restoring our church's "scriptural authority and tradition" by adding their support to the newly formed Episcopal Synod of America, an ad on

page 9 (November).

I was also interested in the article, "Wantland and Spong: House of Bishops' 'Odd Couple.'" I recognized Bishop Wantland of Eau Claire as one of the supporters of the Episcopal Synod. He expressed his catholic point of view, saying "more issues have been settled long ago and are no longer open to challenge."

I was surprised to read in the last paragraph of the article that Bishop Wantland went through a "painful divorce." It makes me wonder if his traditional catholic point of view based on "scriptural authority" upholds the sanctity of the sacrament of marriage?

Doris Etler
Hiawassee, GA

Church 'attic items,' are widely needed

Thank you for helping us advertise [through the Exchange column] church items which were no longer in use. Requests for these were received from Haiti, Virgin Islands, Canada, Puerto Rico,

Evangelism is conversion—the beginning of Christian life

by Alden M. Hathaway

What shall it be?

A time when the attention and programmatic resources of the church shall be directed to the business of promoting its message and service. Ten years sounds like a long time to sustain any program. Yet evangelism is our very business, that which should always be central to our life and mission.

It is the primary work of the church—not the only work, but certainly the first. It is what creates the church, establishes it in the minds and hearts of men and women, spiritually reborn in Jesus Christ, living together in new communion as the people of God.

It is a task that is never complete. With God there are no grandchildren. A previous generation's witness will never automatically produce the faith that can maintain the church, let alone advance its mission to the world.

Evangelism is the process of spiritual transformation by which people are brought into peace with God. Jesus Christ is the center of it. Evangelism is Jesus Christ—Christ Jesus is evangelism.

It is still the age-old question: "What do you think of the Christ? Whose son is he?" Every person must answer—not necessarily a correct theological position, but in the disposition of the will to confess Jesus, "my Lord and my God."

A generation ago, the late Sam Shoemaker of

Calvary Church initiated what has come to be called the Pittsburgh Experiment. He invited a group of prominent, well-educated young men, fashionably skeptical of the claims of religion, to conduct an experiment. For a period they were challenged to concede that the biblical testimony might be true and to relate to Jesus as the Son of God who had died for them and was indeed the living Lord of their lives.

At the end of the experiment, each of those men was deeply touched by the grace of God. It was the beginning of a spiritual movement that has generally influenced the life of Pittsburgh ever since.

We must remember that the Spirit is the one who brings people to Christ rather than any clever persuasion or elaborate programs of our own making. We are not the evangelists. The Lord is.

Evangelism is the beginning of the Christian life as the wedding is the beginning of a marriage. It is conversion, turning from one way of living to another, from our own way to Christ's way.

Like a marriage, it must be a public declaration, a confession not only of one's lips, but of the disposition of one's will. My commitment to Christ must be a fact of my public life just as he is a fact of the real history that I share with the community of all people for whom he died. This decision for Christ, personally declared, is the sign of true membership in the body of the church.

There is misunderstanding about authentic

evangelism. Some people suggest that it matters not so much what you believe, but rather how you behave. In matters of belief one may be free-thinking about God and even harbor a healthy skepticism about Jesus' being the Son of God. But in matters of behavior one must be positive about works of charity and well-doing, popularly interpreted as active engagement in justice and relief of the economically poor and socially oppressed. Herein, they suggest, lies authentic Christianity.

Evangelical teaching corrects this misunderstanding. Not by works do we earn the acceptance and peace of God, but by the unmerited grace he gives us through the new life we receive by faith in Jesus. The transformation of our

'A new church is emerging within the body of the old.'

character by his Spirit produces in us the works of charity that are truly pleasing to him and glorify his holy name—and subsequently minister God's grace and justice to the suffering and alienated peoples of the world.

We can know the authentic signs of the evangelizing work of the Holy Spirit. There is no better catalogue than Jesus' Sermon on the Mount, in particular the Beatitudes.

There are three specific contexts for evangelism within our contemporary world: the psychological, the social and the intellectual.

- I think of a sexually abused adolescent girl, embittered and cynical, filled with distrust of everyone and disgust of herself, who found her way to St. Jude's Ranch for Children in Nevada. Herbert Ward patiently ministered to her the heavenly Father's abiding grace until her soul was just strong enough to reach out to Jesus. "I felt his love come down over me," she said, "like a shower upon my head and shoulders and into my heart, washing me clean."

- I think of Pierre Whalon, rector of a small congregation in the Steel Valley in Pennsylvania who, in the name of Jesus Christ, has encouraged other community leaders to work together to get a shutdown mill started again, putting men back to work.

- I think of the bright young men and women at Carnegie Mellon University Institute of Software Technology who are aggressively building the brave new world where electronic management of information boasts the ability to solve every human problem. Yet they know in their souls that the one thing technology cannot provide is a reason for it all and that now the values and intellectual assumptions of western secular culture are no longer able to sustain or regulate private or public life.

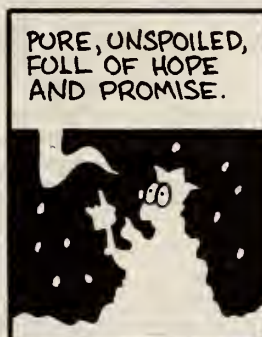
The Decade of Evangelism is not merely a programmatic decision of General Convention, but a response to the powerful moving of the Holy Spirit. A profound and marvelous thing is happening in the life of the church. Some are calling it a "sea change," as when wind and current, color of sky and swell of sea signal radical and imminent change. So it is with the church.

In fact, a new church is emerging within the body of the old—a church that is not ashamed of Jesus Christ, is true to biblical authority and catholic orthodoxy, confident of the grace of the Holy Spirit, free and jubilant in spiritual worship, reaching out in love and welcome to all people, dedicated to the peace and righteousness of God applied to social issues, yearning to proclaim the gospel message near and far with the highest of intellectual integrity. It is thoroughly Anglican, and everywhere both clergy and laity are rejoicing to claim it as their true spiritual home.

It is a wondrous time to be alive and to be a member of the Episcopal Church, this Decade of Evangelism.

Alden M. Hathaway is bishop of Pittsburgh.

Pontius' Puddle



British West Indies, Philippines, New York, Arkansas and Illinois.

I'm happy to report the chasubles and stoles were sent to a newly ordained priest in New York. The rest were distributed by The Exchange, St. Gregory's House, 25 Allen St., Manchester, N.H. 03102. The Brotherhood of St. Gregory runs The Exchange. Donated liturgical items are repaired and sent out to other parishes in need.

I would urge all parishes and missions to clean house and advertise items they are no longer using.

Mildred Lindley
Kingwood, WV

Wait-and-see makes sense

Thank you for the article, "Is unity at hand? If so, then what?" (November). Your appeal for a "wait-and-see" attitude is both sensible and scripturally sound (Acts 5:38-39).

But we will always have our activists, ever ready to do something. So things would be done, and there would be

plenty for the cooler heads of the "wait-and-see" disciples of Gamaliel to consider.

Meanwhile, there is a gospel to be proclaimed, a world to be won and a Christ to be served and adored.

The Rev. Ben A. Meginniss
Mobile, Ala.

The Great Color War: not too inaccurate

To a rector in New Mexico—Edwin Nettleton—from a senior warden in Arizona, from the bottom of my laughing soul, thank you for your story about St. Swithin's ("The great Sunday school color war").

I move we form a committee to carry out a study on whether to propose a resolution to make this article required reading for all parish vestries and committees.

Joye Knowlton
Tucson, AZ

Liked November issue

The November issue arrived today, and it was good enough that I went through it cover-to-cover. You are going out in style.

The House of Bishops and allied coverage was worthy of you, as I knew it would be.

And "The great Sunday school color war" is bound to be a classic. I have enjoyed the humor, including Pontius' Puddle and Dr. Church.

The Rev. Derwent A. Suthers
Utica, NY

Why not allow 1928 BCP in Detroit parish?

As one who worships in church with a 1979 Prayer Book in hand and reads regularly from the 1928 *Book of Common Prayer* each evening before retiring, it is distressing to learn of the conflict that exists between Bishop Coleman McGehee of Michigan and the Rev. Richard Ingalls, rector of Mariners' Church of Detroit.

Since the 1928 *Book of Common Prayer* is now and always has been recognized the world over as a religious and literary classic—a recognition the 1979 Prayer Book will never achieve—what upsets the bishop so?

T. G. Stevens
Jackson, MS

Budget

Continued from page 1

newsletters and magazines were published from the Episcopal Church Center, most with limited circulation. A year ago Executive Council decided to close *The Episcopalian* and create a new monthly publication to serve the readers of *The Episcopalian* and of many of the smaller newsletters and magazines. The goal is to reach every Episcopal household.

Current projections foresee the first issue of *Episcopal Life* in mid-1990. An editor for the new paper may be named in January; the 1990 budget allocates \$300,000 to subsidize the project.

- **Racism.** Of the \$171,000 budgeted to combat racism, \$75,000 is designated for the new Commission on Racism which is to hold workshops and seminars in dioceses and provinces to develop anti-racism and affirmative action programs. Diane M. Porter, deputy for public ministry, says the commission has contacted dioceses and is gathering information.

"We've heard from many dioceses," she says. "Some have their own commissions, and some have done racial audits of their staffs." In February the Church Center staff in New York "will look at itself to see if there is any intolerance there," Porter says.

The remainder of the budget item goes to address racism affecting the native American and Hispanic communities, new work of the commission and ethnic youth ministries.

- **Decade of Evangelism.** This May every congregation of the church will receive a poster, a logo and liturgical resources for the first Sunday in Advent, when the decade formally starts. In September each congregation will learn about 10 models of evangelism now in use in the field with suggestions for adapting each to both small and large congregations.

The 10 program priorities

- **National communication strategy.** Coordinate and consolidate present communications efforts and create new ones if needed.
- **Unified publication strategy.** Unify publications of the Episcopal Church Center; lower costs; expand readership.
- **Racism.** Help dioceses and congregations combat institutional racism.
- **Decade of Evangelism.** Disseminate resources to congregations to help them reach new and lapsed members.
- **Economic justice.** Identify community-controlled economic development programs and help dioceses implement them.

- **AIDS.** Find ways to help dioceses and congregations educate and advocate about AIDS and accept persons with AIDS.
- **Congregations in mission.** Develop ways to help each congregation discern its unique mission.
- **Leadership development.** Foster a vision of each congregation as an apostolic community in mission and ministry.
- **"Churches in Solidarity with Women."** Improve the status of women in the world and foster their ministries.
- **Apartheid.** Work to establish a multi-racial society in Southern Africa with peace, justice and reconciliation.

"The Decade of Evangelism," says Wayne Schwab, the Episcopal Church's evangelism officer, "is a 10-year effort to so practice, learn and grow in evangelism that it becomes part of every congregation's ongoing life. Thus, every following decade will be a decade of evangelism as well."

In 1991, three designs for word-and-example workshops at the deanery level will be mailed to all dioceses. The 1990 budget carries \$173,500 for new work in the "decade" effort, in addition to \$76,500 for continuing work.

- **Economic Justice.** Executive Council, when it met in November, set aside \$7 million in trust funds for economic justice (see page 3). The Economic Justice Implementation Committee (EJIC) has also made eight economic justice grants totaling \$90,000.

Timothy D. Wittlinger, EJIC secretary, says the group has developed criteria for loans and grants and education resources for the church at large and a format for one-on-one meetings to help local efforts.

Early in 1990, he says, EJIC will produce "a manual for dioceses and interested parishes on how to set up a committee, criteria on grants and

loans and resources that are available."

Budgeted for 1990 is \$375,000—\$200,000 for EJIC, \$140,000 for Coalition for Human Needs, \$25,000 for the Immigration Counseling Network and \$10,000 for work with Indian and Eskimo groups.

- **AIDS.** "We are trying to be as absolutely comprehensive as possible, and we not only want, but need the involvement and cooperation of as many segments of the church as possible," says AIDS consultant and staff person Randy Frew. This year Frew and his associates produced materials for the fourth National Day of Prayer, a youth curriculum called "Youth in the Age of AIDS" and an edition of the *Jubilee Journal* which focused on how the church is responding to AIDS.

Currently they are compiling sermons on AIDS which they hope to publish. The Church Center staff also works with the National Episcopal AIDS Coalition, grass roots organizations, other denominations and ecumenical organizations.

More than 300 people from 36 states attended the second annual AIDS conference, held in Cincinnati last October. An AIDS workshop will be offered at the Families 2000 conference this April 17-20 in Estes Park, Colo.

Funding for this mission goal is \$136,000.

- **Congregations in mission.** "What's our congregation's mission?" Congregations of every description ask that question. The 1990 Mission Operation budget provides \$71,000 to help them find the answer.

Wayne Schwab heads the Mission Discernment team. "We have collected 80 stories of congregations which have discovered a mission. Each congregation's mission is unique. We will select 10 to 20 ways of discovering congregational mission which promise to be most helpful to others, visit the sites and by September have produced a resource in easy-to-use format to give to other congregations," he says.

- **Leadership development.** A team of Episcopalians from around the church is seeking ways to encourage and support leadership development. The team has sent to dioceses, agencies and training groups a definition of leadership and its component parts and is inviting them to respond with reports of stories, designs, successes and models of leadership development. Leadership development is "not just telling people how to be better church workers, but providing resources for folks to get

on with their mission," says John Vogelsang, field officer for education and training.

In an attempt to commit every Episcopalian to the life and mission of the church in Central America in 1990-91 the Education for Mission and Ministry unit is producing bilingual study resources for children and adults, says Howard Williams, coordinator of children's ministries. Another project, "Called to Teach and Learn," will provide guidelines and norms for education in the church and models and examples of programs which are already working.

Other projects in leadership development include Hispanic youth leadership and theological education with dioceses. Funding for this goal is \$219,000.

- **"Churches in Solidarity with Women."** As it cooperates with other denominations, the Women in Mission and Ministry Office (WIMM) is preparing its own resources to celebrate the Ecumenical Decade of Churches in Solidarity with Women (ECUDEC). The resource packet will connect women's concerns with other current concerns, like AIDS and economic justice, says Joanna Gajardo, WIMM staff person.

A social witness consultant, Kathy Ragsdale, will help women learn how to be advocates and campaigners for social concerns. Funds are also provided to link the Episcopal celebration of ECUDEC with ecumenical groups. The WIMM office has already produced a pamphlet called "Sarah" which provides information on sexual abuse.

Funding for the ECUDEC mission goal is \$95,700.

- **Apartheid.** "The goal is dismantling apartheid," says Diane Porter. "A new group is being formed in [the Episcopal Church] as well as a group by Archbishop [Desmond] Tutu. We're looking at how to form a true partnership. A deliberate part of the strategy also is helping Namibia before, during and after the election."

A budgeted \$80,000 goes to the Southern Africa Task Force of staff people to prepare advocacy/information materials, seminars and training events and strategy meetings for the partner churches.

"We'll be looking at the Shell boycott and divestment and working with legislative leaders so they understand the role of the church in Southern Africa," says Porter.

This report was prepared by Richard H. Schmidt with information provided by Harry G. Toland and Elizabeth Eisenstadt.

CATHEDRAL RESIDENCIES

An Independent Living Retirement Community



AFFORDABLE 1 BEDROOM & EFFICIENCY APARTMENTS

- Close to churches, banks & shopping
- Full range of social activities and outings
- Small pets welcome • 24 hour security
- Rental assistance available for qualified tenants

For Information Call (904) 356-5507 Ext. 458
601 Newnan St, Jacksonville, FL 32202
Sponsored by St. John's Episcopal Cathedral

SPEND A SUMMER AS A VOLUNTEER IN ENGLAND

Don't miss this chance to develop your personal and social service skills. All over the age of 18 may apply for this unique opportunity to grow in a new culture.

Some scholarships available
Deadline is Jan. 31st, 1990

For more information write to:

The Winant & Clayton Volunteers



St Bartholomew's
109 E. 50th Street
N.Y., N.Y. 10022
(212) 751-1616

Looking for a book?

When you're looking for a book — from the Bible to the Classics — think of us. We specialize in mail and phone orders.

- *The Book of Common Prayer*
 - Sturdy pew bindings
 - Deluxe gift editions
- *Inspirational and scholarly literature*
- *Anglican Studies*

Call or write:
Trinity Bookstore
74 Trinity Place
New York, NY 10006
(212) 349-0376

AMEX, VISA, MC
Churches will be billed.

TRINITY BOOKSTORES

House church: A small cell in the Body of Christ

by Betty Gladstone

It's Wednesday evening. The coffee's ready and the home awaits the start of another 'house church' gathering. By 7:15, part of the 'family' begins to arrive and, amid hugs and greetings, the assemblage grows. With coffee cup in hand, each one settles in and by 7:30 the time has come for the singing of praise to the Lord. Whether acappella or accompanied by guitar, a joyful noise is lifted up in worship to a loving Father who is able to receive and redeem even the dissonant chirpings of His human 'sparrows'.

When the last song ends, the group becomes quiet, centering on God. Prayer is offered, praising and thanking our Lord for Who He is and what He has done and extending an invitation for the Holy Spirit to be resident and active as the evening progresses in the study of God's word, that it may be made known what meanings the scriptures contain and what is to be done with what is learned.

In the final portion of time, members are encouraged to share needs, burdens, petitions, and intercessions. Prayers are then offered for all that has been presented.

The attempt is made to finish by 9 p.m., which is sometimes difficult, but those who then need to go are free to do so. Often some remain to share further with each other. Bonding occurs on a level far deeper than once a week on Sunday morning worship could generate and house church groups become, in fact, spiritual families, always open to include new brothers and sisters in Christ.

House church at St. Andrew's, Morehead City, began almost three years ago, when its

rector, King Cole announced in a Sunday School class he was teaching that he felt led to attend a conference on house churches at Truro Church in Fairfax, Virginia. He stated, however, that he would not go without confirmation from four volunteers who also felt called to attend the conference with him. The next day King had his confirmation and, at the appointed time, Marty Kreamer, John Knelson, Ann Benzing, Dick Wray, and King piled into Dick Wray's van and headed for Truro. By the end of the seven-hour journey, each traveler had begun to know one another better and to build a trust level not held before this time.

The conference was led by Ron Jackson and his team from St. Bartholemew's in Asheville. The entire format centered on renewal in the Episcopal Church, with the House Church Movement being an integral part of the plan.

Core group formed

The St. Andrew's pilgrims came away with the strong consensus that they were being called to a house church ministry and the desire to employ this ministry for helping the community of the faithful to grow.

Those who went to Truro came back and formed a core group for the first house church at St. Andrew's. With a membership of approximately eight to eighteen meeting on a weekly basis, this group stayed together for one year. It then divided into three groups, which are presently expecting the formation of at least one more. Since it takes from three to five years to firmly establish a house church network, St. Andrew's could be said to be still in its formative years, with high expectations for the future.

It must be made clear that a house church is a means to an end and not an end in itself. Its purpose is to help "fulfill God's vision for the parish and to enliven it".* House church is built around ministry, in which each member is to be engaged, and the Lord's calling—not primarily the needs of the people in house church. House church people are a "basic unit of ministry, not just another program in the parish".*

Since part of the house church story may be best told by its members, three, each from a different house church, were asked the same question: What does house church mean to you? Their responses are as follows:

Eva Lewis, a long-time member: "House church has increased my spiritual growth and outreach. The close fellowship of a small group to study and share, stimulates the person of Jesus Christ in each of us. As I am a divorced single, the house church group has become my family. We experience other lives in a personal way. We add our love, prayers, and fellowship during difficult times. Our priests welcome this extended family as it gives to their tasks. Praise the Lord for house churches in our parish! I recommend them for all parishes."

Carol Pullen, a relatively new member of six months standing: "House church is just what the name implies—small groups of Christians within a larger church family who meet weekly in the homes of designated parish leaders for fellowship and growth in the Lord."

Small cell in the Body of Christ

Such a setting provides a comfortable place to practice the faith, to be real, to be accountable, to soar and to stumble as we

learn to walk in His will for our lives.

Bible study, prayer, song, and sharing are regular parts of each meeting, and there is time and space for the laughter and tears that are part of being and becoming who we are and are meant to be in the Lord.

Actually, house church is a small cell in the Body of Christ where there is optimal environment for nourishment and health. Always the focus is on the larger community as those who are committed to house church seek to understand ways in which they can share the love of Jesus and the truth of the Gospel to those in need of it everywhere."

Bob Miller, a brand new member: Bob said that he had decided to join a house church after attending a renewal church, St. Patrick's, in Atlanta. A member of St. Andrew's vestry, Bob felt the traditional Episcopal service to be somewhat rigid and ritualistic. He felt a need for the congregation to participate in services as a group and to have more meaningful prayers concerning the problems in the church and among its people. Bob felt that not only was individual participation in prayer essential, but that there was a need in his own life for a small group in which to grow in the Lord and in His work. It was at this point of awareness that Bob made the decision to associate himself with a house church.

It is to be hoped that in our house churches and parish, we of St. Andrew's may "rightly divide the word", growing in the spirit and truth of Gospel of our Lord and Saviour, Jesus Christ, bringing His reality to all whom we may touch and who touch us.

*Quotes taken from Truro conference brochure on house churches.

con't from page A

200th Anniversary

eastern Carolina. However they traveled—on foot or by carriage—a church or chapel was undoubtedly their destination. The hour of convening and of adjourning is also unknown, although it is likely that the Lord's Supper was celebrated.

When Pettigrew, the senior clergyman, called the meeting to order, there was no Episcopal Church in the state; when they adjourned that same afternoon, the little group had affiliated with the Protestant Episcopal Church in the United States and had agreed to a concerted effort to secure large attendance for a November meeting for the purpose of electing a representative to the 1792 General Convention in New York.

Pettigrew was authorized by the meeting to send an official report to Bishop White and the Committee of Correspondence in Philadelphia informing them that the little group did "cheerfully subscribe and accede to the union" of the new church. Although they found it necessary to opposing "sectaries" they optimistically (but incorrectly as it developed) hoped that this "grievance...will be redressed in time, by the increase (sic) of its faithful Laborers." The report was received by the Presiding Bishop who, a year later, encouraged the little group to continue its valiant efforts.

That day, June 5, was a remarkable day in the church's history. In the morning there was no branch of the church in North Carolina. By no stretch of the imagination could those four delegates have viewed the church as other than friendless, forgotten, and dying. When they adjourned that afternoon, they had experienced decline, and even failure for another generation; but it was not to be borne alone. The national church had searched for them; they had clasped hands in union; never again would North Carolina Episcopalians be lost.

Stretching through time for 200 years, those few clasped hands in 1790 are now joined with 70,000 Episcopalians in three dioceses in this state, 2.4 million in the United States, and the 70 million members of world-wide Anglican Communion.

That's what the three dioceses of North

Carolina will be celebrating at Evensong, Calvary Parish, Tarboro, on April 29, 1990.

Dr. Sarah Lemmon is a retired professor of history at Meredith College; co-author, with Dr. Lawrence London, of a history of the diocese; member of the diocese's Department of Records and History; and a communicant of Good Shepherd, Raleigh.

Reprinted from "The Communicant" of the Diocese of North Carolina.

Future of Church lies in its laity

by Pat Howe

Education for Ministry is the top program for theological education for lay persons at the parish level. It provides a comprehensive, experimental education in the foundations and message of the Christian faith. The Diocese of East Carolina supports the EFM program financially and has been rewarded with an incredibly strong lay ministry on the parish and diocesan level. An informed and knowledgeable laity is the future of the church.

EFM seminars meet once a week over a nine-month period in groups of six to ten guided by a mentor. Mentors are group facilitators not teachers. They may be lay or ordained persons but should have a mature faith. The challenge of theological reflection demands familiarity with serious religious studies. Mentors are certified by the University of the South following an eighteen-hour training session.

The next mentor training event, sponsored by the Diocese of East Carolina, will be held on March 5-7 at Trinity Center. A registration fee of \$35 will be charged. Meals, tuition and lodging will be provided by the diocese. The training event will be limited to ten.

Please contact Pat Howe, as soon as possible, if you are interested in participating. Telephone 919-270-4172 or write 633 Hughes Road, Hampstead, NC 28443.

Two-cents-a-meal raises consciousness

As the number of church-sponsored soup kitchens and food banks grows, Bread for the World, the Christian lobbying organization, has instituted a new program to help Episcopalians expand their hunger ministries beyond charity.

Bread for the World, headquartered in Washington, D.C., is inviting Episcopal dioceses to join its new Covenant Diocese Friendship program, which has at its heart a simple devotional discipline called Two-Cents-a-Meal.

Through the Two-Cents-a-Meal prayer discipline, families and individuals in participating parishes remember hungry people at every meal. Each time two pennies are offered, the giver is reminded that God blesses even our smallest efforts at prayer.

Although many could give far more at each meal, the discipline is more about raising

consciousness than money. Also, setting aside two cents a meal is a reminder that poverty is the main cause of hunger.

The pilot program for the Covenant Diocese Friendship relationships was developed with the Diocese of Ohio. Authorized by the 171st Diocesan Convention in 1987, Two-Cents-a-Meal is promoted by the Hunger Task Force Steering Committee. In the first nine months of 1989, 1,230 Two-Cents-a-Meal participants in that diocese generated \$20,144.98. \$10,072.36 stayed in the parishes for direct relief ministries, and Bread for the World and the Hunger Network of Ohio each received \$5,036.31.

These figures bring home the point made by one Ohio woman, who wrote in a recent Christian education newsletter, "These pennies are a reminder that the least coin of the realm can be great in nurturing human needs, awareness and action."

Helping coordinate the BFW Covenant Diocese Friendship effort is the Rev. Charles M. Watts, chairman of the Hunger Task Force Steering Committee of the Diocese of Ohio. Dioceses and parishes desiring more information about the Episcopal Church-BFW covenant program may contact him at St. Paul Episcopal Church, 87 West Main Street, Norwalk, Ohio 44857.

Campaign study undertaken

Recently, the Executive Council of the Diocese authorized conducting a feasibility study as a preliminary step to a capital funds campaign. The consulting firm of Holliman Associates of Murfreesboro, Tennessee, has been retained to undertake this study. Episcopalians throughout East Carolina will be contacted both through personal interviews and through mailed questionnaires in an attempt to estimate what capital funds can be raised and for what projects. The results of this study will be presented to the Diocesan Convention in February. At that time, we will consider how best to respond to God's continuing call of ministry and mission.

Those contacted by our consultants are asked to cooperate fully with them by taking the time and effort to answer their questions frankly and completely. With that cooperation we will be able to assess our potential for supporting the work of the Church in the months and years ahead. G.R.



A venerable pastorate with an ongoing tradition

by Betty Gladstone

Nestled in the crown of historic Beaufort, a small and tranquil seacoast town, sits a lovely Gothic jewel. Built in 1857 by local boat-builders, at the cost of \$3,000, St. Paul's Church has been designated as one of the ten most architecturally perfect buildings in the state and stands today as a tribute, not only to the superb craftsmanship of the shipwrights who erected the church, but also to those early parishioners who persisted, against great odds, in its establishment.

The first Episcopal church in Carteret County was St. John's Parish, established by the Church of England in 1723. Great Britain's defeat in the Revolutionary War brought about the disestablishment of the Church of England in America. When, in 1793, the people of Beaufort initiated an effort to reorganize the church, they met with failure. Over 60 years were to pass before an Episcopal congregation was once again assembled in Beaufort.

On September 1, 1855, just a few years prior to the war between the states, the Rev. D.D. Antwerp, a Federal chaplain attached to the hospital at Fort Macon, organized St. Paul's Parish, with less than a dozen souls to help him. The Academy in Beaufort was offered to them for use as a place of worship and services were held there until December, 1855. The congregation then relocated in the Beaufort Baptist Church (the Baptists being without a pastor at that time), and remained there until early in the year of 1857.

Land bought for "gargantuan" sum

On May 17, 1856, one Abigail Hill sold a portion of land to St. Paul's vestry for the gargantuan sum of \$10, and it is on this plot that the present church stands. On April 14th of the following year, the cornerstone was laid and construction ensued a month later. The first services were celebrated in the new church on Sunday, November 22, 1857, with the Rev. Mr. Van Antwerp officiating. The consecration of St. Paul's was held four years later on the 21st of May, 1861, with the Rt. Rev. Thomas Atkinson, Bishop of North Carolina presiding, assisted by the Rev. Mr. Van Antwerp and Rev. A.A. Watson, rector of Christ Church, New Bern. St. Paul's School was opened on January 3, 1858, and remained open for ten years, its life being interrupted by the Civil War. After an unsuccessful attempt to reopen in 1878, the school was again reinstituted in 1899, under the auspices of the then rector, the Rev. Thomas P. Noe, together with a Mrs. Nannie Geoffroy, maintained the most successful period in the history of the



school, which remained operative until 1939.

Over the years, few alterations have taken place to disturb the initial architectural concepts and, therefore, St. Paul's stands today much as it was originally constructed over one hundred and thirty years ago.

There exists in this atmosphere of historical tradition an anecdotal side of its biography, as it must in all endeavors of the human community.

Some of the more colorful vignettes involve St. Paul's rectors of the early 1900's.

In the 1920's, for example, the bishop sent a Dr. George W. Lay, former chaplain at St. Mary's College, to Beaufort. Having been used to "highchurch" forms of worship, Dr. Lay set about elevating the level of service at St. Paul's. Unfortunately, his efforts in this

direction bore little fruit, except to give rise to humorous incidents accompanying his endeavors.

Dr. Lay did, however, father two daughters, one of whom, Elizabeth by name, was, on July 6, 1922, married to the famous playwright and 'out-door' dramatist, Paul Elliott Green, at the altar of St. Paul's. The wedding remains a social event of note in the history of the church.

In the early 1930's, the bishop sent a new and enthusiastic rector named Lawrence Fenwick to Beaufort. Fenwick enjoyed the reputation of successful ministry to those beleaguered by the bondage of alcohol. Indeed, if the work of separating the alcoholic from his bottle was not the Rev. Mr. Fenwick's primary ministry, it was certainly

his high calling and top priority.

Mesmerized poultry

Now, as anyone over the age of 45 knows, it is in the tradition of every small town worth its salt to have established within its corporate limits, the historical, traditional, and legendary 'Town Drunk'. Beaufort was no exception, harboring within its domain a truly dedicated tosspot named John Bunyan. In addition to his penchant for consuming great and unending quantities of booze, John had a talent for hypnosis. This may not seem so special a skill in this modern age, unless you take into account the fact that John's subjects were chickens. It is said that John would present himself at the Beaufort waterfront where, for the benefit of the tourists, he would proceed to hypnotize his chickens. Tourist appreciation for his efforts kept him in drinking money. Legend also has it that John would steal, by hypnotic means, chickens belonging to a local boarding house, commonly called the Davis House, then sell them back to the Davis family the following day. This is the nature of the immovable object with which the irresistible force of Lawrence Fenwick was to contend.

It seems that John had been evicted from almost every church in town over the years, but had never attended St. Paul's. The Rev. Mr. Fenwick, therefore, invited him to church. John decided to give the Episcopalians a try. He showed up one Sunday and stood weaving unsteadily at the rear of the church. The opening prayer from the 1928 Prayer Book being read as John arrived and what he heard were the words, "O, Lord, we have left undone those things which we ought to have done, and we have done those things which we ought not to have done." Upon hearing this confession, John, in his whiskey-soaked voice, cried out, "My Lord, I've found my group!"

The man who was the source of this story would not vouch for its authenticity but, truth not withstanding, Dr. Lay, the Rev. Mr. Fenwick, John Bunyan, and many others are all woven into the legend and legacy of St. Paul's, which, in its present and ongoing history has, in the past month, removed over twenty coats of paint from its exterior to make way for a fresh beginning.

The parish has also made welcome its newest rector, the Rev. Matthew E. Stockard and his family. Perhaps he will, one day, redemptively paraphrase the words of old John Bunyan, "My Lord, I've found Your group!"

Betty Gladstone is a member of St. Andrew's, Morehead City.

Parish families get together emphasizing fellowship

Several of our parishes, recognizing the need to accent the "family" aspect of parish life, have begun programs with such in mind.

"Sharing the Life, A Family Celebration" is meeting on Wednesday evenings from now through May 2 at St. Andrew's, Morehead City, at which time the parish family gathers to celebrate, study, share fellowship and food, and worship.

"We have filled the gap in our church where our parish family can get together at one time for fellowship and fun," says Donna Getty, coordinator of Family Celebrations. Because of the varied schedules for worship and study services at most churches, members of the parish family often do not know one another. "We have just begun this program at St. Andrew's," says Ms. Getty, "and it has taken off with huge success as a way to pull together as a church family in these times."

The meals and programs are varied, with different groups in the church "providing culinary delights". January's programs include a health fair, a gospel singing group and a fashion show from The Thrift Shop. The children's programs include a talk on manners, and "E.T. A Parable of Love". Meals will be provided by the Hospitality Committee, Christian Education and The Thrift Shop.

"I believe the occasion of our Wednesday night's gathering for supper, programs and fellowship is a gift of great potential and value," says the Rev. C. King Cole, rector of St. Andrew's. "Here, in that time set apart for becoming a part of your family which we call St. Andrew's, we envision our Wednesday nights as offering time for the very things we hear ourselves saying we never have time for; a relaxed atmosphere for sharing and information exchange; and a time for increasing the quality of our 'belonging' to the St. Andrew's family."

At St. Paul's, Greenville, Foyer, a simple concept with the emphasis on fellowship, is getting under way. As Nancy Matthews wrote in the St. Paul's Epistle 'foyer' is a French word meaning 'hearthside' and implying the warmth of a close, small group of friends or family sharing a common love and concern for one another. The inspiration and example of forming Foyer Groups came from a visit to this country by the very Rev. H.C.N. Williams, Provost of Coventry, Coventry, England.

Mrs. Matthews quotes from "A Common Discipline" of Coventry Cathedral, "Foyers meet approximately once a month in each other's homes. Meals are simple and such as to discourage competition. It is not intended that Foyers should have the character of

study groups."

"Customarily Foyer is a week night occasion, time and date determined by the six or seven couples or singles in the group," says Mrs. Matthews, "and before the meal a short liturgy is led by the host." Mrs. Matthews and her husband, Al, participated in Foyer in their former home in Pennsylvania and found "the experience rich and rewarding".

EDB

Clergy Register

Assignments

The Rev. Hoke Campbell, of Wilmington, will be interim rector of Holy Innocents, Kinston, for the next few months.

Elections

The Rev. Alfred L. Durrance, of Wilmington, has been elected North American Warden of the Order of Saint Luke.

Good things come in small churches

by Odell Taylor

Edith Elmore, Bryan Hardy, Melvin Whitfield and I returned November 19 from a two-day Small Church Conference at Trinity Center. We had the privilege of meeting with representatives from three other small churches (St. Cyprian's, New Bern, St. Christopher's, Elizabethtown, and Emmanuel, Farmvill) in the diocese whose situations are similar to ours. We not only discovered that we aren't alone with problems, but with the

help of the Reverend Jim Boyd of the Department of Missions in our diocese and two able consultants supplied by the board of missions, we were able to look in depth at our situation. We discussed our problems and what might be possible solutions.

Folks, don't despair—there are solutions—and we have returned from the conference not only hopeful but anxious to share with all of you our experience and together make Holy Innocents what it should be. Ask any of us about the conference but be prepared—we may talk your ears off.

A weekend full of superlatives

by Cookie Cantwell

Happening #14 was held at Trinity Center on October 20-22 with the largest group of participants and staff ever. The weekend was full of superlatives! Descriptions like "the best", "the most fun I've ever had", "the most love I have ever felt", "the most open and honest I have ever been," "the most freedom I have felt just to be me". Every weekend is designed to challenge our youth to look at spiritual reality based on the love of Jesus Christ. Its purpose is not just to have "the best" weekend of someone's life but to build the foundation for a life based on Christian values and beliefs. However, even in the midst of learning, sharing, studying and growing, it is a weekend full of FUN and FELLOWSHIP.

The staff of Happening #14 was outstanding. The youths of our diocese are the leaders of this movement with a few adults on hand for guidance and advice. It never ceases to amaze me how very capable and how very willing our teenagers are to share their lives, their love and their spirituality. To be on staff requires our young people to take the role of a servant seriously and willingly and they do it well!

The rector of the weekend was Harris Vaughan, Edenton. Those of you who know Harris know that he does a superior job in

every task that he does. His leadership in Happening was certainly another example of this. Harris was well organized, sensitive to others, caring and wonderfully loving to all people throughout the weekend. Harris is a strong believer in the power of prayer and his life bears witness to this fact. I know all of us who have been touched by Harris' life feel that our world is a nicer place because of him!

Another outstanding leader during the weekend was Meghan Tayloe, Washington. Meghan was the Head Gopher. Her job throughout the weekend could have easily gone unnoticed by the participants but the entire staff knew the tremendous importance of her work. Meghan was responsible for keeping ahead of the scheduled events with all of the necessary supplies. It was no easy task but Meghan proved to be extremely capable and extremely loving even when the pressure was on. Meghan, too, adds much richness to our lives because of her sweet and caring nature.

Yes, Happening #14 is history but its impact will be felt far into the future. Plans are already underway for Happening #15 to be held at Trinity Center on March 30-April 1. All of the parishes in this diocese have applications, however, if you just need more information of if you have any questions, please feel free to call me at (919) 763-5910.



HAPPENING #14

Happening rector reflects

Happening, a weekend aimed to concentrate closely on the Person and the teachings of Jesus Christ, can only be successful through the pouring out of unconditional love and through many, many prayers. Recently, I served as rector for Happening #14. Through my reflection on God's workings at Happening #14, I must contend that all of the prayers for this particular Happening were answered and, yes, results were vividly evident. The unconditional love, symbolized by the many gifts, donations, and hard work behind the scenes, was warmly welcomed and put to good use.

I must express the sincere gratitude that I, along with the staff, felt from all of those wonderful people who gave of their time, themselves, and their prayers, to make Happening #14 such an extreme success. Personally, I would like to express my gratitude to Bishop Sanders for supporting the youth program of this diocese and especially Happening; to Carol Taylor, the youth coordinator; to Cookie Cantwell, the lay director of the Happening movement; to the staff of Happening #14, especially Meghan Tayloe, my counterpart this weekend, as she served as the Head Gopher; and to the candidates who opened their minds and hearts to accept Christ's unconditional love throughout the weekend. All of the above played such an intricate part throughout the weekend and I thank them for it.

It is amazing to consider how God can unfold to each of us awesome responsibilities and still remain beside us to see that His work is done through His plan. Yes, I believe that God's work was done during Happening #14 and done through the Grace of our Lord Jesus Christ and the hard work of those that made this Happening possible.



MEGHAN TAYLOE AND HARRIS VAUGHAN

To the candidates of #14, I wish each of you Godspeed and a continual growth in your faith as Christians as you walk with Christ through your lives.

Through Christ's Love, Harris Vaughan, Rector of Happening #14

Love looks not with the eyes, but with the heart.

William Shakespeare

T'was The Last Day Of Happening

We were all at Happening on the very last day
Sitting around with nothing to day
When lo and behold Frank King should appear
With seven little sacraments to bend our ear.
We pulled up our chairs with intent to settle back
But Frank kept us awake with many a wise crack.
With dirt and water in a pan, he handily created a woman
But no man?
He wittily outlined the stages of our life---
with happiness, sadness, joy and strife.
With every event of life that we face
Around every corner we encounter God's Grace.
Baptism, Penance, Marriage and Unction...
Keep us together and help us to function.
Eucharist, Confirmation and Holy Orders...
Help us to establish our spiritual borders.
And so as Frank closed his book and we awake with a start,
The story of Alfredo really touched our hearts.
So as we prepare to go our separate ways---
Let us always remember our Happening Days!!!

Sung in unison: We wish you a Happy Happening;
We wish you a Happy Happening;
We wish you a Happy Happening;
and a Happy New Life!

This is an example of the creativity that is sparked on a typical Happening weekend. The "poem" and "song" shown above are a response to a talk on Sacraments given by the Rev. Frank King, Hope Mills. The authors of these were the "Geritols" at Happening #14 (Missie and Scotty Harrell, Carol and Tommy Hicks, Frank Russ, Jamie Tyndall and Holly Mason). Geritols are adult participants at a Happening who go through the weekend just like the teenagers.

High scores for reunion

by Cookie Cantwell

November 11, 1989, East Carolina University vs. Temple University, 1:30 PM, Greenville, N.C.

What does that have to do with the Diocese of East Carolina? Ask that question to 67 of our teenagers and they will tell you that it has lots to do with it! Saturday, November 11, was the date of our Happening-Reunion...a time for all Happeners to get together to renew old friendships, to begin new friendships, to remember shared moments and to share our lives right now. Since Happening focuses on a life-long commitment based on the teachings of Jesus Christ, it is really important to keep in touch and to support one another on our Christian journey. It is often easy to wander astray if there is not someone close by to help you stay focused in the right direction.

The football game was preceded by a short gathering at St. Timothy's, Greenville. There was much activity around that wonderful parish that day because the bishop was leading a Quiet Day. With peaceful, quiet reflections and meditations going on in one area of the church, in another area of that same church 67 teenagers were visiting and sharing what has been going on in their lives during the past few weeks since Happening. Thank you, St. Timothy's, for being so willing to open your hearts and your doors to us all! You are wonderful!

Moving on, we caravanned to the stadium where we indulged in three six-foot long submarine sandwiches. Powell Bland, Greenville, organized the "tailgating" from the back of his red pick-up truck and we all had a super time eating, laughing and sharing. There was an abundance of food and soft
con't on page H

WHERE: TRINITY CENTER, SALTER PATH, N.C.
WHO CAN ATTEND: 10th-12th GRADE
COST: \$75.00 PER PERSON

HAPPENING APPLICATION

Name _____ Name Called By _____
Address _____
City _____ State _____ Zip _____
Telephone Number _____ Sex: Male _____ Female _____
Grade _____ Parish Church _____ City _____
Priest's Signature _____
Date _____

Return Application to: Cookie Cantwell
2216 Waverly Drive
Wilmington, NC 28403

Please make checks payable to "Happening". (Registration fee of \$30 must accompany application.)

Reunion con't from page G

drinks and the weather was absolutely perfect, too.

Billie and Dale Holland, Wilmington, went above and beyond the call of duty to obtain the tickets and arrange the parking for this event. Their hard work was really rewarded as we watched the faces of our teenagers as they talked non-stop with each other throughout the game. To be candid, I'm not sure if several of them even realized that a football games was being played. Oh, well, the goal was to have fun and to have good fellowship. We really scored on that!

When the game ended, the Happeners went their own way towards home. It is to be

hoped each one was taking with them a better understanding of what it means to live in Christian community and how it feels to be accepted as a member of the loving Body of Christ. In the next few months there will be several opportunities for these friendships to be nurtured as these and other teenagers attend parrish, diocesan and provincial events...and as I fell asleep that night, I said a prayer thanking God for choosing me to work with these special and wonderful teenagers!!!

Cookie Cantwell, a member of St. John's, Wilmington, is Lay Director of Happening.



HAPPENING REUNION

Forthcoming Diocesan Youth Events

Dec. 27-Jan. 1, 1990	Winterlight, youth conference for grades 9-12, Kanuga, Hendersonville
Jan. 19-20, 1990	Diocesan Youth Convention, for grades 7-12, Christ Church, New Bern
Mar. 10-11	New Beginnings #5, for grades 7-9, Trinity Center, Pine Knoll Shores
Mar. 30-April 1	Happening #15, for 2nd semester 9-12 graders, Trinity Center, Pine Knoll Shores
Aug. 7-12	National Episcopal Youth Event (EYE), for grades 9-12, University of Montana

Bishop Sanders' Visitation Schedule

December 3	- Jackson, Mississippi
December 10	- St. Philip's, Southport
December 17	- St. John's, Fayetteville
December 24	- Holy Innocents, Kinston
December 31	- Holy Trinity, Hertford
January 7	- St. Francis, Goldsboro
January 14	- St. Peter's, Washington; St. John's/St. Mark's, Grifton
January 21	- Advent, Williamston; St. Paul's, Vanceboro
January 28	- St. Thomas and St. Barnabas, Ahoskie; St. Thomas, Windsor
February 4	- St. Paul's, Beaufort; Grace, Trenton
February 11	- Convention
February 18	- St. Paul's, Wilmington
February 25	- Christ, Elizabeth City
March 4	- St. Andrew's, Wilmington; St. Philip's, Holly Ridge
March 11	- St. James, Shallotte; St. Mary's, Burgaw
March 18	- Grace, Whiteville
March 25	- Trinity, Lumberton
April 1	- St. Timothy's, Greenville; St. Augustine's, Kinston
April 8	- St. James, Wilmington
April 15	- Easter; St. John's, Wilmington
April 22	- St. Andrew's, Morehead City; St. Cyprian's, New Bern
April 29	- St. Paul's, Greenville; 200th Anniversary Celebration of 1st Convention in North Carolina, Tarboro
May 6	- Christ, New Bern
May 13	- St. Paul's, Edenton; St. Mary's, Belhaven; St. Paul's, Washington; Zion, Washington
May 20	- St. Stephen's, Goldsboro; St. Andrew's, Goldsboro
May 27	- Grace, Plymouth; Holy Cross, Aurora
June 3	- St. Andrew's, Nags Head
June 10	- Holy Trinity, Fayetteville; Christ Church, Hope Mills
June 17	- St. Andrew's, Columbia; Christ and Galilee, Creswell; St. Luke's/St. Anne's, Roper; Beaufort County Council, Bath
June 24	- St. Joseph's, Fayetteville

YOUTH NOTES

CAMP TRINITY—Applications for Camp Trinity Summer staff will be available for the 1990 Camp season in December. Applicants must be high school graduates and older to apply. The positions available are Assistant Camp Director, Counselors, Waterfront staff and Program staff. The Summer season begins with staff training June 3rd and ends August 20th. If interested in applying, please write Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, North Carolina 28503.

The **COUNSELOR-IN-TRAINING** Program is for rising high school juniors and seniors to spend one week at Camp Trinity serving on staff. The program gives an individual the opportunity to gain some training in working with children in a camp

setting. For applications, please write Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, North Carolina 28503.

VOLUNTEERS are needed for the Camp for the Handicapped season in late June of next summer at Camp Trinity. Rising 11th and 12th graders may apply for an application from: Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, North Carolina 28503.

The 1990 **SUMMER CAMP SESSION CALENDAR** will be published in the next issue of *Cross-Current*. The **CAMP BROCHURES** will be mailed to parishes and 1989 campers in February, following Diocesan Convention.

Workshop on model for sheltering homeless families

A workshop on a New Model for Sheltering Homeless Families will be held Thursday, January 18 at Christ Episcopal Church in Charlotte. The workshop is funded by the Trinity Grants Program of Trinity Church, Wall Street, New York, and will discuss a unique model of shelter, founded in Clifton, New Jersey three years ago.

Known as St. Peter's Haven, the shelter provides housing and a wide range of intensive support services to one family at a time. Its focus is the stabilization of the family through training, advocacy for resources and follow-up after placement in permanent affordable housing.

According to the Rev. Jorge M. Gutierrez, rector of St. Peter's Episcopal Church, which founded the shelter three years ago, "In essence, if you have a house or an apartment and plenty of commitment, we can tell you how to change the desire to help the homeless into a project similar to St. Peter's Haven." "St. Peter's Haven is the story of how a struggling, survival-minded parish in Clifton, New Jersey stretched far beyond what it dreamed it could do—lacking any recognizable resources except the willingness to work

and to see whether it could be done," he said. "Almost to our own amazement, the shelter accepted its first family a little less than a year after the initial 'idea' was approved."

The workshop, which is the second of three regional conferences, will describe in down-to-earth terms a program that is within reach of the smaller church or community organization as well as the larger. It will include a description of the model itself, how to determine if a shelter is needed in your area, building grassroots support, funding, grant writing and budgeting, incorporation, press coverage and image building, preparing the facility, staff, operational procedures and accountability.

The workshop has been arranged with the assistance of the Diocesan Department of Christian Social Ministry (Diocese of North Carolina), St. Peter's Church, Charlotte, and Christ Church, Charlotte.

For further information or for a brochure about the workshop, please write or call St. Peter's Haven, 390 Clifton Avenue, Clifton, New Jersey 07011 or call (201) 546-3406. The cost is \$10 per person, including lunch and materials.

What's your policy doing there?

by Glenn Richards

Maybe you don't even think about that small life insurance policy, now paid up, that was taken out by your parents when you were a child. Is it filed away with old papers or tucked in your safe deposit box at the bank? Obsolete policies, as they are sometimes called, are no longer needed for serving the purpose for which they were bought.

Consider the giving power in these life insurance policies, a way to put some of your sleeping assets to work for the kingdom of God. There are twelve other ways to give life insurance to the Church. Write for a copy of our free booklet, *Giving Through Life Insurance*, at no obligation to you.

-----CLIP AND MAIL TODAY-----

TO: East Carolina Foundation
P.O. Box 1336
Kinston, NC 28503

() Please send me a free copy of your booklet, *Giving Through Life Insurance*.

Name _____

Address _____

City _____

State _____ Zip _____

Diocesan Calendar

December

1-2	Liturgical Commission, Trinity Center
2	Day of Prayer, St. Mary's, Kinston
5	Consultant's network, 10:00 a.m., Diocesan House
7	Convention Committee, 10:00 a.m., Diocesan House
8	Executive Council, Diocesan House, 9:30 a.m.
11	Board of Managers, 10:00 a.m., Diocesan House
14	Program Group, 10:00 a.m., Diocesan House
16	Curcillo, 10:00 a.m., Diocesan House
26-1	Winterlight at Kanuga

January

5-6	Dept. of Mission, 10:00 a.m., Diocesan House
9	Vocational diaconate, 1:30-4:00 p.m., Diocesan House
11	Summer Camp Committee, 1:00-4:00 p.m., Diocesan House
12	Executive Council, 9:30 a.m., Diocesan House
13	Youth Commission, 10:00 a.m.
18	Commission on Ministry, 10:00 a.m.-2:00 p.m., Diocesan House
22	Commission on Aging, 10:30 a.m., Diocesan House
26	The Rev. Jeff Douglas' ordination, St. Mary's, Kinston

February

3	Capital Funds Drive Meeting, 10:00 a.m., Diocesan House
8	Commission on Ministry, 10:00 a.m.-1:00 p.m., Diocesan House
8-10	Convention
20	Board of Managers, TC, 10:00 a.m.
24	Happening Board, 9:30 a.m., Diocesan House; Liturgical Text Workshop, 10:00 a.m.-4:00 p.m., St. Mary's, Kinston; Happening Staff, Noon, Diocesan House

the episcopalian

CROSSCURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

107th Diocesan Convention

'The Good News-Be It! Share It!' Proposed Convention Agenda

Thursday, February 8

3-7:30 p.m. Registration in the lobby; Sheraton Inn, Kinston
3 p.m. Foundation meeting; Sheraton Inn with dinner following
5 p.m. Rehearsal for participants in opening service: St. Mary's, Kinston
5:30 p.m. Rehearsal for musicians and choir; St. Mary's, Kinston
8 p.m. Festival Eucharist and sermon, Bishop B. Sidney Sanders: St. Mary's, Kinston; Reception following service in the Parish Hall.

Friday, February 9

6:30-8:30 a.m. Buffet breakfast in Sheraton and Holiday Inns
7:30 a.m. Celebration of Holy Eucharist: Sheraton Inn. Guest preacher, Bishop Michael McDaniel, Evangelical Lutheran Church, North Carolina Synod
8 a.m. Registration in the lobby, Lenoir Community College
9 a.m. Opening session: Convention Center
Opening prayers and legislative session
Small group discussions on evangelism
10 a.m. Coffee break
10:45-11 a.m. Note: Nominations must be presented by 1 p.m. All resolutions must be presented in writing to the Secretary by 1 p.m.

Friday, February 9 continued

11 a.m. Legislative session
Noon Noonday prayers, Bishop Michael McDaniel
12:30-2 p.m. Hunger Luncheon: VFW across from Sheraton Inn
12:30 p.m. Diocesan choir rehearsal in Convention Center
2 p.m. Legislative session
Note: At the close of Convention, hearings for resolutions, recommendations and 1990 budget will be held.
5:30 p.m. Choral Evensong at St. Mary's, Kinston - St. Thomas, Ahoskie, choir
6-7 p.m. Break Bread with Christian Ed: Sheraton Inn
7:30 p.m. Banquet and entertainment: Lenoir Community College

Saturday, February 10

6:30-8:45 a.m. Breakfast buffet: Sheraton and Holiday Inns
7:30 a.m. Standing Committee breakfast: Holiday Inn
9 a.m. Liturgy of the Word - Morning Prayer, followed by legislative session
Noon Liturgy of the Table - Holy Eucharist

Adjournment of the Convention

Resolutions

Decade of Evangelism RESOLUTION I

Whereas the General Convention of 1988 established the decade of the 90's as a decade of Evangelism, we the Diocese of East Carolina in Convention 1990 do therefore adopt the following statement:

The Diocese of East Carolina does declare the decade of the 1990's as a decade of Evangelism and does embrace wholeheartedly the challenge inherent in proclaiming the Good News of Jesus Christ, with the intent of increasing membership in the branch of our Lord's church.

Parish Commission on Evangelism

RESOLUTION II

Whereas the General Convention of 1988 established the decade of the 1990's as a decade of Evangelism and,

Whereas the Executive Council of the Diocese of East Carolina has already prioritized evangelism as one of its goals and,

Whereas the Commission on Evangelism and Renewal of the Diocese is committed to furthering that goal through the provision of assistance and direction and recommendation, we do

Therefore propose that: each church in the Diocese of East Carolina establish an active, working commission on Evangelism.

Ten Percent Growth by Sharing Good News

RESOLUTION III

Whereas the decade of the 90's has been proclaimed as a decade of Evangelism, and Whereas the Diocese of East Carolina is committed to engage the challenge of a decade of Evangelism, and

Whereas the Commission on Evangelism and Renewal believes that our people here in East Carolina tend to strive best towards measurable and achievable goals in the accomplishment of larger and longer term goals,

We therefore propose: That each church, whether parish or mission, in this Diocese adopt as a goal the achievement of 10% numeral growth by the end of 1992 through sharing the good news of Jesus Christ, and

We do further propose: That the percentage growth realized be included in the yearly statistical summary of the Journal of the Diocese of East Carolina.

Submitted by
The Rev. David Chamberlain and the
Commission on Evangelism
and Renewal

STEWARDSHIP RESOLUTION

Whereas the General Convention of the Episcopal Church 1988 determined that "Stewardship is the main work of the Church" and

Whereas the Commission on Stewardship of this Diocese believes that this work of stewardship is a work that calls us to be sensitive and responsive to the whole of our environment and

Whereas the every day behavior and practices of the church is using non-biodegradable drinking and eating utensils and materials pollutes our environment and threatens both animal and sea life, we do

Therefore be it resolved that: this diocese and all its parishes, missions and church related organizations encourage a sensitivity to the environment by adopting the use of biodegradable or reusable drinking and eating utensils and materials; and insofar as it is possible, to use biodegradable or reusable products in the support and conduct of all parish life.

Commission on Stewardship
Clarence Leary, Jr., chairman

DEPUTIES IN THE 1988 GENERAL CONVENTION

CLERICAL DEPUTIES

The Rev. A.C. Marble, Jr.
Kinston, N.C.

The Rev. Dr. Richard Warner
Shallotte, N.C.

The Rev. James R. Boyd
Fayetteville, N.C.

The Rev. Robert D. Cook
Wilmington, N.C.

CLERICAL ALTERNATE

The Rev. Joe Cooper
Wilmington, N.C.

LAY DEPUTIES

Mr. J. Clarence Leary
Edenton, N.C.

Mrs. Ruth Woodley
Columbia, N.C.

Mrs. Alice Lynch
Washington, N.C.

Dr. Charles L. Garrett
Jacksonville, N.C.

LAY ALTERNATE

Mr. Ted Gartman
Greenville, N.C.

The Bishop's Letter

My dear sisters and brothers in Christ;

I write these words on December 27th. I have dashed down to the office from home leaving behind two sons, one daughter-in-law, one granddaughter, one wife and three dogs. One wife and two dogs are permanent residents at my house. The others have arrived in the past twenty-four hours. It is a happy, almost idyllic time. Granddaughter rules the roost. As a proud father I watch the easy teasing that goes on between my sons, two boys that have cared so much for each other all their lives. It is a good and graceful thing to sink deeply into the embracing arms of family.

And yet twenty-four year old daughter is spending her first Christmas away from home. Her chair is empty. One daughter-in-law is unable to come because of job obligations. Her chair is empty. And there, standing suddenly before me is Ebenezer

Scrooge's Ghost of Christmas Past and I see the empty chairs of a deceased sister, and son, and parents, and in the midst of joy, I weep.

Earth is a place where the circle is never complete. Heaven is that place where the circle is always complete. Earth is the place where expectations are never fully realized. Heaven is that place where expectations are always fully realized.

And again the celebration of the incarnation of our Lord reminds me of some eternal truths. I am a pilgrim and stranger on this earth; heaven is my home. And always, in the midst of joy there is pain. In the midst of pain, there is joy. Or to say it as our Lord lived it; there is no resurrection without crucifixion; and, because of Him, no crucifixion without resurrection. Thanks be to God!

Committee reports continued from page H

PLANNING, DESIGN AND CONSTRUCTION

To the bishop and the One Hundred and Seventh Annual Convention of the Diocese of East Carolina:

Activity for 1989 consisted of three meetings and a most stimulating workshop for parish members.

Parish growth continues to be a mixed blessing. Membership and Christian activities are outgrowing our church buildings faster than resources can be found to expand. This is particularly true in resort communities where permanent populations are exploding and influx of tourists saturate our facilities.

We must prayerfully seek God's directions

for solving this perplexing situation.

The workshop was held at Trinity Center; about forty persons attended. The theme of the meeting was "Stewardship of Space". This was an attempt to plan for growth, but some emphasis was given to better utilizing our existing facilities. The next workshop will be held in March 1991.

Those of you with specific subjects that might be included on the agenda are invited to give us your ideas.

Respectfully submitted,
John R. Jefferies
Chairman

HISTORIOGRAPHER'S REPORT

To the Bishop and the One Hundred and Seventh Annual Convention of the Diocese of East Carolina:

Meetings Attended:

Diocesan Convention, February 2-4, Greenville, NC; National Episcopal Historians Conference, June 20-23, Trinity College, Hartford, CN; Archivists Conference, October 8-11, Kanuga Center, NC.

Accessions:

Aaron Woolley Cornwall, *A Pictorial History of the Anglican Churches in Colonial America, 1607-1776*, Winston-Salem, NC, 1988; *Architects of the United States of America*, Melbourne, Australia, 1989; Journals of Other Dioceses and of General Convention, 1988; Magazines and Newspapers of the National Church and of this Diocese and Other Dioceses and Organizations; Photographs of the Rev. Robert B. Drane, Jr. and of the Rev. Frederick B. Drane and a Drawing of St. Paul's Rectory,

Edenton, NC from Mrs. Rebecca D. Warren, Chapel Hill, NC; Photographs and a copy of *The Living Church* from Mr. A.E. Parra, Administrative Assistant, Church of the Good Shepherd, Norfolk, VA; Photographs from Dr. C.S. Jackson, Wilkesboro, NC.

Information Given To:

Mrs. Walter L. Sowers, Bluefield, VA: Biographical material on Bishop Darst; Mrs. Mellon: Baptismal date from St. Luke's, Winterville Record Book; Mrs. Gloria Brightwell, St. Augustine, FL: Biographical material on the Rev. Charles Pettigrew; Mr. Charles A. Duboc: Biographical information on the Rev. Henry Alfred Duboc.

Space Problem:

There is a need for more filing cabinets and shelving in the Archives Office and the adjoining hallway.

Respectfully submitted,
Lawrence F. Brewster
Historiographer

CURSILLO

To the Bishop and the One Hundred and Seventh Annual Convention of the Diocese of East Carolina:

Just as the church is the response that Christ makes to the world, the Cursillo Movement attempts to be one response of the church to the world.

The Cursillo Movement does have something specific which it is trying to do; and that something is not just putting people through a three-day weekend retreat. Cursillo is a method of working to bring other men and women to know and to love Christ and to Christianize the environment of society as a whole.

Cursillo asks the Cursillista to: 1) Make a real commitment to Christ; 2) Try to direct his or her whole life to God; 3) Take the Christian ideal as the ideal for his or her life; 4) Grow in apostolic effectiveness in his or

her own environment; 5) Work to draw others to Christ.

In 1989 four Cursillo weekends were held at Trinity Center. Each weekend had in attendance approximately fifty people serving as staff and forty people being exposed to Cursillo for the first time. Since being introduced to East Carolina in 1981, there have been thirty-four Cursillo weekends. There are more than twelve hundred Cursillistas in East Carolina at the end of 1989.

We plan four weekends in 1990, and we invite all Episcopalians in the diocese to investigate Cursillo by talking to your parish priest or any of those twelve hundred who have experienced Cursillo first-hand. Maybe Cursillo has a place in your future.

Respectfully submitted,
Walter C. Jones, Jr.
Lay Director

Diocesan Calendar

January

- 5-6 Dept. of Mission, 10:00 a.m., Diocesan House
- 9 Vocational diaconate, 1:30-4:00 p.m., Diocesan House
- 11 Summer Camp Committee, 1:00-4:00 p.m., Diocesan House
- 12 Executive Council, 9:30 a.m., Diocesan House
- 13 Youth Commission, 10:00 a.m.
- 18 Commission on Ministry, 10:00 a.m.-2:00 p.m., Diocesan House
- 22 Commission on Aging, 10:30 a.m., Diocesan House
- 26 The Rev. Jeff Douglas' ordination, St. Mary's, Kinston

February

- 3 Capital Funds Drive Meeting, 10:00 a.m., Diocesan House
- 8 Commission on Ministry, 10:00 a.m.-1:00 p.m., Diocesan House
- 8-10 Convention
- 20 Board of Managers, TC, 10:00 a.m.
- 24 Happening Board, 9:30 a.m., Diocesan House; Liturgical Text Workshop, 10:00 a.m.-4:00 p.m., St. Mary's, Kinston; Happening Staff, Noon, Diocesan House

March

- 1 Parish Visitor Training, 10:00 a.m.-3:00 p.m., Diocesan House
- 2 Family Ministry, 10:00 a.m.-2:00 p.m., Diocesan House; Alcoholism Committee, 10:00 a.m., Diocesan House
- 3 Northern Area Consultation
- 6 Bishop's Advisory Council, 10:30 a.m., Diocesan House
- 16-17 Bishop's Conference for Wardens, Trinity Center
- 17 Happening Board, 9:30 a.m., Diocesan House; Happening staff, noon, Diocesan House; Program Group, 10:00 a.m., Diocesan House
- 30-April 1 Happening #15, Trinity Center

Forthcoming Conferences

- Feb. 24 Workshop on The Supplemental Liturgical Text
- Mar. 10-11 New Beginnings
- Mar. 16-17 Bishop's Conference on Wardens
- Mar. 30-Apr. 1 Happening #15 and #16
- Mar. 31-Apr. 1 Small Church Vestry Leadership Conference
- May 18-20 Healing-Retreat, Commission on Healing, sponsor
- May 20-22 Clergy-Spouse Conference
- May 29-June 1 Evangelism Isn't a Four Letter Word
- June 27-30 Christian Education Children's Programs
- Aug. 4-6 Spiritual Renewal Retreat
- Aug. 2-4 Retreat for Social Workers
- Aug. 24-26 2nd Annual Conference on Church Music, "Make a Joyful Noise to the Lord"
- Sept. 28-30 Diocesan Fall Youth Event

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary Purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include old address label, with the zip code. Send to: *CrossCurrent*, 25 South 3rd St., Wilmington, N.C. 28401.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

The EPISCOPALIAN: *CrossCurrent* is published monthly by The Episcopalian, Inc. (ISSN 0012-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

Nominations

Executive Council - Lay

June Liverman, St. George's, Lake Landing.
Diocesan involvement: Bishop's Advisory Council, Stewardship trainee, delegate to Diocesan Convention.

Parish involvement: Vestry, senior warden, organist and acolyte mistress, ECW president, various offices in the parish, lay reader and chalice bearer.

"June has been one of the leading persons in bringing St. George back to life in recent years. She is deeply committed, energetic, and faithful. She is also highly dependable. She has caught the vision of our bishop and diocese and can provide leadership, not only in her home parish, but across the diocese as well."

Submitted by the Rev. Gary Fulton



Roy Parker, Jr., Holy Trinity, Fayetteville

Diocesan involvement: Convention delegate; Nomination Committee, chair (twice); Communications Committee, chair; University of the South, trustee; diocesan appointee to North Carolina Council of Churches.

Parish involvement: Church school teacher; lay reader; Brotherhood of St. Andrew; Fayetteville Area Council; Task Force Epiphany Services; Search Committee for assistant rector.

"Roy has served our parish and the diocese in many capacities. He is a wise leader with much to offer the diocese and he is eager to serve."

Submitted by James R. Boyd



C. Robert Nielsen, St. Mary's, Kinston
Diocesan involvement: Convention Committee, co-chair '90; Shared Vision Drive, St. Mary's, chair; delegate to five conventions.

Parish involvement: Former EYC advisor; Every Member Canvas, co-chair; four-time vestry member; present vestry member; senior warden and twice junior warden.

"Mr. Nielsen has worked over the years for his church and the diocese. He brings considerable experience to the diocese."

Submitted by Martha A. Sherman



Jo Ann Bell, St. Paul's, Greenville.

Diocesan involvement: Convention delegate, Diaconate School, Prison Commission, Companion Diocesan Committee.

Parish involvement: Prison ministry, stewardship, vestry, Altar Guild, layreader and chalice bearer, Project Angel Tree coordinator.

"Jo Ann lives out her ministry through the Church. She is especially attune to stewardship and prison ministry as ways of offering her energy."

Submitted by the Rev. Middleton L. Wooten



Frank B. Wakefield, Holy Trinity, Hampstead
Parish involvement: Member of St. James', Wilmington, to 1987; treasurer of Holy Trinity; Budget Committee, chair.

"Frank has given leadership and focus to Holy Trinity since its beginning two years ago. A graduate of the University of the South, lifelong Episcopalian, and former vestry member and senior warden, he is presently the treasurer of Holy Trinity and chair of its Budget Committee. Before moving to Hampstead, Frank was manager for customer services at International Paper Company, and an officer with the U.S. Navy. His wife, Laura, is a member of the vestry, and they are the parents of three sons."

Submitted by the Right Rev. Thomas H. Wright



James (Jim) Parsley, St. Paul's, Greenville

Diocesan involvement: Convention delegate.

Parish involvement: Treasurer, vestry and Finance Committee.

"Jim brings an excellent sense of stewardship to the church as treasurer for St. Paul's. Much more than a 'money man', he is sensitive and supportive and frequently involved in the full ministry of the church."

Submitted by the Rev. Middleton L. Wooten

Mrs. Richmond (Dencie) Page, Trinity, Lumberton

Diocesan involvement: Delegate to conventions, Christian Social Ministries Committee.

Parish involvement: Senior warden, junior warden, vestry member, ECW, choir, teacher, DOCC leader, Cursillo (#32).

"Mrs. Page can make things happen. She is competent and quick, devoted an enthusiastic about the work of the diocese."

Submitted by the Rev. Russell Johnson

Executive Council - Clergy

Mrs. James (Julia) Starn, St. Paul's, Wilmington

Parish involvement: A two-term member of the vestry, choir, layreader and chalice bearer, Stewardship Committee, co-chair; Long-Range Planning Committee.

"Julia is a devoted and faithful member of St. Paul's who has actively supported the work of the parish and its involvement in diocesan affairs. Her honesty and integrity with our call to faithfully respond to our God-given opportunities to serve will make her a valuable member."

Submitted by the Rev. Paul Hamilton Fuller, IV

The Rev. Kathleen Awbrey, St. Mary's, Gatesville

Diocesan involvement: Peace and Justice Committee, chair; Christian Social Ministry; Racism Committee; Liturgical Commission; Bishop's Advisory Council; Program and Planning Committee.

Parish involvement: Rector: St. Mary's, Gatesville, St. Peter's, Sunbury, St. John's, Edenton; Assistant: Sts. Peter and John, Auburn, N.Y.; Christ Church, Rochester, N.Y.; director, A Meal and More, Inc., parish meals program.

"Kathleen brings a thoughtful perspective on many issues to her ministry in the parish and the diocese. She is concerned about the relationship between parish and diocese and how they can work together. She brings many years of church experience, both as a parish priest and as an active person in the Church. I think it would be helpful to the diocese to have her on the Executive Council."

Submitted by Roxie C. Toti



The Rev. Paul Hamilton Fuller, IV, St. Paul's, Wilmington

Diocesan involvement: Lay deputy to General Convention from Diocese of Florida, seminarian participant at General Convention, active in Cursillo and Kairos, Stewardship Committee, Dioceses of Alabama, Southwest Florida and East Carolina, Christian Education Committee, Diocese of Southwest Florida, parish consultant in stewardship, faith development, Christian education and conflict management.

Parish involvement: Pastoral care, preaching, stewardship education, Christian education, program and ministry development, community development, Cursillo.

"Ham is a faithful and energetic priest whose broad experience in parish diocesan and General Convention church activities will enable him to be an effective clergy deputy."

Submitted by Julia H. Starn

A Seven-point Plan

Prayer: I will pray every day, preferably in the morning.

Scripture: I will read Holy Scripture, following a daily plan.

Worship: I will share, at least once weekly, in public worship.

Money: I will give a set portion of my annual income to the promotion of Christ's cause.

Time: I will use my time as a sacred gift and strive to make my work a Christian vocation.

Service: I will try, every day, to lighten some human burden.

Study: I will cultivate my mental powers in a responsible way.

—Elton Trueblood

The Rev. John A. Weatherly, Holy Trinity, Hampstead.

Diocesan involvement: New to the Diocese of East Carolina. Diocese of Brasil, Sub-Dean of Cathedral in Brasilia, Executive Council of Brasil, New Jersey Department of Urban Mission, 1982-1986.

Parish involvement: Sub-Dean of Cathedral in Brasilia, vicar of two missions in Brasilia, Dean of English-speaking people, vicar of two missions in Trenton, New Jersey, new rector of Holy Trinity, Hampstead.

"John would bring a broader view to the Council because of his involvement in the work of the Church in South America. He is a most capable and enthusiastic person."

Submitted by the Rev. Joseph W. Cooper



THOMPSON'S CHILDREN'S HOME

David Stansel, St. James, Shallotte
Diocesan involvement: Delegate to convention.

Parish involvement: Treasurer of St. James.

"Thompson's Children's Home has been of special interest to David and St. James. Over 3% of our income as a parish was donated to the Home."

Submitted by John A. Tandy

Deputies to General Convention - Lay

Alice (Dill) Lynch, St. Peter's, Washington

Diocesan involvement: Diocesan ECW past president, Executive Council, Standing Committee, delegate to Triennial, deputy to General Convention, Camp and Conference Planning Committee, Commission on Aging, ECW 100th Anniversary Planning Committee.

Parish involvement: Vestry, senior warden, Altar Guild, ECW, Bethel Bible Study Group, Committee to Study Housing for the Elderly.

"Dill Lynch has proven her commitment to Our Lord through her years of service and leadership to His Body, the Church. Dill has served in leadership positions in the parish and in the diocese and she represented us at the General Convention. It is important to send someone who knows East Carolina and will accurately represent our understanding of God's will for the crucial issues facing our Church."

Submitted by the Rev. William J. Bradbury



J. Clarence Leary, Jr., St. Paul's, Edenton

Diocesan involvement: Executive Council; Stewardship chairman; deputy to last two General Conventions; Creative Christian Stewardship Commission; Finance Committee, Board of Managers, Trinity Center.

Parish involvement: Vestry, chalice bearer and lay reader (was first licensed chalice bearer in parish), Stephen Minister.

"Clarence Leary is a dedicated Christian and vestryman who has been active on the diocesan level for many years. His experience and devotion to God's Church will make him a valuable representative of the Diocese of East Carolina."

Submitted by Patricia M. Storie

Deputies to General Convention - Clergy

The Rev. Kathleen Awbrey, St. Mary's, Gatesville

Diocesan involvement: Peace and Justice Commission, chair; Christian Social Ministries; Racism Committee; Liturgical Commission, Bishop's Advisory Council; Program and Planning Committee.

Parish involvement: Rector, St. Mary's, Gatesville, St. Peter's, Sunbury, St. John's, Edenton; assistant, Sts. Peter and John, Auburn, N.Y., Christ Church, Rochester, N.Y.; director, A Meal and More, Inc., parish meals program.

"Kathleen has a strong interest in the work of the National Church. She attended the last General Convention as a Visitor. She worked as a volunteer at the Hunger Booth at General Convention. She is interested in the relationship between the National Church, the diocese and the parish. She is interested in many issues that the Church must deal with today. She would represent the diocese well."

Submitted by Roxie C. Toti



The Rev. James C. Cooke, Jr., St. Anne's, Jacksonville

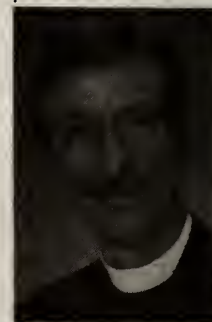
Diocesan involvement: Committee of the Diaconate, chair; Commission on Ministry, Clergy Salary Study Commission, Consultant Network, Trinity Center Personnel Committee, Committee on Bishop's Address, 1989 Convention, chair; Diocesan Council*, Standing Committee*, secretary.

Parish involvement: Rector, St. Anne's, Jacksonville.

"As Fr. Cooke's senior warden for the past two years, I have been impressed by his capacity for insightful decision making. Whether addressing questions of an administrative, financial or pastoral nature, he has the ability to focus on the heart of the matter and to effectively convey his ideas to others. Fr. Cooke's experience as a parish priest and as a member of the diocesan staff in Maryland, in addition to his many years in East Carolina have provided him with a broad perspective of the functions of the National Church and will be an invaluable asset as a deputy to the General Convention."

Submitted by Robert T. Swindell, Jr.

*These two are not current, but from 10 plus years ago in East Carolina.



The Rev. William John Bradbury, St. Peter's, Washington

Diocesan involvement: Commission on Ministry, chair; Healing Commission, Cursillo spiritual director (three times) and Happening, Junior High Camp chaplain, Executive Council.

Parish involvement: Rector, St. Peter's Church, Washington.

"Bill Bradbury is a committed and devoted servant of God with outstanding leadership qualities. He is dedicated to carrying out God's mission and I believe he will represent our diocese at General Convention faithfully and intelligently."

Submitted by Alice W. Lynch



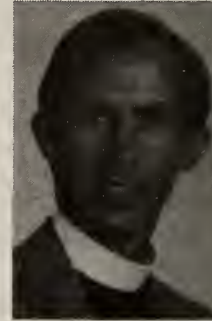
The Rev. Russell L. Johnson, Trinity, Lumberton

Diocesan involvement: Camps Commission, chair, Commission on Ministry, Stewardship Commission, Commission on Evangelism and Renewal, stewardship consultant, Cursillo and Happening spiritual leader, Handicap Camp chaplain, Summer Camp session leader.

Parish involvement: Rector, Trinity Lumberton, rector, Trinity, Moncks Corner, S.C.

"Father Johnson would represent us well at Convention."

Submitted by Doris Nance



The Rev. David M. Chamberlain, St. John's, Fayetteville

Diocesan involvement: Executive Council; Evangelism Commission, chair; Commission on Ministry; Convention Committee on the Bishop's Address, chair; Committee on Initiatory Rites; active in Cursillo.

Parish involvement: Rector of St. John's, Fayetteville; served as Senior Canon of the Cathedral of St. Philip, Atlanta.

"David is presently serving as chairman of the Diocesan Commission on Evangelism. As the Episcopal Church enters the Decade of Evangelism, it would seem fitting to be represented by one active in this particular area of ministry. His other diocesan involvement would also serve to broaden his perspective."

Submitted by Hal W. Broadfoot



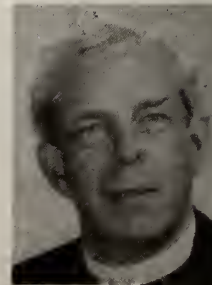
The Rev. Josh T. MacKenzie, Christ Church, Elizabeth City.

Diocesan involvement: Standing Committee, Committee on the Diaconate, Department of Mission, Creative Stewardship Committee, AIDS Committee, chair.

Parish involvement: Rector of Christ Church, Elizabeth City.

"Mr. MacKenzie's twenty-eight years of experience in the ministry in this diocese and in the Diocese of North Carolina well qualify him for this position."

Submitted by William G. Gaither, Jr.



The Rev. C. Phillip Craig, St. Mary's, Kinston

Diocesan involvement: Executive Council, Trinity Center board, chair, Long-Range Planning Committee, Clergy Compensation Committee, Consultants Network.

Parish involvement: Rector, St. Mary's, Kinston.

"Phillip Craig has depth of experience and displays sound learning and good judgement. His voice is one of reason and moderation. He will provide the Diocese of East Carolina with faithful representation."

Submitted by the Rev. Phillip R. Glick



The Rev. Paul Hamilton Fuller, IV, St. Paul's, Wilmington

Diocesan involvement: Lay deputy to General Convention from Diocese of Florida, seminarian participant at General Convention, active in Cursillo and Kairos, Stewardship Committee, Dioceses of Alabama, Southwest Florida and East Carolina, Christian Education Committee, Diocese of Southwest Florida, parish consultant in stewardship, faith development, Christian education and conflict management.

Parish involvement: Pastoral care, preaching, stewardship education, Christian education, program and ministry development, community development, Cursillo.

"Ham is a faithful and energetic priest whose broad experience in parish, diocesan and General Convention church activities will enable him to be an effective clergy deputy."

Submitted by Julia H. Starn



Nominations continued

Seven inmates affirm faith in prison chapel

by Harry G. Toland

"Strengthen, O Lord, your servant Arturo with your Holy Spirit; empower him for your service, and sustain him all the days of his life."

Pennsylvania Suffragan Bishop Franklin Turner, his hands resting on the jet-black hair of Arturo "Vince" Guerrero's head, intoned the familiar words of the confirmation service.

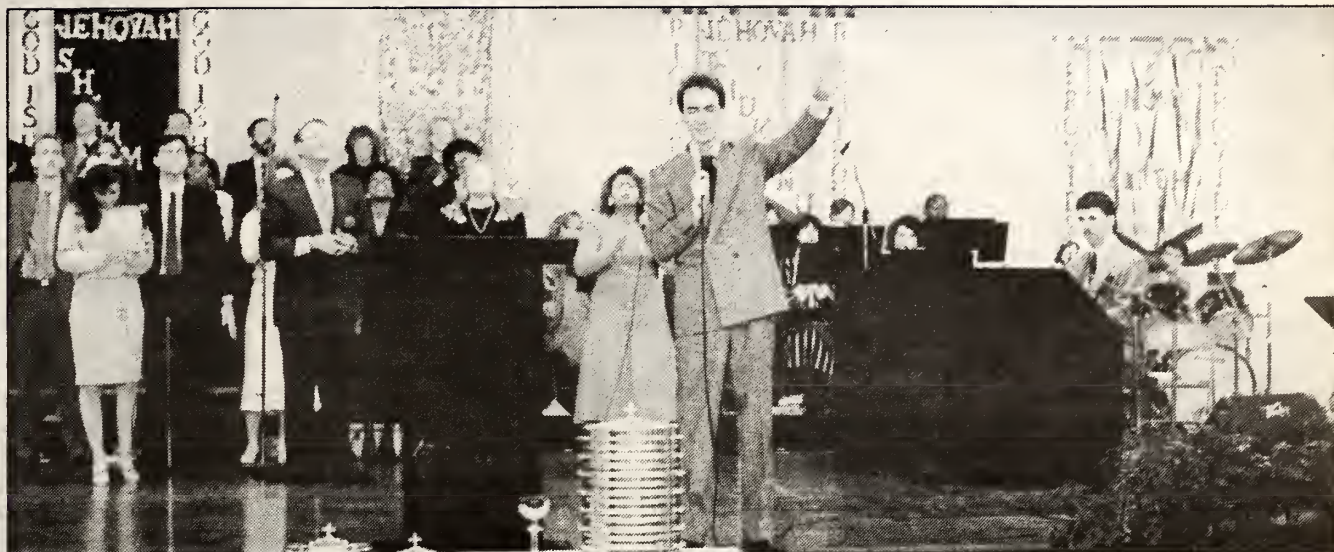
The setting, however, was not your standard Episcopal church, but the airy, high-ceilinged chapel at the State Correctional Institution at Graterford, Pa.; about 25 miles northwest of Philadelphia.

The confirmations—of inmates Guerrero and Ervin L. Myers—were the first for the Episcopal Church at Graterford Prison in about five years.

At the same service, William "Sonny" Gravely, also an inmate, was received into the Episcopal Church. Four others, Joseph Godfrey, Jr., Clarence Allen, DeAlvin Releford and George Canty, were accepted for reaffirmation of faith, as was Bertha Lawson, a visitor from a nearby parish.

The service, including Holy Eucharist and the singing of seven Christmas carols, had ended and people were gathering in the back of the chapel for refreshments when Maurice Lewis asked to be baptized. A baptism scheduled some weeks earlier had been canceled by a prison emergency. Turner obliged, using water consecrated for the eucharist.

How do inmates at sprawling, Please turn to page 28 (back page)



Pastor Stan White leads Church of the King in prayer.

500-member Pentecostal church will become an Episcopal parish

by Richard H. Schmidt

On Easter Day the bishop of Georgia will confirm about 300 people. All adults. All from the same congregation. All new to the Episcopal Church.

They will become members of a new, unorganized mission in the diocese, Church of the King in Valdosta.

Except in the canonical sense, Church of the King is already organized. It employs six full-time ministers, operates a radio station and worships with an orchestra, liturgical dance company, mime troupe and several choirs and youth drama teams. "A full-service church," Pastor Stan White calls it.

White had been pastor of an Assemblies of God congregation. About four years ago he began using *The*

'Our vision was to be charismatic, evangelical, creedal, orthodox and sacramental.'

—Stan White

Book of Common Prayer in his personal devotions and introducing some liturgical features into the congregation's worship. Most of the members liked the changes, but some favored more traditional Pentecostal worship. In August, 1988, White led 250 members of his congregation to form Church of the King as a new, inde-

pendent Christian congregation. Attendance on a typical Sunday is now around 400 with membership around 500, White says.

"I've been on a slow pilgrimage over the last four or five years," says the 27-year-old White. "I grew up in the Pentecostal/charismatic tradition and am proud and thankful for that heritage. But I began to realize that there are a lot of things in the historic church—sacraments, creeds, liturgy—that we had thrown out and needed to claim again.

"Our vision was to be a church that was charismatic, evangelical, creedal, orthodox and sacramental. We were doing fine with the charismatic and evangelical parts, but it was hard to accomplish those other things in a non-denominational church. I felt I would have been disobedient to God

Please turn to page 28 (back page)

Spong ordains practicing gay

Although it was by no means the first ordination of an openly gay man in the Episcopal Church, the ordination of J. Robert Williams by Bishop John S. Spong at All Saints' Church, Hoboken, N.J., December 16, was widely publicized in the secular press and has touched off a controversy within the church.

Williams, 34, has headed Oasis, a ministry among gays based at the church, since June. He passed all canonical requirements for ordination, including academic tests, interviews with diocesan bodies, psychological and physical exams. He is a graduate of Episcopal Divinity School.

For the past four years Williams has lived in a committed relationship with James Skelly, a hospital administrator.

"I chose for the cover of my ordination invitation and the liturgy booklet the lines from the collect for ordinations: 'Let the whole world see and know that things which were

See related articles on pages 8, 9 and 21 and editorial on page 26.

cast down are being raised up.' Those lines sum up what this event means. It says to the gay community that this is an act of creative repentance for the past sins of the church against lesbians and gays," Williams said.

Spong denied that he was seeking to force the hand of the church into approving the ordination of gays.

Please turn to page 8



Bishop John Spong, right, and Robert Williams at the latter's ordination to the priesthood.

Continuing *Forth* and *The Spirit of Missions* in our 153rd year of publishing. An independently edited, officially sponsored monthly published by The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

Administration

Janice M. Duncan, General Manager
Harriette M. Padgett,
Executive for Administration
Vera Shemiakovets,
Business Manager
Emma Richardson,
Bookkeeper

Editorial

Richard H. Schmidt, Managing Editor
A. Margaret Landis, Assistant Managing Editor
Harry G. Toland, Associate Editor
Elizabeth Eisenstadt, News Editor
Renee Stokes, Production Supervisor

Advertising

William M. Griffiths, Director of Advertising
Dorothy M. Kelso, Advertising Manager

Circulation

Anita Spence, Director of Circulation
Paulette Roberson, Manager, Data Services
Stefanie Kitchen, Assistant

Professional Edition Staff

A. Margaret Landis, Managing Editor
Elizabeth S. Eisenstadt, David L. James, John D. Lane, Editors

Diocesan Editors

Bethlehem's Diocesan Life
Bill Lewellis, Editor
Central Pennsylvania Churchman
Kenneth H. Quigley, Editor
Delaware Communion
Lynn Kelleher, Editor
East Carolina's CrossCurrent
Ede Baldrige, Editor
Eastern Oregon's Oregon Trail
Tish Croom, Editor
Easton's Eastern Shore Churchman
William P. Chilton, Editor
Iowa Episcopalian
Nancy Morton, Editor
The Milwaukee Churchman
Nancy McDonald, Editor
The Nevada Desert Church
Rick Sorensen, Editor
New Jersey's Via Media
Sarah G. Antin, Editor
Northwestern Pennsylvania's Forward
Ruth S. Walker, Editor
Northern Michigan's Church in Hiawathaland
Carol Hosler, Editor
Oklahoma's Mission,
Charles Woltz, Editor
The Pennsylvania Episcopalian
Barbara Ogilby, Editor
Southwest Florida's Southern Cross
Jeanette Crane, Editor
The Springfield Current
Betsy Rogers, Editor
Utah's Diocesan Dialogue
Sarah T. Moore, Editor
Western North Carolina's Highland Episcopalian
C. A. Zabriskie, Editor

Published monthly by The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian Inc. (ISSN 0013-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75¢ a copy; one year, \$6; two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Advertising and Editorial Offices: 1201 Chestnut Street, Philadelphia, Pa. 19107. Phone (215) 564-2010; FAX (215) 564-6336. Copyright 1990 © The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for return of unsolicited material. All advertising orders are subject to publisher's acceptance. The Episcopalian belongs to Episcopal Communicators and Associated Church Press. Subscription Orders, Change of Address, all other circulation correspondence should include old address label and zip code number. POSTMASTER: Send address corrections to "Episcopalian" at Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

the PRESIDING BISHOP

Looking for the light: Living Epiphany's wonder



by Edmond L. Browning

According to *The Farmer's Almanac* (I don't look at it often, but it never ceases to amaze me with what you can find therein), on February 1 we will have 10 hours of daylight. By February 28, Ash Wednesday, we will have 11 hours and 11 minutes—an increase in this one short month of 71 minutes of light.

How fortunate we are in this part of the world that the light increases during Epiphany season—as we look for the light, follow the light, are warmed and enlightened by it. The light of the world, God's loving gift to us, has been made manifest.

*O, star of wonder. Star of night.
Star with royal beauty bright;
westward leading, still proceeding,
guide us to thy perfect light!*

We are in the time of Epiphany, the short green season in our church year between the joy of Christmas and the penitential spirit of Lent. Therefore, what a wonderful time to focus on the light of God's love made manifest and, in our own humbling, bumbling ways, to "show forth" the light.

Another Epiphany hymn says it well:

*May all who seek to praise aright
through purer lives show forth your light.*

I would modify that "purer lives" since it can sound as if you have to hold yourself apart. Our purity is not an end in itself, but an offering and a way of being more deeply of God. I would say "deeper lives," deeper in him, deeper into our understanding of our own lives—that is, who we are in Christ and how we are called—and deeper into the lives of our sisters and brothers around the world, God's children.

At an Ash Wednesday gathering two years ago I was asked what I thought the greatest sin of the church is. A thought-provoking question, that one! Many things can spring to mind. I bet each of you has something that pops into your head. I said, "Apathy." Not caring. Not being involved. Not going deeply into the lives of others. Not

following the star. Not looking for the light, within and all around. Not manifesting the light.

In this wonderful light-filled season of Epiphany I hope we as a church can think on what it means to see the light and to reflect the light. How might we do this?

We could each go deeper within, looking for our own gift of light. This could mean a deepened prayer life in this new year, beginning with this Lenten season. It could mean being intentional in our discipline of study of God's word to us. It could mean having some quiet time each day, turning off all the noise and extinguishing the spotlights to make time to listen to God and see the steady inner flame.

We could also follow the biblical admonition not to hide our light under a bushel. We could show our light, the light of the Episcopal Church, in the world by doing the work of caring for one another and bringing others to the light. This is evangelism. Turn on the light. In your own way, share the good news.

I also believe that we as a church are people of the light as we reflect back the light we see in one another. Each of us is graced by God. Each of us is loved even when we don't feel lovable. It is hard to believe you are lovable if no one seems to love you. Can't we, as a church, remind one another of God's love by bearing that love?

Whenever I fly home to New York at night, I see far beneath me patterns of light. Yellow and white lights dot the black ground of the city thousands of feet below. Green ribbons of light outline the upraised arcs of bridges, and red lights atop tall structures give warning. They are all different manifestations of the wakeful and sleeping city to which I return. Different lights. Different purposes. All part of the pattern. We are like that with our little lights. We twinkle and shine in our own ways, but we all reflect one light. And what a joy it is to be those reflectors. So look for the light and reflect the light. Shine on!

*I will give you as a light to the nations,
that my salvation may reach to the end of the earth.*

(Isa. 49:6b)

inside this MONTH

nation

Dissolution: New canon wins no friends p. 4

A cappella: There may be more of it ahead p. 5

Eclectic: Parish blends old and new p. 6

Too close: Betting parlor draws fire p. 7

From black to mixed: South Carolina parish integrates p. 10

WORLD

Panama: Mixed feelings on invasion p. 11

Caribbean: PB's Fund helps Hugo victims p. 12

Berlin: Church played major role in reform movement p. 13

people & places

One year later: An interview with Bishop Barbara Harris p. 16

Virginia Beach: Teen drama troupe travels light p. 17

East Carolina: Churches sponsor mentors for disadvantaged youth p. 18

Worn with pride: Texas craftsman makes Christian jewelry p. 19

centerspread



Turning in their miters: Why some bishops resign early p. 20

REFLECTIONS

Homosexuality: What does the Bible say? Two views p. 21

Suicide: One woman's grief over the loss of a best friend p. 22

Editorial: The Diocese of Newark is not an island p. 26

Converting the Jews: Should we? p. 27

QUOTE

Each member of the dance band playing at a wedding reception will make considerably more than the organist who plays for the wedding.

—John Schaefer, p. 5

If you can talk, you can sing; if you can walk, you can dance.

—Fred Goff, p. 6

My concern is that Jack Spong not be perceived as speaking for the Episcopal Church.

—Francis Gray, p. 8

Probably at no time in the history of the church has doctrine been appreciated as little as it is now.

—FitzSimons Allison, p. 20

Science asks how, religion asks who, conferees told

by Elizabeth Eisenstadt

"The great tapestry of science is woven together in a grand and awesome design with the question, 'How?' " said Harvard astronomer Owen Gingerich. "The biblical picture also concerns the universe around us, but it addresses an entirely different question, not the interconnections of 'how,' but the motivations and designs of the 'who.' "

Addressing 600 people gathered in the vast spaces of Washington Cathedral, Gingerich was the opening speaker in "Heavenly News," a day-long conference in which the scientist, an Old Testament professor and

ment professor at Columbia Theological Seminary in Decatur, Ga.

Instead of being a collection of scientific facts, the creation theology of the first chapter of Genesis was an act of worship and a political statement created by exiled Jewish leaders which says the world is not coming unglued, said Brueggemann.

"The world we experience as disordered evokes praise for one who orders." Challenging the popular assumption of creation out of nothing, Brueggemann said most of the Hebrew scripture texts assume creation emerges from already existing chaos. "Creation is God's ongoing structuring to override chaos, impose order on chaos and defeat it."

A striking similarity exists between the theory of the thermonuclear explosion, or Big Bang, which is held to have created the universe and Genesis 1:3 which says: "And God said, let there be light." But to say merely that "God did it" is "unrevealing and even superficial," telling us nothing about God the creator or the structures of the universe, said Gingerich.

A godless discipline, science was never intended to say anything about the designer, argued Gingerich. Creationists who take the Genesis account literally and try to substitute it for the "how" of scientific explanation risk destroying the entire fabric of inquiry by unthreading one section.

The world of science offers no ultimate truth, but a tapestry of plausible explanations. While all such explanations are provisional, said the astronomer, they must fit into the larger tapestry.

As a Christian, however, Gingerich said he "can see numerous vestiges of the designer's hand in the universe, a super intelligence behind it all."

Long-time cathedral volunteer Frances Hardison found the scientist and the Bible scholar shared a surprising congruence of views. "Even

though he is a scientist, Gingerich has a great reverence for God and for creation."

During an afternoon workshop Col. Frederick Gregory, the first black flight commander, told the participants as much as he could about last year's classified "Thanksgiving mission" aboard the shuttle orbiter Discovery.

"When you look down from space, there are no political or religious boundaries. . . . You've got neighbors all over the place."

Astronaut Michael Collins was pilot of the historic Apollo 11 mission

in July, 1969, when man first set foot on the moon. When he was asked whether that experience had changed his religious convictions, he replied quietly, "You tend to bring down what you took up."

Correction

The persons in the photograph on page 4 of *The Episcopalian* for January, 1990, were incorrectly identified. The persons pictured were, from left, Patrick Holtkamp, Charles Fulton and Sherrill Scales.

Current scientific theory about the origin of the universe has much in common with the Genesis creation story.

two astronauts meditated on the current scientific and the biblical accounts of the beginning of life.

Thanks in part to the continuing debate over teaching creationism in public schools, science and theology are popularly seen as pitted against one another. But Gingerich and the others made clear that the two disciplines address different questions about the mystery of the origin of the cosmos and urged respect for both.

A long history of monopolistic and totalitarian claims made on behalf of science and theology has created a false conflict between them, argued United Church of Christ minister Walter Brueggemann, an Old Testa-

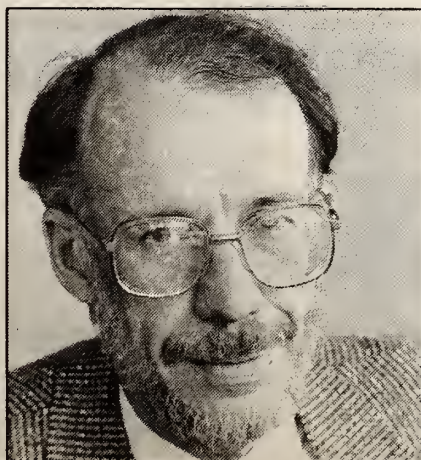
Hames to edit *Episcopal Life*

Presiding Bishop Edmond Browning has appointed Jerrold Hames, former editor of the Anglican Church of Canada's *Anglican Journal*, to be editor of *Episcopal Life*, the newspaper which will replace *The Episcopalian*.

Hames, 49, edited the *Anglican Journal* and its predecessor, *The Canadian Churchman*, for 14 years. He had earlier served as press and information officer for the General Synod of the Anglican Church of Canada. He began his journalism career as a reporter for two Ontario newspapers, the *London Free Press* and the *Windsor Star*.

"After interviewing many candidates we think we found in Jerry Hames the right combination of journalistic experience and knowledge of the church to edit *Episcopal Life*," said Sonia Francis, executive for communications at the Episcopal Church Center. "He brings to our staff an international reputation for integrity."

In introducing Hames to the



Jerrold Hames

Church Center staff, Browning said Hames has "a tremendous sense of what it means to be a part of the Anglican Communion" and expressed his delight with Hames' "eager willingness to accept the task." Browning also thanked Sonia Francis for her leadership during the selection process.

In this season when we remember the hope of the Christ Child—

The Presiding Bishop's Fund For World Relief wants you to find out:



Is there hope for children in crisis?



READ

Lifeline

Order

bulk mailings of *Lifeline*, free of charge, from:

KATERINA WHITLEY
P.O. BOX 1063
WILLIAMSTON, N.C. 27892
(919) 792-7127

Use

The material sent to all parishes for:
HOPE FOR CHILDREN IN CRISIS

For more information call:
1-800-334-7626
ext. 384

Enclosed is my contribution of \$ _____ to support the ministry of the Presiding Bishop's Fund for World Relief.

Name _____

Address _____

City _____ State _____ Zip _____

Please make check or money order payable to Presiding Bishop's Fund.



THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF
815 Second Avenue, New York, NY 10017
The Most Rev. Edmond L. Browning, Presiding Bishop

The fund provides assistance on a non-sectarian basis, with legitimate need the only criterion. Contributions are tax-deductible to the extent provided by law.

All parties agree: New canon is agonizing, exhausting

by Mary Lee B. Simpson

Vestries and clergy who are in conflict and considering terminating their pastoral relationship should think twice before invoking the newly revised Title III, Canon 19.

Members of Christ Church, Roanoke, Va., their rector J. Robert Thacker, Bishop A. Heath Light and the standing committee of the Diocese of Southwestern Virginia—perhaps the first in the country to struggle through the entire canon, revised and approved just 18 months ago by General Convention—have described the process as agonizing, exhausting and typically Anglican.

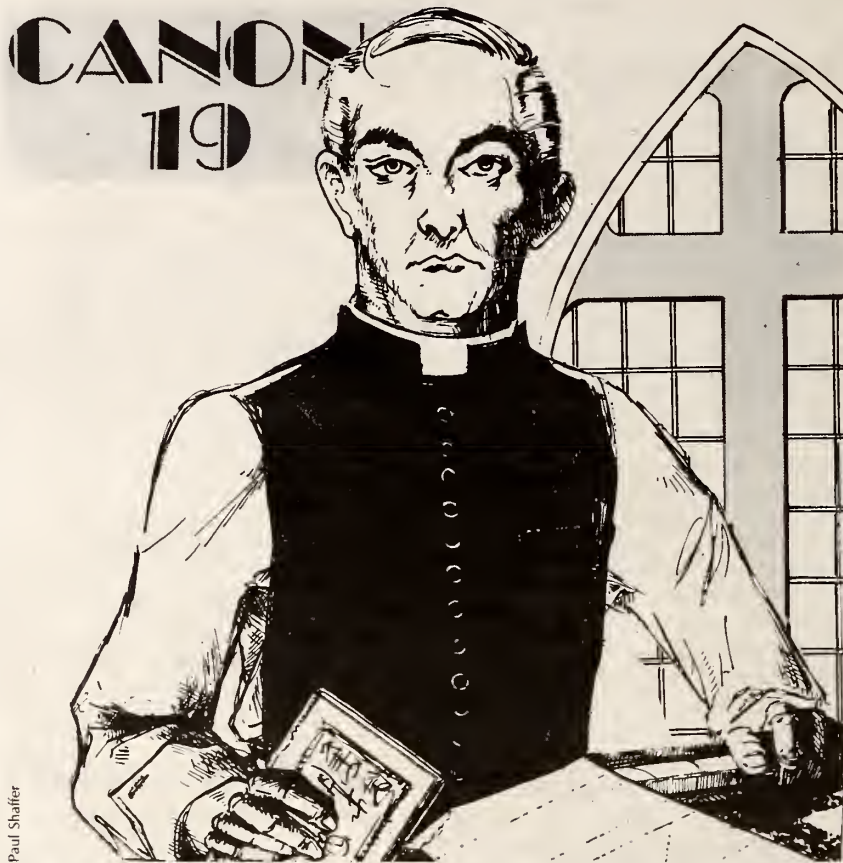
Three days after Christmas, the 14-week process officially ended when, according to stipulations in the canon, the bishop issued his judgment: Both the vestry and rector must resign. The bishop's judgment also specified the terms for the financial settlement between Christ Church and the 49-year-old Thacker, a husband and father of two teenagers. It also spelled out conditions for reelection of outgoing vestry members.

Cause for the judgment was a growing lack of trust that during the past two years gradually turned the 600-communicant parish into opposing camps, critical both of the rector and the vestry.

The conflict intensified on May 24 when Thacker supported coal miners in their strike against the Pittston Company and was arrested for civil resistance on the picket line of the company's coal preparation plant. The 18-member vestry asked for the rector's resignation on July 12 and again on August 8. On September 12, when Thacker said he refused to resign, the vestry, by a vote of 15 to 3, decided to notify the bishop to invoke Canon 19.

Once the canon was invoked, Light appointed an outside mediation team which met separately with Thacker, the vestry and the bishop. But the situation had passed beyond possible reconciliation, and Light recommended the vestry and rector work to agree among themselves on specific terms of their separation.

CANON 19



The two parties couldn't agree so the canonical process went into the next stage. With legal representation, the rector and vestry each presented its position to the standing committee. Upon that group's recommendation, the bishop, as final arbiter and judge, rendered his judgment.

According to Light, this new canonical process is classically and intentionally slow. It emphasizes the agony of division within the household of faith and the inability to be reconciled with one another.

Thacker believes the canon reinforced an adversarial relationship between the rector and vestry. "The canon didn't set up a way for rebuilding and reconciling," he says. "Rather, it built an atmosphere of caution and reserve for one another."

He believes that changing the canon's title from "Dissolution of Pastoral Relation" to "Restoration of Pastoral Relation" could influence the tone of the process.

Another agonizing part of the process

Canon 19, adopted just 18 months ago, sets up procedures for rectors and vestries in conflict.

for Thacker was that the moment the canon was invoked, "my pastor became my judge.

"With this canon everything is in the bishop's hands: how the process is to be implemented, what the outcome will be, what the financial settlement will be, what recommendations he will give. That has an effect on my ability to be open with him, just sharing the depths of my feelings."

Thacker would like to see the canon require a list of particulars and the specific charges against a rector. In his case, he says, general statements were made about his performance, but no examples were given.

He also feels the congregation needs to be involved and heard. In his case, people had an opportunity to speak at one congregational meeting, but the vestry didn't respond. "If people had been heard and responded to, perhaps they would be less bitter now because some felt the vestry didn't really represent their views."

For William Eliot, senior warden, the agony came in the amount of time and energy needed to proceed through the canon plus the immense personal and monetary cost.

The process is exhausting and time-consuming, according to Eliot, who is also chairman of the diocesan committee on constitution and canons, an attorney and principal owner of an electrical contracting firm. He believes the process shouldn't take more than 30 days at most. He objected to having to educate first the bishop, then the mediation team and subsequently the standing committee and chancellor. "You feel like you're starting over every time," he says.

Eliot recommends that once the canon is invoked, the rector be suspended from the position until a decision is made. "It'd be more tenable to suspend him if the process were one month to six weeks," he says.

Eliot estimates he has worked close to 10 hours a week for the past six months in connection with the conflict and the regular duties of being senior warden. "Other people on the vestry have put in every bit as much time and some even more," he notes.

The personal cost for Eliot, and the most painful, was the loss of his friendship with Thacker.

Eliot admits he and other vestry members didn't know how bad the situation would become. Asked what he'd tell other senior wardens considering invoking the canon, Eliot says, "Think twice. . . . Consider leaving and going to another church. There were times during the past six

Continued on next page



Complete Software For Episcopal Churches

- Fully Supported. Regular updates and enhancements.
- Includes Member Records, Contributions, Accounting, Checkwriting, and Word Processing.
- Annual Parochial Report
- Used by over 30 dioceses and 150 parishes

Call or Write Today
For a Free Demo Diskette

Toll-Free:
800-527-9919, ext. 0805
Texas:
800-442-7950, ext. 0805

Membership
Services, Inc.
P.O. Box 152130
Irving, TX 75015

SACRAMENTAL VESSELS



• QUALITY
• DESIGN
• CRAFTSMANSHIP

Augsburg Fortress

VISIT OUR BRANCH LOCATIONS IN

ATLANTA, GA • AUSTIN, TX • CHICAGO-NILES, IL • COLUMBIA, SC • COLUMBUS, OH • HARRISBURG, PA • HICKSVILLE, L.I., NY • LOS ANGELES, CA • MINNEAPOLIS, MN • MOUNTLAKE TERRACE, WA • OMAHA, NE • PHILADELPHIA, PA

AGO says shortage of organists looms

by Richard H. Schmidt

Most organists begin their musical studies with the piano. But fewer children study the piano these days, favoring computer games and television instead. And school music programs are shrinking in many places.

Episcopalians accustomed to good music in church may feel the result of these trends soon. The American Guild of Organists (AGO) sees a serious shortage of organists in the near future.

Money is also part of the problem. "Each member of the dance band playing at a wedding reception will make considerably more than the organist who plays for the wedding itself," says John Schaefer, organist and director of music at Grace and Holy Trinity Cathedral in Kansas City.

Canon 19

Continued from previous page
months when I wished I had left."

Eliot is concerned about the monetary cost to the congregation. Out-of-pocket cost of the settlement will be from \$45,000 to \$78,000 depending on when Thacker finds new employment. Because of the ongoing conflict, members and pledges have declined.

"The bishop has a free hand to give departing clergy a golden parachute," says Eliot. "And you don't know until he rules what he's going to do."

Thacker says people look at the settlement and think it's generous. However, he's learning that a job search is expensive, footing the costs of long-distance phone calls, postage, subscriptions to employment bulletins, parish profiles and travel to other dioceses. According to the Church Deployment Office in New York City, a priest needs an average of one to two years to find another position.

The settlement instructs Christ Church to pay Thacker salary, housing allowance and self-employment tax through September, regardless of other employment; insurance benefits for nine months unless earlier assumed by another employer; pension fund contributions through December, 1992, unless earlier assumed by another employer; and two annual payments in lieu of his sabbatical.

Would Thacker advise other clergy to go through the canonical process? Yes, if they feel the charges against them are unjust and unfair and if they have the emotional stamina to do it. "On the personal level, they'll feel better about themselves. They won't feel they've run away from something," he says.

"It's time for clergy to stand up for themselves and not let their acquiescence be taken for granted anymore. In the long run that will be better for the church. It will cause vestries to really think through and to try harder than they might otherwise to work things out."

Mary Lee Simpson is editor of the *Southwestern Episcopalian*, the newspaper of the Diocese of Southwestern Virginia.

"Musicians attracted to the organ often realize the salary they will receive will be inadequate to compensate them for the years of preparation necessary or the time required to do the job once they begin work. The church needs well-rounded musicians who know not only music, but theology and liturgy as well. Many people will not invest the time and money to acquire that education with no guarantee that they will receive a salary that says, 'We trust you.'"

Bruce Neswick, organist-choirmaster at St. Paul's Cathedral in Buffalo, says social norms also affect the number of organists. "Many people are reluctant to commit themselves to every weekend," he says.

Changing musical expectations of

congregations also discourage some would-be organists. "Fewer churches are interested in the classics of the church music repertoire; fewer churches use mass settings. This has had some advantages—more people can participate in simpler music—but it also discourages many who might look to a career in classical church music," says Neswick.

The AGO asked Carol Terry, who teaches organ at the University of Washington in Seattle, to head a task force to do something about the problem.

Her group plans three workshops this summer—in Portland, Ore., Pittsburgh, and Kansas City—to encourage study of the pipe organ, where teenage pianists and under-

graduate music majors can explore a career in church music.

"There are lots of part-time jobs available," says Terry. "If someone wants to study business but enjoys music also, he or she can often earn a significant secondary income and gain great pleasure from a part-time organ position. We're trying to train people for these positions and maintain high standards."

But Terry comes back to the lack of good musical training in elementary schools as a major source of the problem. "Children are not being taught to integrate music into their souls so that they will want to do anything on an advanced level," she says.

The AGO task force has developed a *Handbook for Pipe Organ Encounters* with suggestions on how to organize an event to introduce young pianists to the pipe organ.

"THIS KIND OF CONCERN FOR THE WELFARE OF CLIENTS IS SO UNUSUAL..."

The Right Reverend E. Don Taylor of the Virgin Islands summed up the sentiments of scores of our clients following the devastation of Hurricane Hugo. Bishop Taylor wrote:

"I was forcibly struck by the manner in which you dealt with my problems and how you and your staff went out of your way to be of service. This kind of concern for the welfare of clients is so unusual today that I could not allow the opportunity to pass without expressing to you how much I admire and appreciate what you have done."



Hugo's Huge Bill

The Church Insurance Company estimates that it will settle over \$7.6 million for 134 claims to cover losses suffered by churches and the clergy from Hugo's fury. Payments for the widespread damage continue.

It has been the policy of Church Insurance since its founding in 1929 to settle claims quickly and fully. That's why Church Insurance has been

picked to insure over 85% of all Episcopal Church properties. Shouldn't Church Insurance insure you, too?

Your Welfare, Our Concern

For more information about insurance from a company concerned for your welfare, call The Church Insurance Regional Office nearest you.

NEW ENGLAND — South Weymouth, MA (617) 335-0986, (800) 649-0896; **NORTHEAST** — Holbrook, NY (516) 981-8383, (800) 346-3923; **MID-ATLANTIC** — Roanoke, VA (703) 366-3330, (800) 322-2966; **SOUTHEAST** — Norcross, GA (404) 447-5570, (800) 992-4555; **MIDWEST** — Carmel, IN (317) 844-1501, (800) 535-4474; **ROCKY MOUNTAINS / PLAINS STATES** — Rapid City, SD (605) 348-9437, (800) 344-7035; **SOUTHWEST** — Dallas, TX (214) 827-9908, (800) 345-0295; **PACIFIC COAST / FAR WEST** — San Francisco, CA (415) 362-7780, (800) 728-0425



CHURCH

The Church Insurance Company

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

An Affiliate of
The Church Pension Fund

St. Gregory of Nyssen: Is it traditional or contemporary?

by Nell McDonald

The music. Ah, the music. Worshiping with the St. Gregory of Nyssen congregation is like belonging to a glorious a cappella choir. "Singing brings the congregation together as nothing else can do," they say at this San Francisco mission. The harmonies of unaccompanied ancient chants and modern melodies seem as natural as conventional church music. And every worshiper is a part of it.

And then there is the dancing. Vicars Richard Fabian and Donald Schell maintain that dancing was a constant for Christian worship until, thanks to the Puritans, it died out almost everywhere in the 18th century. Five different, simple, folk-type steps are in the congregation's repertoire.

Periods of silence allow worshipers to reflect on the lessons and the sermon. The reverberations of a temple gong help worshipers "fall into deep quiet" for reflection.

What have we here? Is St. Gregory's trying to jazz up the Episcopal service? Are these just gimmicks to appeal to jaded church-goers or disenchanted youth?

Hardly. Both the arrangement of the church space and the liturgy itself are rooted in traditional worship practices. The liturgy is Anglican—but with a difference. Elements of worship have Christian roots in Jerusalem, Syria, Ethiopia and Constantinople as well as Britain.

But historical scholarship is not the reason for St. Gregory's worship. "Our purpose is not to recreate a period," Fabian says. "This is our period. But we can learn from the experiences of Christians of all periods—and not just from the western church."

Both vicars in this intentional team ministry stress that although research, both ancient and modern, supports all aspects of St. Gregory's life, the primary goal is to build a participatory liturgy and a sense of community.

Who are the members of this congregation? Some heard about St. Gregory's from friends, and a few were attracted by the church's unique Yellow Pages ad. Most were hooked by the freshness of the liturgy, the mu-



Dancing is a regular feature of worship at St. Gregory's.

sic and the sense of community that melds a diversity of ages, church backgrounds and, increasingly, political points of view, according to Schell.

St. Gregory's incorporates theories of group process in its organizational structure. Fabian finds the Tavistock program dealing with interactions and standard pathologies of groups especially illuminating. "I got ideas of how to organize work in a parish so that covert and unconscious things could be handled openly," he says.

Let's walk through a service. On entering the chapel—rented from Gothic-style Trinity Church on Gough Street—we see no pews, but rather people chatting around a D-shaped table in the center of a bright room beneath a vaulted ceiling. Shortly, music director Fred Goff (whose mottos are "If you can talk, you can sing" and "If you can walk, you can dance") suggests practicing the music for the day.

We then line up for the procession using a folk step danced for centuries

at a Liechtenstein monastery and brought to St. Gregory's by a Roman Catholic Benedictine monk. "Everyone shares in the entry procession," Fabian says, "with the clergy leading among their people." He likes the non-magisterial nature of this practice and, of course, can give a historical rationale for it.

This takes us to chairs cupped around the raised "bema" platform where the presbyter sits while preaching.

After the quiet period following the sermon, members of the congregation may offer their personal reactions to the sermon. "The sermon conversation required trial and error," Fabian says. He strives for truly personal responses—no reference to a book just read, for instance—and observes a clear time limit.

The congregation changes location after the Liturgy of the Word, singing and folk-stepping to form a circle around the free-standing altar. The children come in and take part in an active, enthusiastic exchange of the Peace. As things grow quiet, the dea-

con calls out, "Parents, take your children in hand. Let us love one another that we may offer the holy sacrifice in peace." And the celebration of the eucharist continues.

St. Gregory's is an unusual example of a distinctively Anglican approach, combining the vernacular, the features of early Christian and Jewish worship and the modern, scientific study of groups and institutions. Ergo: scripture, tradition and reason.

"We've always intended to found an Episcopal parish, an ongoing congregation," Fabian says. "We are not intending to try some things for a while, hoping that someone will learn from them, or that we can write some articles."

Plans are complete for a building of their own. "Being open to what has gone before is half of the process," Fabian says, "and doing our best heading into the future is the other half."

Nell McDonald is a free-lance author living in San Mateo, Calif.

"BURIAL in THE CHURCH not from THE CHURCH"

After careful research and planning, we installed a 64 unit Armento Columbarium. We were pleased that within four months, 29 niches had been claimed. Much of this positive response was due to the education and preparation of the congregation.

The expert craftsmanship and the rich beauty of the bronze combine to enhance the north entrance into our nave. This is especially important since the installation is part of the fabric of our baptismal area. We truly act out what we believe—that we are baptized into the death and resurrection of Jesus Christ.

We have the capacity to expand to 240 niches and intend to proceed as soon as the need indicates.

Joseph DiRaddo

The Reverend Joseph DiRaddo, Rector



Modified arrangement of Niches by architect
1st Phase, 64 niches, Grapevine Design

Special thanks are due for the success of this columbarium ministry to the untiring efforts of Joyce M. Griffin and for the fine architectural designs by Kenneth Martin Graves Architect Chairman, Columbarium Committee.



The Reverend
Joseph DiRaddo
Rector
St. Luke's Episcopal
San Antonio, Texas

ARMENTO
Liturgical
Arts

1011 Military Rd.
P. O. Box 39
Buffalo, NY 14217
Phone: 716/875-2423
FAX: 1-716/875-8011

Write or FAX for FREE Kit of Information

AFRICAN PALMS

Palm Crosses For Palm Sunday
Available Year-Around

Our Palm crosses are made in Masasi, Tanzania, to help supplement average annual family incomes of \$55.00 and to help provide for educational, health, medical, agricultural and other community needs.

The crosses sell for \$5.00 per 50 — \$10.00 per 100 — in multiples of 50. For further information contact:



AFRICAN PALMS

3427 Olney Laytonsville Rd
PO Box 575
Olney, Maryland 20832
301-774-2832
301-774-6399

Protest denied, church may still win betting battle

by Harry G. Toland

Some have called it a David-and-Goliath battle.

In terms of that metaphor, Goliath—the New York State Racing and Wagering Board (RWB)—technically has won.

But as with the original scrap, the ultimate victory may yet come to the smaller warrior, Fredric F. Leach and Trinity Church, Gouverneur, N.Y., of which he is rector.

The dispute involves an off-track betting parlor in a former bank building close to the church. RWB regulations require off-track betting installations to be more than 500 feet from a school or church.

The RWB granted a waiver—"in the public interest"—for the Gouverneur parlor which is only 350 feet from Trinity Church. The place was opened last February and does business seven days a week.

The rector and the Trinity vestry took their case to state court last year and lost. "This court cannot and will not substitute its judgment for that of the board," the judge wrote.

Leach has no plans to appeal the ruling. But, he points out, the public seems to be writing another verdict:

**'We stood tall.
Now we're the
best known
church in
Gouverneur.'**

—Fredric Leach

The total take at the Gouverneur parlor is running at about one-fifth of the grosses at each of the other two off-track betting outlets in St. Lawrence County.

The ringing of church bells in protest when the parlor opened and picketing by members of Trinity and two other congregations may have contributed to its depressed intake.

"I never see anyone in there," says Leach. "There's sort of a stigma attached to the place. I know a dentist who goes in by the back door."

The thin pickings may also relate to the disapproval registered by the Board of Trustees of the 6,000-population town after the opposition led by Leach and Trinity. Originally, the trustees had favored the parlor in the bank building.

Leach says he's not against betting as such. "I enjoy going to a horse race," he says. But in addition to violating RWB's own 500-foot rule, the Gouverneur parlor, which has no parking, threatens disruption of parking at Trinity.

And its operating conditions keep changing, he says. "Initially they said it would be shut on Sunday. Then they opened on Sunday." Then last August, the legislature granted the parlor a liquor license.

"Originally," says Leach, "we were against it because it operates on Sunday and breaks the 500-foot rule, but

if they do this [serve liquor], I would feel even stronger against it."

In the year-and-a-half battle, Leach enlisted the aid of Bishop David S. Ball of Albany, who wrote a letter of protest to Governor Mario Cuomo—to no avail, says the rector.

Trinity's congregation—70 to 75 attend services on an average Sunday, Leach says—has given him and the vestry solid support.

The rector has taken some private heat. "I've had calls at midnight," he says. "But basically, we stood tall. Now we're the best known church in Gouverneur."



Fredric Leach outside his Gouverneur, N.Y., parish



The Beauty and Richness of Schulmerich Bells

Enhance your worship celebration easily and affordably with the inspiring sound of Schulmerich Bells: English Handbells, Cast Bronze Bells, Cast Bell Carillons, Electronic Bell Instruments, and Digital/Electromechanical Keyboard Instruments. Schulmerich offers custom built Freestanding Bell Towers, Tower Clocks, and Cast Bell, Tower Clock Restoration.

Architectural design assistance is available plus installation and nationwide service.

Schulmerich has been a leader in bell music technologies since 1935 — and you can hear the difference.

Call our Handbell Order Line: 800-423-RING (423-7464)



**SCHULMERICH
CARILLONS, INC.**

The bell capital of the world.

Dept. M35002 • Carillon Hill • Sellersville, PA 18960
215-257-2771 FAX: 215-257-1910

Ordination

Continued from page 1

"My agenda is simply to ordain a qualified candidate for the priesthood who is doing a fine ministry," he said.

"I believe monogamous, committed gay relationships can be a wholesome example to the flock, but I would not ordain any promiscuous, sexually irresponsible person, whether heterosexual or gay."

The 1979 General Convention passed a resolution stating that ordination of practicing homosexual persons and heterosexual persons engaging in sex outside of marriage is "not appropriate." But 46 bishops have signed a statement dissenting from this resolution and saying they will not be bound by it. Efforts by conservatives to make it binding and

by liberals to weaken or rescind it have both failed at subsequent General Conventions.

One raucous objector was ejected from the ordination when he interrupted the sermon by retired Bishop Frederick Wolf. Two other objectors were allowed to present their objections during this service.

In a statement released later, Spong stressed that he had not acted alone in ordaining Williams. "Though it was my hands, as the bishop, that were laid upon Robert's head in ordination, the task of choosing those whom the church will ordain is a corporate task exercised by a significant number of people.

"Unilateral, autocratic decisions made by the bishop regarding the future ordained leadership of the Episcopal Church is not our style," Spong said.

Spong sees Williams' ordination as a "step into honesty and into integrity. We have also sent out an unmistakable message that would indicate to a large number of alienated persons that they are welcomed into this part of the body of Christ. That welcome is on the same basis for everyone, for worship as our church has come to understand it is a 'come as you are' party where we can now sing with new meaning, 'Just as I am without one plea, O Lamb of God, I come.'"

Presiding Bishop Edmond L. Browning said he hopes the ordination "will encourage positive debate, rather than polarization." He warned against talking about "us and them" and asked that Episcopalians "remember that we are not simply a political body in the business of passing resolutions; we are a church."

Bishops charge Spong violated church doctrine

Several bishops plan to bring charges against Bishop John Spong for violating church doctrine by ordaining an openly practicing homosexual to the priesthood. If convicted, Spong could be censured, suspended from exercising his duties or deposed.

"It could easily be settled without a trial if the House of Bishops deals with it by a censure resolution at its meeting later this year," says Bishop William Wantland of Eau Claire, one of those planning to bring the charges. "Most of us, I think, would prefer that to a long and divisive trial."

Wantland distinguishes between doctrine and discipline. "Canon law is discipline, and Jack [Spong] broke no canon law in ordaining Mr. Williams. The ordination is valid. But he did go against the stated doctrine of this church."

Bishop Francis Gray of Northern Indiana is another of those planning to press the charges against Spong. "I'm not a juridical person who dwells on canonical details. I look at the big picture. Spong has counter-vened the teaching of this church, which is found in several places, including resolutions of General Convention. In a remark attributed to [Presiding] Bishop Browning, he said that Spong had broken no canon. To think of it only in canonical terms undermines Convention and negates the authority of its resolutions.

"My concern is that Jack Spong not be perceived as speaking for the Episcopal Church, which it sometimes appears that he does. We need a significant number of bishops to disavow publicly what he has done."

Bishop Maurice Benitez of Texas sees Spong's action as "a unilateral and blatant disregard of the teaching of the church catholic on the subject of human sexuality. In addition, he deliberately violated the trust and collegiality of the House of Bishops and thereby expressed contempt for the body of the church and church leadership."

Did Spong in fact violate church doctrine? "That's a tough question to answer," says Guy Roland Foster, who taught canon law at New York's General Theological Seminary until his retirement last month.

"Resolutions of General Convention are not binding in terms of determining actions, and there is nothing in the canons to say someone can be brought to trial for violating a resolution," Foster explains. "But it gets stickier when you say that a resolution is a statement of doctrine."

"The Episcopal Church has historically declined to declare doctrine by means of General Convention resolution, going back to the Tractarian controversy of the 1850's. Asked at that time to pass a resolution about baptismal doctrine, the convention refused to do so, saying the Prayer Book was a sufficient doctrinal statement. I think you'd have a tough time demonstrating in court that a resolution forbidding an action is a declaration of doctrine, but it might possibly be done."



There's A Better Way To Go...

That Can Turn Him Around For Good.

Over 7.5 million children need mental health care. Only about 1 million get it. Those who fall through the cracks often become involved in

- Crime and violence
- Drug and alcohol abuse
- Suicide

A way back home. St. Francis Homes, an outreach of the Episcopal Church, is working to reduce this crisis. Our treatment centers in Kansas and New York provide a Christian home-like setting. Children and adolescents, ages 10 through 18, find their way back home through personal counseling, psychiatric therapy, and round-the-clock supervision. As part of our medical care, we offer normal and alternative schooling, participation in selected community activities, and therapeutic recreation.

Help us help him. Your tax-deductible gift will allow many more children and their families lead fuller, more productive lives.

To invest in the future of a child, or for your free copy of *Focus*, call or write...

St. Francis Homes, Inc.
c/o Keith P. Richardson, CFRE
P.O. Box 1340
Salina, Kansas 67402-1340
In New York, Call 800-822-4363
From Other States, Dial 800-423-1342
In Kansas, Call 913-825-0541 Collect

THE
ST. FRANCIS
HOMES
EPISCOPAL



JCAHO Accredited • CHAMPUS Certified • Financial Assistance Available

© 1989 St. Francis Homes 288

CALENDAR

February 2

Presentation of Our Lord

February 9-16

Episcopal Church Women national board meeting, Scottsdale, Ariz.

February 11-12

Convocation for Peace in the Middle East, Cathedral of St. John the Divine, New York, N.Y. Contact: Convocation for Peace, 122 W. 27th St., 10th floor, New York, N.Y. 10001.

February 15-17

Consortium of Endowed Episcopal Parishes' annual conference, Indianapolis, Ind. Contact: Nancy Deppen, P.O. Box 2884, Westfield, N.J. 07091.

February 16-18

Conference for Episcopal faculty members in colleges and universities, Hendersonville, N.C. Contact: Kanuga Conferences, Drawer 250, Hendersonville, N.C. 28793.

February 16-20

Three-Day Retreat, Peekskill, N.Y. David A. Norris, conductor. Contact: St. Mary's Convent, John St., Peekskill, N.Y. 10566.

February 21-23

Foundational conference, advocacy network for college chaplaincy and campus ministry, Washington, D.C. Contact: Dorsey McConnell, The Episcopal Church at Yale, 1955 Yale Station, New Haven, Conn. 06520.

February 24

St. Matthias the Apostle

February 28

Ash Wednesday

February 28-March 3

Episcopal Urban Caucus, Atlanta, Ga. "EUC Ten Years Later: The Dream, the Reality, the Vision." Contact: Annmarie Marvel, 138 Tremont St., Boston, Mass. 02111.

March 2

World Day of Prayer

March 5-9

Executive Council meeting, Kansas City, Mo.

March 5-13

World Convocation on Justice, Peace and the Integrity of Creation, Seoul, Korea. Sponsored by the World Council of Churches. Contact: Andrea R. Cano, WCC, 475 Riverside Dr., Room 915, New York, N.Y. 10115.

March 6-9

Growing the Church through Small Groups, 4th national conference, Lake Avenue Congregational Church, Pasadena, Calif. Contact: Jollene Anderson, Institute for Continuing Education, Fuller Theological Seminary, Pasadena, Calif. 91182.

March 12-14

"Medieval Heritage and Modern Realities in Jewish-Christian Relations," New York, N.Y. Workshop. Contact: Robert Reber, Auburn Theological Seminary, Broadway and W. 120th St., New York, N.Y. 10115.

March 13-16

"Christ for a New Century," the official opening event of the Decade of Evangelism, Hendersonville, N.C. Contact: Kanuga Conferences (see address above).

March 19

St. Joseph

March 25

Annunciation

April 1-4

Lenten Retreat, Hendersonville, N.C. Speaker: C. FitzSimons Allison. Contact: Kanuga Conferences (see address above).

April 2-6

Congress on Urban Ministry, Bismarck Hotel, Chicago, Ill. Sponsored by Seminary Consortium for Urban Pastoral Education. Contact: SCUPE, 30 W. Chicago Ave., Chicago, Ill. 60610.

April 8

Palm Sunday

April 13

Good Friday

April 15

Easter

Gays share experiences as commission listens

by Lindsay J. Hardin

The Standing Commission on Human Affairs held a hearing January 6 in Washington, D.C., in response to General Convention's request for open dialogue on disputed questions of sexuality. Attended by some 45 people, primarily gay men, it was the second of a series of hearings before the commission makes recommendations to General Convention in 1991.

With assurance from Bishop George Hunt of Rhode Island, commission chairman, that confidentiality would be respected, participants told their personal histories and made recommendations on how the church can improve relations with gay and lesbian members.

One man in his 30's spoke of the

prejudice gays and lesbians in the church face. "We are edging toward a greater awareness in the Episcopal Church, . . . but prejudice still exists," he said. "The most difficult kind is insidious prejudice that survives under a guise of reasonableness."

A priest told of being ordained with his bishop's knowledge that he was gay and being "sworn to secrecy" by the bishop. After three years in what was described as a successful ministry in a quickly growing parish, the young vicar was told to look for another position because several parishioners had learned of his sexual orientation. Although the parishioners supported him, the priest resigned under pressure from his bishop.

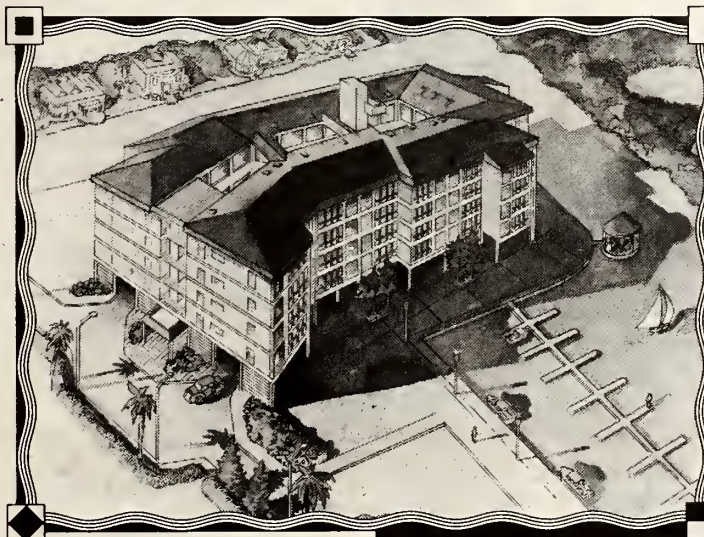
"I am baptized and washed in the same blood as every other member. I was set aside to perform sacred acts in the name of God's people. I entered the ministry in honesty."

Recommendations voiced by some of the approximately 15 speakers included having a desk at the Episcopal Church Center for gays and lesbians, improving pastoral relationships with gay and lesbian clergy, removing barriers to ordination and affirming committed relationships.

One speaker said that if more gays and lesbians were to be included in groups to study sexuality, evangelicals and charismatics should also be included.

Lindsay J. Hardin is a priest and free-lance writer living in Silver Spring, Md.

Why Shell Point Village, Which Has Been Flourishing For 21 Years, Is Suddenly Being "Discovered"



Introducing Harbor Court—Luxurious Waterfront Living Anchored With Care.

Why Shell Point Village, America's premier retirement community, is suddenly being "Discovered"—again—is Harbor Court. 64 new luxurious apartments nestled in the southwest corner of Shell Point's 75-acre island, and bordered on three sides by water and boat dockage.



SHELL POINT VILLAGE... SINCE 1968

Each of these fine residences has a formal entry and boasts generous living and bedroom areas, superbly-equipped kitchens and luxury baths with Jacuzzi whirlpool tubs.

And besides the magnificent setting and first class apartments, the possibilities for adventure and activity outside the apartments are almost endless.

At Harbor Court you're but a few steps from your boat and only minutes by water from world class Gulf fishing and some of the finest beaches you'll ever explore.

On the island itself Shell Point's nearly 1,100 residents enjoy shops, restaurants, pools, spas, The Village Church, and many many other amenities.

Life care at Shell Point features an on-site medical center, luxurious personal care residences and superior rated nursing center.

Harbor Court—it's just about everything one could design into fine retirement living. And more. Much more. Because it's anchored to the 21 years of experience and stability of Shell Point Village.

Discover Shell Point Village. Discover Harbor Court.

Discover Harbor Court!

For more information on Harbor Court call or write to Shell Point Village, Dept. EP, 15000 Shell Point Blvd., Ft. Myers, FL 33908. Phone: 1-813-466-1131

Name _____
Address _____
City _____
State _____ Zip _____
Phone _____

A ministry of The Christian and Missionary Alliance Foundation, Inc.

Waterfront Living Anchored With Care

AT SHELL POINT VILLAGE • 15000 Shell Point Boulevard • Fort Myers, FL 33908 • (813) 466-1131

88040
PrAd
4/7/89

QUALITY!



One can sense a fine swatch of fabric by its texture, color and durability.

At Fairhaven we associate "quality" with "our way of life," an active retirement community with a weave all its own.

Life care at Fairhaven has a weave all its own, a careful blend of services sensitive to its residents. Spacious living accommodations range from efficiency apartments to cottages with two bedrooms and den. Programs are designed to offer residents cultural opportunities on and off campus, or the serenity of Fairhaven's 300 acre campus.

The real fabric of Fairhaven is its ability to provide "long term" nursing care for its residents in a modern, fully-staffed Health Center.

Fairhaven is centrally located between Baltimore and Washington in historic Carroll County, Maryland.

If you are interested in learning more about a "total" life care retirement program, please write or call.

Ms. Judy Bernstein, Admissions Director, Fairhaven
7200 Third Avenue, Sykesville, MD 21784

FAIRHAVEN
A Non-Profit Corporation
(301) 795-8800

Sponsored by Episcopal Ministries To The Aging, Inc.

Yes, I am interested in more information.

A/90

Name _____

Address _____

City _____ State _____ Zip _____

Phone (____) _____

Episcopal Charismatic Community.
a loosely knit network of clergy, laity and congregations who bear witness to the diversity of Charismatic Renewal in the Episcopal Church.

For more information write to:
Episcopal Charismatic Community
Emmanuel Episcopal Church
1145 W. Valencia Mesa
Fullerton, CA 92633
714-879-8070

FINANCIAL ASSISTANCE AVAILABLE

Bristol Village, a church-affiliated continuing care retirement community in small-town southern Ohio, offers housing assistance to church or human service workers retiring on limited income. Limited funding available. For eligibility details, prospective applicants or nominators may write: Bristol Village Foundation Housing Assistance, Bristol Village, 111 Wendy Lane, Waverly, Ohio, 45690.

LITURGICAL CALENDARS

EPISCOPAL and CHURCHMAN ORDO
Individualized for your Church
CALL or WRITE FOR FREE BROCHURE



ASHBY COMPANY
P.O. Box 2051, Erie, PA 16512
(814) 453-3414
FAX (814) 453-4698

15 DECADE ROSARY

Our Lady's original rosary in your choice of 12 rich colors: Aqua, Black, Brown, Charcoal, Garnet, Jade, Light Blue, Orchid, Pink, Rose, Sapphire, White. \$24.95 (U.S.) Holy Rosary Apostolate, Box 263 (Dept. EP), Zurich, Ontario, Canada NOM 2TO.



OUT-OF-PRINT BOOKS
relating to the Anglican/Episcopal Church bought and sold. Send list of wants or offerings, or \$1 for catalog or selections from extensive stock.
The Anglican Bibliopole
858 Church Street
Saratoga Springs, NY 12866
(518) 587-7470

ENGLAND YOUR WAY



made—plane, car, train. Personalized service.

Self-catering flats and cottages in England and Scotland. Rent by the week or longer. Hundreds of choices, London and throughout the country. All arrangements made—plane, car, train. Personalized service.

Pilgrim's Way

Box 1307 Havertown, PA 19083. (215) 649-1868.

BISHOP WHITE PARISH LIBRARY ASSOC.

Provides money for book grants to parish libraries & clergy. Send requests stating whether personal or parish grant, reason for request and endorsement from your Bishop to: BISHOP WHITE PARISH LIBRARY ASSOCIATION, c/o The Rev. Bernard L. Maguire, 224 Flourentown Road, Plymouth Meeting, PA 19462.



Pews Repaired /Refinished

Fredrick Woodcraft's only business for the past twelve years. Free estimates. Call Collect. 717-898-7250.

VOYAGE INTO ENGLAND

Explore historical and literary England on a comfortable canal-boat. Ancient towns, lovely country and famous sites are uniquely accessible from 2,000 miles of peaceful waterways. Four guests enjoy the personal attention of skipper-historian. (Ph.D. Harvard) \$545 weekly, all meals included.
England Afloat, Box 2083E,
Springfield, Mass. 01101. Tele 413-562-9296.



STAINED GLASS "SUNCATCHERS"

Episcopal Church Emblem
Handcrafted — 5"x5 1/2" — \$14.00 pp.
ECW—The Nativity and St. Stephen's
159 S. 2nd St., Newport, PA 17074
Proceeds to support ECW mission work
Bulk prices available



Children at St. Stephen's parish play day

Black Charleston church integrates, starts growing

by Kay Stricklin

"St. Stephen's is going to force some other churches into doing things differently," says Charles Shine, senior warden of the integrated, mission-centered parish in downtown Charleston, S.C.

St. Stephen's already does things differently. Vicar Alanson Houghton points to three things: "First, we are a reverse-integrated parish, black to black-white. Second, our focus is mission, what we give away to the community. And finally, we're a new model for ministry. That's the hardest part."

Two and a half years ago St. Stephen's was an urban, black congregation in decline. Charles Shine remembers, "We had Morning Prayer every Sunday. We read it to ourselves and every week there were fewer and fewer people."

Thelma Shine, who is treasurer of St. Stephen's, grew up in the parish. She remembers those days in early 1987 as times of despair.

Louise Washington, who raised eight children, all baptized in the parish, says, "I'd never have left. If you love something you stay. And I stayed in my church because I knew God would send somebody." That somebody was Alan Houghton.

A worker-priest, Houghton earns his living elsewhere while serving as a consultant to parishes in the Diocese of South Carolina.

Fifteen people gathered at a meeting after church in June, 1987. The subject was integration. "I think that it is the key to our survival," advised Charles Shine.

After some silence Washington spoke up. "I think we can do it." Later she recounted, "I didn't fear anything. I was brought up with white folks so I feel close to them."

There were doubts, though. "Some people worried that the white folks would come and push us into the background," recalls Thelma Shine.

"They can't take the church," Charles Shine told those concerned. "But we can surely give it to them. If we quit coming we give it to them."

On July 3, 1987, St. Stephen's took its brave step into the future with three white people in the congregation and a new mission statement.

Today St. Stephen's is a congregation of more than 150 people who give away 50 percent of their budget and give extensively of their time to community service. They share equally with the vicar in organizing and executing parish programs. A staff is paid for specific roles in the church—music, education, administration. But pay covers only a portion of the time they put into life at St. Stephen's. Many hours are donated beyond what they are paid to do. Thus the model is set: an integrated parish whose focus is outreach and whose structure is one of shared ministry.

Others have taken notice. A Lutheran pastor called on Charles Shine to find out how St. Stephen's did it. Scores of people attended last year's Community Forum Series. Then there are the numerous agencies and individuals who have received financial assistance from St. Stephen's outreach budget.

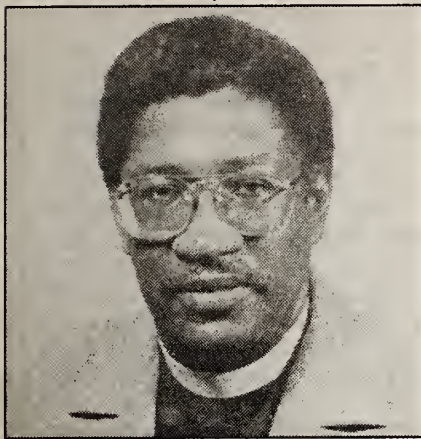
There have been some powerful moments for those inside the St. Stephen's family as well. Florence Poff, chairman of the altar guild, remembers "the expressions on people's faces when they saw how beautiful the church looked that first Christmas."

For long-time member Viola Robinson the biggest thrill was last Palm Sunday when the bishop came for the first time in three years and confirmed 14 people "of all colors and all ages."

There is also a brand new parish hall completed in August.

"The hard part," says Houghton, "is making people realize that if they don't get involved it just ain't gonna happen. I'm a worker-priest, out in the community doing other things. I think people do respect my time more than they do in the typical parish priest model."

Kay Stricklin is now a parishioner at St. James' Episcopal Church, Hendersonville, N.C.



James H. Ottley

Panama bishop: Mixed feelings about invasion

Panama City's Episcopal churches were silent on Christmas Day, five days after the U.S. invasion, with priests and parishioners kept close to their homes by gunfire in the streets.

But, said Panama's Bishop James H. Ottley in a telephone interview in late December, three priests did manage to celebrate Holy Eucharist in private homes.

The bishop's son Luis was shot at, he said, and held at gunpoint for a brief time by a member of ex-dictator Manuel Noriega's so-called "dignity battalions."

"Things are settling down now," Ottley said. "One thing that has not been reported is the number of displaced persons the invasion has caused, something like 20,000 of them, in two camps."

Almost half of that total, he said, came from the area of Noriega's *Comandante* headquarters where bombing and shooting wrecked homes. The invasion cost the lives of 1,000 to 2,000 Panamanian civilians, the bishop said.

"My feeling is one of mixed emotions," he said. "Internally, there were problems that needed to be addressed, but it is horrible to live through an invasion. The majority of Panamanians believe this was the best way to get rid of Noriega, but I am really sorry it had to come to that."

The longer U.S. troops stay in the country, he said, the greater will be the antagonism toward them.

The new government, Ottley added, seems to be taking hold, but they "will have to prove that [their talk of] reconciliation and reconstruction is more than just words, that it means love and forgiveness. If they can pull that off, they will get support."

The new government needs to be in control, the bishop said. "Right now, the United States is in control."

Meanwhile, life in the capital is struggling back to normal. The day before the interview, Ottley said he had received his first mail—"a small amount"—since the invasion. And because of barricaded streets, a trip normally taking 20 minutes often requires an hour and a half.

"We are going to try to resume church services on Sunday [December 31]," he said.

Bishop's letter to the Diocese of Panama

Following the U.S. Army's invasion of Panama December 20, Bishop James H. Ottley of Panama wrote a pastoral letter to his diocese.

Here are excerpts:

We regret that the changes so longed for by our people did not find a response in the negotiations and that they had to be accomplished through an armed intervention which has left suffering and grief in its wake. The behavior of a large number of Panamanians

who dedicated themselves to the indiscriminate looting of commercial establishments is equally deplorable.

Now we await the reconstruction of our country in which the great majority, especially the poor and needy, may be able to enjoy the riches of this country which has been blessed by God.

The new government has as its theme, "National Reconstruction and Reconciliation." Reconciliation is based on love and forgiveness, which are foundation stones of every good Christian. May these two virtues guide our actions in the future as we

have been able to observe here and in other countries of Latin America that hate and greed lead to the destruction of all human values.

Our hope is fixed on a reconstruction which will favor life, respect and dignity of every individual, watch over all the people of Panama and not just some, pay special attention to the needs of the poor and forgotten and, finally, take over as soon as possible the defense of our country.

May God be the guide of those who direct us, and the light of each Panamanian, to achieve the goal for which all are yearning.

Human rights and civil liberties here and all over the world are threatened because we do not appreciate their source — **The Great Law Codes of The Old Testament**, which also give us the base of our unique Judeo-Anglo-American Common Law system.

Using safe historical sources, this distinguished legal scholar shows our 1900-year misinterpretations of the **Gospel** accounts of Jesus' legal trials, and then points out their affirmative message.

When Jesus said, "...til heaven and earth shall pass away, not one jot or tittle shall be lost from the Law. (Matt. 5:18)," He honored God's Law of "Due Process" which permitted His two acquittals in the Jewish Courts for
(1) Sabbath-Breaking, and
(2) False Prophecy.

Jesus' Two Sanhedrin Acquittals

Their Legacies of Due Process of Law



Marshall Houts
J.D.

Hard cover

414 pages

At the peril of all humanity, we continue to ignore His key command to, "Go ye into all the world and preach..." His "Due Process" message.

Sold only by mail order.
Not available in book stores.
Order Now!

TABLE OF CONTENTS	
PROLOGUE: FORMAT AND APPROACH	11
PART 1 THE JEWISH TEMPLE-STATE	13
1 Yom Kippur: Day of Atonement	25
2 The Temple: Bureaucracy's Power Seat	35
3 The Temple and the Temple Mount	39
4 The Commuters of Ten	45
PART 2 THE SYNAGOGUE PREACHERS	47
5 The Synagogue at Capernaum	53
6 The Preacher from Nazareth	61
7 Jesus' Fellow-Galileans: "The People of the Land"	69
8 The Nazareth Threat	75
PART 3 THE SOPHISTICATED JEWISH LEGAL SYSTEM: THE TRIAL FOR SABBATH-BREAKING	77
9 The First Jewish Trial	83
10 The Small Sanhedrin of the Temple Mount	91
11 Direct Examination: The Warning	97
12 Cross-Examination: The Warning	107
13 Cross-Examination: Sabbath Breaking	107
PART 4 THE TRIAL FOR FALSE PROPHECY: WHAT DID JESUS REALLY PREACH?	119
14 The Great Sanhedrin in the Hall of the Hewn Stone	121
15 The Charge: False Prophecy	137
16 "The Kingdom of God"	145
17 "Hear, O Israel, The Lord Our God"	147
18 The "Son of God"	151
19 "My Father Who is in Heaven"	157
20 "Therefore, Choose Life!"	159
21 "There is More Joy in Heaven Over One Sinner"	163
22 "Thou Art a God Ready to Forgive"	169
23 "Do This, and You will Live..."	169
PART 5 IN THE HOUSES OF THE HIGH PRIESTS	173
24 "Give to Him Who Begs From You..."	173
25 "I Have Given to All Able Men Ability..."	179
26 "Beside Me There is No Savior"	185
27 "...And Their Witness Did Not Agree"	191
28 Third Arrest: Gethsemane	195
29 "Are You The Christ?"	205
30 "The Son of Man"	211
PART 6 THE ROMAN PRESENCE IN JUDEA	213
31 Herod: "Forced Jew" - "Half Jew"	213
32 Pontius Pilate	215
PART 7 THE IMPERIAL ROMAN LEGAL SYSTEM	239
33 The Judgment Seat	241
34 The Accusers	245
35 The Search for a Charge	249
36 Pilate's Choices	253
37 Pilate's Imperium	257
38 The Herod and Barabbas Pericopes	261
39 Sentence: Golgotha	267
PART 8 JESUS' MISSED "DUE PROCESS" MESSAGE	277
40 "Not One Jot or One Tittle Shall be Lost From the Law"	279
APPENDICES	
1 Gospel Reports of the Arrests, Trials & Death of Jesus	323
2 The Gospels	323
3 The Talmud	340
4 Jewish Court Organization at the Time of Jesus' Trials	319
AUTHORITIES CITED	329
CITATIONS	331
INDEX	399

Please send me _____ copies of "Jesus' Two Sanhedrin Acquittals." Enclosed is my check or money order for \$ _____ (\$19.95 each; CA residents add 6% sales tax).

Name _____

Address _____

City _____

State _____

Zip _____

send payment to:

Swallows Book Publishers • 31878 Del Obispo, Suite 608 • San Juan Capistrano, CA 92675

The Letters of Paul

"A New Spiritual World View"

by Hilarion

This vitally important new version of Paul's letters answers questions you have had concerning women, human sexuality, celibacy, the church, flesh vs spirit, and more.

It shows how Paul proclaimed the unity of all creation and sheds new light on the message of Christ.

Make check payable to: Triad Publishers, P.O. Box 3119, Ashland, OR 97520 \$12.95, plus \$2.50 shipping. Embossed soft cover, 352pp.

Lent Study Material
from
The Anglican Institute

Getting Ready For The Kingdom: The Cultural Captivity Of The Church

Videotape (VHS)
featuring
BISHOP MICHAEL MARSHALL
as moderator
with excerpts from
sermons on the topic
by other church leaders.
Five twenty-minute
segments.
Study guide included.

Plus

Videotape of
BISHOP ALDEN HATHAWAY'S
complete sermon on
The Cultural Captivity
of the Church.



Both Videotapes
Just \$39.95

(plus \$2.50 postage/handling in
US. Orders from outside USA
will be invoiced for postage.)

Order from
The Anglican Institute

P.O. Box 11887
St. Louis, MO 63105
314/721-1570

Presiding Bishop's Fund makes Hugo relief grants

Areas struggling back to normal after Hurricane Hugo's devastation have been helped by \$570,000 from the Presiding Bishop's Fund for World Relief, mailed out late in December.

Bill C. Caradine, executive for mission planning, said the fund had received more than \$600,000 for hurricane relief, the largest amount for any single disaster, "and it's still coming in."

The fund's allocations are:

Puerto Rico—\$190,000 which will be used to rebuild 30 houses. The money will buy \$6,000 worth of materials for each house, with the owners doing the work themselves; an additional \$10,000 will go to restore a priest's damaged house.

Virgin Islands—\$180,000, some of which will be used to repair homes, some to grant loans and some for priests to rebuild their homes. Two priests' homes were destroyed and others damaged, Caradine said, "and the clergy are too poor to have insurance."

Bishop E. Don Taylor of the Virgin Islands said recovery is going well on St. Thomas although the congregation of the leveled Holy Spirit Church is still

meeting in members' homes.

All the churches on St. Croix were damaged, Taylor said, and congregations there are meeting in parts of the buildings still standing or, in one case, under trees. "The cycle of services has not been interrupted," he said.

The bishop's home on St. Thomas was destroyed but even before the storm the Diocese of Long Island had guaranteed Taylor a loan to buy another house. After Hugo, he, his wife Rosalie and 12-year-old daughter Tara moved into the new home.

West Indies—\$100,000 which will be used mostly to restore churches, schools and parish halls, Caradine said.

South Carolina—\$100,000 which will help ecumenical efforts in which Episcopalians are participating, Caradine said.

William H. Skilton, an Episcopal priest who chairs Tri-County Interfaith Response Ministry in the Charleston area, said much of the money will go to help individuals whose houses need repairs but who can't get enough money for the work.

U.S. nun killed in Nicaraguan shooting attack

Managua, Nicaragua—A Roman Catholic nun who had served here for 11 years and was known for her diligence in maintaining political neutrality was killed January 1 when a pickup truck she and three others were riding in passed over a grenade that exploded. Shooting ensued. Sister Maureen Courtney, a native of Wauwatosa, Wis., and Sister Teresa de Jesus Rosales, a Nicaraguan nun, were killed. Auxiliary Bishop Paul Schmitz of the Bluefields area and Sister Francisca Maria Colomer were injured. "The white pickup truck... was clearly marked with yellow crosses. When those still alive in

BRIEFS

the truck shouted that they were religious, the firing ceased, but by then two were dead." The government has blamed the attack on the rebel contras, but the report has not been confirmed independently. "Sister Maureen was a dynamic and zealous missionary who worked to help the people help themselves," said Sister Jean Steffes, general superior of the Congregation of St. Agnes. "She will be sorely missed, but with the skills the people have learned from her, her work and her spirit will live on."

Breeding red heifers could help rebuild Jewish temple

Bat Shlomo, Israel—A ranch Jewish cowboy Danny Greenberg owns has become the laboratory for a group of rabbis and researchers intent on rebuilding the ancient Jewish temple. Observant Jews stay off the Temple Mount because without the red heifer, an extremely rare species, they are regarded as impure. The Old Testament remedy for impurity is to sacrifice the animal, burn it and use the ashes for purification. The Bible specifies that the heifer must be 3 years old, have no more than one non-red hair and be without blemish. Greenberg is extracting hundreds of embryos from red cows found in Scandinavia and Australia and implanting them into his herd of black cows. He will inbreed the resulting bovines until he produces a completely red cow. Though hesitant to link it with any attempt to rebuild the temple, which was destroyed in 70 A.D., Is-

rael's chief rabbis have supported the breeding project despite sharp criticism from both observant and secular Jews. In an editorial, the daily paper *Haaretz* said, "This rabbinic initiative... is another example that smacks of atavistic worship by a state institution supported by public funds."

Gorbachev top newsmaker; R. C. bishops most secretive

New York, N.Y.—Soviet President Mikhail Gorbachev was the top religion newsmaker of 1989 and his meeting with Pope John Paul the top religion story, according to a poll of the Religion Newswriters Association. At their Vatican meeting late last year, Gorbachev and the Pope agreed in principle to establish diplomatic relations and discussed a possible papal visit to the Soviet Union. Gorbachev promised new religious freedom and legalization of the Ukrainian Catholic Church. Televangelist Jim Bakker ranked second, with the Pope and Salman Rushdie, author of *The Satanic Verses*, runners-up. The association gave its first "Into the Darkness Award" to the National Conference of Catholic Bishops because they "went behind closed doors for an entire afternoon" of their November, 1989, meeting and "refused to say what the topic was." The new award recognizes "that individual or group in religion that has done the most during the year to stifle the people's right to know." The Episcopal Church's House of Bishops was nominated for going behind closed doors in "small group" meetings to talk about women bishops and objections by conservatives to their empowerment, "but in public session, all appeared rosy" among them.

Rumanian Orthodox clerics should resign, says Sovietologist

London, England—The night before deposed Rumanian dictator Nicolae Ceausescu and his wife Elena were executed by the provisional government for crimes against the Rumanian people, a leading Sovietologist here called upon the leaders of the Rumanian Orthodox Church to resign "as a mark of shame for their silence" during Ceausescu's 24-year reign of terror. "A voice of prophecy" between 1981 and 1984, when the Ceausescu regime was turning inward and beginning to oppress the country, "might have saved bloodshed," Michael Bordeaux, an An-

glican priest and director of Keston College, said in a Christmas Eve interview with the BBC. International connections built up during the 1970's could have been "used to give some voice of sanity," Bordeaux said. Yet while Ceausescu was pulling down 30



churches in Rumania's capital, the bishops at their synod last April thanked him for insuring religious freedom. The top leadership, which has lost its credibility, needs to be replaced quickly, Bourdeaux said. The 17 million members of the Orthodox Church need to be nurtured by their priests "as the liturgy has been a great consolation."

Accept homosexual priests, church report says

London, England—A report made available last August to Church of England bishops calls for the acceptance of homosexual priests and church endorsement of stable relationships between persons of the same sex. Archbishop of Canterbury Robert Runcie has requested that the report, a culmination of a two-year study, not be released publicly until the bishops decide whether they will act on it. The decision has angered some church liberals, who accuse the bishops of failing to come to grips with the question of homosexual clergy. At present the church's "official" position, as set out in a 1987 General Synod resolution, is homosexual practice is a sin similar in nature and gravity to adultery and fornication. No person guilty of such a sin is eligible for ordination. One member of the panel, which included a theologian, a sociologist and a representative of the homosexual community, has said that a number of bishops are hypocritical, disapproving of homosexuality "officially" but condoning it in private.

Lutheran churches fueled East German reform movement

by Richard H. Schmidt

Throughout September and October East Germany's Protestant churches offered shelter, working space and moral inspiration to the protests which brought about the fall of the government of Erich Honecker and the opening of the Berlin wall.

The Evangelical Lutheran Church in East Berlin was a rallying place for thousands of protesters. The Roman Catholic Church, a minority church in East Germany with about a million members, supported the changes more quietly.

Daily protest meetings were held at Gethsemane Church in East Berlin's Prenzlauer Berg section. Candles burned in support of political prisoners. Similar meetings occurred in churches in Leipzig and Dresden.

Werner Widrat, pastor of Gethsemane Church and a member of the communist party himself until 1974, explained why the church exerted such a strong influence in the East German reform movement:

"There was no other social force in the country that had independence both from the state and the party. And we had understanding of the Christian gospel as a message with a political content." He cited Latin American liberation theology and the life of Dietrich Bonhoeffer, a German theologian and pastor martyred by the Nazis, as inspirations.

Werner Kratschell, superintendent of the Lutheran Church's Berlin-Pankow district, has worked with an East German peace movement for several years. He cautioned against potential dangers in the reform movement:

"In this land there are precious, tender, delicate values—of social solidarity, deep friendship, caring—that could perish in a moment. It would be a shame if they did, but the people

of this country right now see only the golden face of capitalism. We've become a city of plastic bags from western department stores since the wall went down."

John E. Kulp is an Episcopal U.S. Army chaplain stationed in West Berlin: "My wife and I were in East Berlin at a restaurant on November 11. We were aware that something was going on, but we weren't sure what it was. We thought we'd better get out of East Berlin so we crossed back into the west at 9 p.m. and only then learned that the gates had been opened!"

Twelve days later Kulp and his wife Diane were doing what no one would have thought possible two

weeks earlier: They played host to 50 East Germans for Thanksgiving dinner on the U.S. Army base in West Berlin. Thousands of East Germans were the guests of the U.S. military that day.

"They were crying because of the abundance of the food and the friendliness of the Americans," Kulp recalls. "For so long they had been told Americans were evil people. And they were amazed that the military and civilian communities in the west are on such cordial terms—in the east, the military had not been allowed even to speak to civilians. And that there were chaplains in the military was hardly conceivable to them."

Most East Germans crossing into the west have no religious affiliation,

says Kulp.

Life has changed in both sections of Berlin since the wall was breached November 11. East Germans come and go freely. Many cross into the west in the late afternoon just to walk and see what had been forbidden territory. Often they buy nothing—prices are high, many say.

U.S. military personnel may now invite East Germans into their homes. "This wasn't permitted before—and of course there were no East Germans to invite even if it had been," Kulp says. "And if you had even spoken to an East German, you'd have to report the encounter to military intelligence, explain what you'd discussed, how the contact had come about and why you had spoken to the person. All that's changed now."

When your family responsibilities are at their peak...



...it's time for "no frills" life insurance protection at a cost you can afford.

Yearly renewable-and-convertible term insurance is for those periods in life when your family needs the most pure-protection your premium dollar will buy. It's designed to see you through times when your children are growing up...during their education years...when the mortgage is high...and the loss of your earning power would mean severe hardship to your family.

Church Life's term insurance is priced for families on a budget. For a male age 35, for example, the initial premium for this term policy is 82 percent less than for whole life. You can renew your term policy annually, up to age 70. The premium rises

slightly with each annual renewal as your age increases. When your obligations lessen, you can, if you wish, reduce the amount of insurance. Eventually, you may wish to convert all or part of your term insurance to a policy of permanent, lifetime protection that will meet your long-range planning needs. This can be done automatically, with no physical exam.

For details about affordable term life insurance protection that suits your situation to a T, call Joe Ganci or Tony Rossi, toll free: 800-223-6602, or cut out the coupon below and send it to us. We'll get right back to you by mail.

Form 230



CHURCH
Church Life
Insurance Corporation

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

An Affiliate of
The Church Pension Fund

Church Life Insurance Corporation
800 Second Avenue, New York, N.Y. 10017

Please send me, by mail, further information about your yearly renewable-and-convertible term insurance protection.

Name

Address

City State Zip

Date of birth Amount of term insurance \$

I do () I do not () smoke cigarettes.

Nature of service to the Church.

West Germans' trust in churches declining

Church membership is falling off in West Germany and so is the trust West Germans have in their churches, according to polls cited recently by Lutheran World Information.

One poll showed that while more than 80 percent of the population claims to be Lutheran or Roman Catholic, only 5 percent of Lutherans and 25 percent of Roman Catholics regularly attend church services.

The other study, commissioned by the West German Ministry of the Interior, ranked 10 major social institutions on the amount of public confidence held in them. On a scale of plus five (trust completely) to minus five (no trust at all), churches fell from 1.9 in 1984 to 1.1 this year. While trust in all institutions fell off, churches and the government experienced the most significant loss of support. Churches ranked ahead of television, unions and the press, rated last at 0.6. Yet 70 percent of West Germans say they believe in God.

Religious orders buck the spirit of the times

by Martha Wright

The values pervading modern America have convinced many people that they have a right, even a duty, to achieve personal fulfillment above all else. Individualism, material wealth and control over life are seen as civilization's greatest achievements. Contemplating our sins is unhealthy.

Today groups of people whose entire lives are organized around giving everything to God are an anomaly. Such a life may seem anachronistic, but the 1,600-year-old monastic tradition, with modern adaptation, is still vital and relevant to many people within the Episcopal Church.

The history of monasticism in the Church of England is relatively short. Outlawed by Henry VIII as a Roman practice, monasteries were revived only as a consequence of the Oxford Movement of the mid-1800's which admonished the Church of England to renounce the liberalism of the day and return to its catholic roots. Many of the faithful had continued to lead ordered lives of prayer in private or with an informal group, but the prejudice against Roman Catholicism had discouraged attempts to establish monasteries.

Today the Episcopal Church has 26 monastic orders for men and women. In addition, since the mid-1960's, a new kind of religious life has developed which is not monastic in structure, but still involves life in a community with promises or commitments appropriate to that community's work.

In 1982 the canon law on religious communities in the Episcopal Church was changed to accommodate these new groups. Those who took the traditional monastic vows of poverty, chastity and obedience were called "religious orders," and those whose vows or rules allowed for traditional family structures were called "Christian communities."

What they all have in common is life under a rule, a steady discipline, day after day, year in and year out. For most communities, the rule involves all or part of the Divine Office (Morning and Evening Prayer and other daily services found in *The Book of Common Prayer*). But the rule involves more than a rigorous daily worship schedule. It can encompass work, recreation, study, clothing, diet and conversation—or lack of it.

Society of St. John the Evangelist

A few blocks from Harvard University in Cambridge, Mass., monks gather five times daily in a Romanesque chapel to pray, much as monks have done since the time of Benedict in the sixth century.

These are members of the Society of St. John the Evangelist (SSJE), the oldest Anglican religious order for men, founded in Cowley, outside Oxford, England, in 1866. The order's prayer is interspersed with work and study, free time and meals. Strict silence is kept from 9:00 p.m. until 9:00 a.m. every day. Members take vows of poverty, celibacy and obedience.

"Here I felt that prayer was the heart,

Although many Episcopalians know little of Episcopal monasteries and convents, these communities enrich church life and offer guidance to individuals seeking to grow in prayer.

and everything else radiated out from it," says Brian Heinrich, a Canadian Lutheran pastor who is a postulant—a person in the early stage of testing a vocation—at SSJE.

Many of the monks serve as spiritual directors for persons seeking a deeper prayer life and lead retreats in Cambridge and elsewhere. The order also runs a summer camp for boys and offers hospitality for spiritual seekers at Cambridge, Emery House in West Newbury, Mass., and St. John's House in Durham, N.C.

Leith Speiden, a lay spiritual director who interviews those seeking direction, says nearly half the directees are priests. "So many priests don't have anywhere to go for support in their prayer life and for the real vocational agony they get into with parishes," he says.

Thomas Shaw, superior of SSJE, agrees. "We have a kind of detachment that lets us provide a certain kind of pastoral care for priests," he says. "They can come here and talk to one of us. If you have some significant issues in your life, we can listen and not judge, but discern. There aren't many places like that where priests can go."

Martin Smith, former assistant superior of the society, says, "We don't lecture on mysticism, we don't give classes in the spiritual life. We try to deal with people's own quest for God—their thirst for intimacy with God in prayer or a thirst for personal conversion. Most of our work is evoking people's capacity to appropriate their own experience of God and nurturing their capacity to understand how God is dealing with them at this time."



A sister of the Community of the Transfiguration in the Dominican Republic gets to know local children at their level.

Ten years ago SSJE launched a new ministry, Cowley Publications. Concerned that interesting material in theology and spirituality was being written mainly for scholars and that many spiritual classics had gone out of print, the society has sought out both contemporary and older spiritual works, most by Anglican thinkers, to make them accessible to the general public.

Publishing such material "goes along with spiritual direction, retreats and teaching," says Cynthia Shattuck, Cowley's editorial director. Cowley now has about 100 titles in print.

Community of the Transfiguration

One of the larger monastic orders for women is the Community of the Transfiguration in Glendale, Ohio, just outside Cincinnati in the Diocese of Southern Ohio. Started on the Feast of the Transfiguration in 1898 by Eva Lee Matthews, the daughter of a prominent Cincinnati family, the order is unusual: Most monastic orders in the American church are transplants of English orders.

According to Sister Mary Luke, the community's American origins make it unique in outlook. She believes the sisters of the Transfiguration are more democratic than many other orders, less authoritarian in structure.

A visitor to the Convent of the Transfiguration finds an unexpected contemporary atmosphere. Sister Esther, who became life-professed (that is, took final vows) 53 years ago and is a former mother superior, notes

Chapel of the Society of St. John the Evangelist.

that the Community was among the first to allow their sisters to wear a choice of long or modern veil. According to Sister Luke, the habit serves as a choice of what they are and what they are not.

The most difficult vows of poverty, obedience and the self-will, she says, that we are giving up, we totally abandon, we find the unfathomable in him."

Most of the sisters live in a house although there are three branch houses in California and the Philippines. Their work is a mix of contemplation with service.

Associates

by Robert Green

Most religious communities in the Church have a rule. It is a bond with their commitment into a bond with God. They make a commitment, they are ordained, they are even members.

Associates are not members and take an intermediate form of the order. They are not vowed. Together they form an extended family, other, so enriched by Christ.

Associates bring rhythm, their disciplines, the rule, their participation in the life of the community. Since associates are not vowed, they substitute for the community of life to strengthen it.

For associates, the whole, the eucharist, of Christian worship is expected to participate in the worship, Morning and Evening Prayer, both—is to be set aside for the moment. They will use this union with Christ.

ety. Today the order has 39 life-professed sisters, three novices and one postulant.

A new candidate spends one month investigating the community. If she and the community decide to continue their relationship, she becomes a postulant for a period of about a year. The novitiate, is not a commitment, but a promise to the community to explore the religious life, which lasts about 18 months. If all goes well, the candidate takes first vows for another 18 months before taking her final vows.

Community of Celebration

Three hundred miles away, amid long stretches of boarded-up storefronts in Aliquippa, Pa., lies a very different kind of community, the Community of Celebration. The group has been there for four years although most of its 26 members have been together for 20 years. Both married and single, with various occupations, the members want God to be paramount in their lives. Their purpose is first to be a community of prayer and second to be a sign of hope to the town around them where the major employer, LTV Steel, has laid off more than 9,000 workers.

The group stems from a charismatic movement that took root in a staid but contentious parish in Houston in the mid-1960's. Led by an Episcopal priest and his wife who had a sudden, extraordinary encounter with the Holy Spirit, the community grew both in size and in the members' awareness of God's call to them. Eventually, on invitation from an English bishop, the group settled in England, hoping to inspire the church there. After 12 years in England and Scotland, it responded to an invitation from Bishop Alden Hathaway of Pittsburgh to come to his diocese.

Members of the community support



Levity leavens the life of the Community of Celebration as community members Ruth Wieting, Graham Farra and Robert Morris attest.

themselves primarily with a music and teaching ministry, offering weekends of renewal to other parishes and groups. Outreach teams, known as the Fisherfolk, are on the road one weekend per month, and they hold four conferences per year.

Each member of the community receives the same subsistence salary whether he or she is a 12-year-old or an adult with weighty responsibilities. Many members are superb musicians and much of their work involves the writing, arranging and recording of their music. Several of the arrangements in *Hymnal 1982* are the work of Betty Pulkingham, a co-founder of the community.

"Very healthy"

Recent changes in the church have brought a change in the religious life, too. According to Andrew Rank, the former president of the Conference on the Religious Life and a prior of the Society of St. Paul, the Episcopal Church as a whole and religious communities exhibit several parallels. Most applicants to religious orders, like applicants to seminary, are now between 35 and 50 years old, not in their mid-20's as they were a generation ago, he says. And they are often "people on second journeys—professional, experienced people who feel a call to the life of ministry and prayer."

Vocations have declined in number over the years—as the church has declined in membership. However, Rank notes, "Percentage-wise, we are much better off than the Roman Catholic Church in our religious orders and numbers of vocations. We have had fewer people leave in the last 25 years, and we have more people entering, given the membership of the two churches."

Greater opportunities for everyone, but particularly for women, have also affected vocations. "The woman who wanted to be a teacher or a scientist or a doctor at the turn of the century found the opportunity for a career in the convent. That period was our golden age of monasticism," says Rank. Opportunities for ministry in the church have also expanded—not just with the ordination of women, but also in lay ministry.

The smaller numbers have forced a change in the mission of many orders. Often orders do not have enough nuns or monks to run institutions like schools and nursing homes as they did in the past. This

has resulted in a growing trend toward work in counseling and retreats. According to Sister Anita, current president of the Conference on the Religious Life and a member of the Canadian Community of the Sisters of the Church, the religious communities are concerned that "while we have shrinking numbers, we continue to get requests to serve in various capacities in the church. We have many more demands than we can possibly fulfill."

But she thinks the communities' members may have other ways to serve the church. In addition to developing new ministries and providing space and quiet for renewal, they "can act as a bridge between factions in the church. We who live in community know it is possible to hold opposing views and yet work and live together," she says.

Despite the decline, Rank believes religious communities in the Episcopal Church are "very healthy today, given the times we live in and the pressures we have."

Both Rank and Sister Anita believe many people have vocations but don't know much about the religious communities. "Many people have never been taught about consecrating their lives and being members of a religious order. There are people who have no particular desire or need for marriage who want to live in community, to see their spiritual life grow and develop, and who want a more meaningful prayer life both privately and corporately," says Rank.

"In the future, I think we will have smaller communities, but they will have experienced, mature, dedicated people in them. It is a very exciting time."

Martha Wright is a parishioner of St. Alban's, Cleveland Heights, Ohio, and a frequent contributor to *Church Life*, the newspaper of the Diocese of Ohio. The portion of this article on SSJE is taken from an article by Douglas Smith in *The Episcopal Times*, Diocese of Massachusetts, December, 1989/January, 1990.

For more information

A copy of the most recent *Directory of Religious Communities in the United States and Canada* may be ordered for \$2 from the Society of St. Paul, 44-660 San Pablo Ave., Palm Desert, Calif. 92260. The directory describes each order and its ministry and lists locations of religious houses.

members of religious orders

point of the associate's life, the source of the love to be brought into personal relationships and the wellspring for commitment to working for social justice.

Most orders encourage their associates to make use of the rite of reconciliation found in the Prayer Book in the belief that a growing understanding of God's forgiveness is essential for growth in Christ. Associates are encouraged to attend retreats and quiet days in recognition of the importance of silence in the spiritual life.

Those who are married are expected to see their family life as the framework in which their salvation is to be worked out. All—married or single—are expected to avoid extravagance and waste and find ways to embody the generosity and simplicity of Christ.

As one might expect within the Anglican tradition, study is an important ingredient in the spiritual life. Associates deepen their spiritual lives by spiritual reading and study of the scriptures.

All these activities might well be done without reference to monastic orders, but a relationship with a community of dedicated Christians provides a special companionship in the spiritual life and an accountability through annual reports which might otherwise not be observed.

Robert Greenfield is a member of the Society of St. John the Evangelist who is based in Cambridge, Mass.

'ANGLICANISM IN OXFORD'

A ten-day programme featuring eminent speakers, historic Prayer Book liturgies, pilgrimage, study & fun. Fine English cooking. For laity & clergy of the Episcopal Church.

July 15-25, 1990

at

The House of St. Gregory & St. Macrina
Oxford, U.K.

For More Information
write to:

Anglican Studies Summer School
c/o 26 Riverside Drive
Leetsdale, PA 15056

(Application period closes
February 28th, 1990)

Whoever said
the only two
sure things
are

DEATH
and
TAXES

never heard of
an

EPISCOPAL
CHURCH
CHARITABLE
GIFT ANNUITY

When you purchase a gift annuity you assure yourself an income for life—and guarantee a gift to your Church after your death. Your gift can go to the Church you designate.

In the meantime you enjoy tax and other benefits, not least of which is knowing for sure you have provided a gift for your Church.

For more information use coupon below or call 1-800-334-7626 Ext. 410

TO: PLANNED GIVING OFFICE
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017

Please send me at no obligation
additional information about
CHARITABLE GIFT ANNUITIES

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____ Birth Date _____

Parish _____

people & places

Bishop Harris settles in, finds a warm welcome in Massachusetts

by James L. Franklin

As the Episcopal Church begins a Decade of Evangelism, its first woman bishop will guide a new evangelism commission for the Diocese of Massachusetts.

Suffragan Bishop Barbara Clementine Harris, consecrated a year ago this month, sees evangelism as a duty for the church but one never meant to make those in authority or Christians themselves comfortable with the message of Jesus.

As long as Jesus "was talking about turning the other cheek, walking an extra mile and loving enemies, he was O.K." Harris said at a eucharist launching the year of evangelism in Massachusetts. "It was not, 'Behold the lilies of the field,' that got Jesus into trouble. It was, 'Behold the money changers in the temple.' It is action that is dangerous, but it is also action that has saving power."

Confident, challenging, able to stir the conscience of a congregation and willing to unsettle the comfortable—those were some of the qualities for which Harris was known as a priest in Philadelphia before she was elected bishop.

But in the long process of inventing the role of the first woman in the episcopate, Harris has had fewer opportunities to show her strong convictions and moving preaching style.

"I don't have any great pronouncements, nor do I have a heavy agenda that I want to push," she said. "Primarily I want to be the best bishop I can be. That will determine what I say and do."

"I have not found it difficult to make acquaintances and I have been received very, very warmly," Harris said of moving her home and principal office to Foxboro, a small Boston suburb in southeastern Massachusetts, halfway between the Rhode Island border and Cape Cod Bay.

But it was her first move outside Philadelphia, she said, "an experience that while not unpleasant, has been somewhat difficult for me."

"The pattern of living is totally

different. The neighbors were very welcoming when I moved in. I could not have asked for better support. But it is the kind of community where you don't see people. I am not accustomed to the quiet. I am used to boom boxes, and people talking in the street."

There have been scores of requests for news interviews or outside speak-



Steven Labadessa/The Boston Herald

'Primarily I want to be the best bishop I can be. That will determine what I say and do.'

—Barbara Harris

ing dates, and she has decided to be "very disciplined about accepting engagements... because of all the demands that the office itself brings."

She wishes the interest had diminished as the months went by. "I wish it were not so intense... but I am also aware that this is a unique and historic happening in the life of the church, and I have to acknowledge that it goes with the territory."

With other religious leaders in Massachusetts, Harris has spoken

out on behalf of the poor in a period in which declines in state revenues and strong anti-tax sentiment among voters have combined to produce deep cuts in public services, including welfare, public housing and medical care for the indigent.

Harris expressed pleasure at the progress toward women's ordination in other Anglican provinces, particularly the election of the first woman diocesan bishop, Penelope Jamieson in New Zealand, and progress toward ordination of women priests and bishops in the Church of England. But she has pointedly avoided efforts to involve her in that decision-making process.

"I am encouraged to see it move forward [in the Church of England]. We know it will not happen as quickly as some here and there would like to see it happen. But certainly it is an encouraging sign that some of the initial movement has taken place, and I look forward to its ultimate fulfillment."

But while some Anglicans in Britain "have expressed the hope there would be an occasion for me to visit with them," she said, "I do not anticipate visiting the United Kingdom in the near future to speak in any public way."

She felt warmly welcomed at her first meeting of the House of Bishops by some of the bishops who do not accept women priests or bishops. But the most satisfying welcome has come from the lay people of Massachusetts, particularly the young and the old, she said.

"I think older people are more open to change than we give them credit for being," she said. "I think they find my election exciting, and as they have the opportunity to experience me they have responded, I think, because they discern that I care about them. You can't fool them. If I were not genuine then I think they would spot me as a phony. I would never try to fool them."

James L. Franklin is religion writer for *The Boston Globe*.

Canon Cyril Victor Roberts was honored at Christ Church, Rochester, N.Y., November 12 to celebrate 60 years in the priesthood and his 17th anniversary as chaplain to the Eastman School of Music at the University of Rochester □ Congratulations to Anne Passmore,

BRIEFLY NOTED

"honorary grandmother" to the children of St. Jude's Ranch, Boulder City, Nev., who celebrated her 101st birthday last September □ Bryant Kirkland, minister emeritus of Fifth Avenue Presbyterian Church in New York City, became chief executive officer of the American Bible Society on January 1.

The Harvey Lectures at the Episcopal Theological Seminary of the Southwest, February 20, will be presented by Sister

Pascaline Coff, a Roman Catholic Benedictine nun who founded and directs a monastic ashram in Oklahoma; her topic is "Inner Journey—East and West" □ Jane Davidson is the new editor of *The Anglican*, the newspaper of the Diocese of Toronto, Canada □ Raymond J. Lawrence, Jr., supervisor of Clinical Pastoral Education and Pastoral Care Consultant with Mental Health Services of the Roanoke Valley, Roanoke, Va., has been awarded a \$1,000 prize for his book, *The Poisoning of Eros: Sexual Values in Conflict*, at the ninth World Congress of Sexology held in Caracas, Venezuela.

Joseph Girzone, a Roman Catholic priest and author of *Joshua* and *Joshua and the Children*, best-selling parables about Jesus in modern times, will be the main speaker at the Rainbow Reunion in February, a first-ever joint

ultreya sponsored by four Cursillo groups—the Episcopal Diocese of Southeast Florida, the Roman Catholic Archdiocese of Miami and two ecumenical groups centered in Palm Beach County □ Lieutenant Junior Grade Peggy Buelow, a Navy chaplain and Episcopal priest, is the first woman to be assigned to the Naval Air Station Oceana Chapel of the Good Shepherd in Virginia Beach, Va. □ Our congratulations to John Spong, bishop of Newark, and Christine Barney, diocesan administrator, who were married Saturday, January 1, at St. Peter's, Morristown, N.J. Spong's first wife, Joan, died in the summer of 1988 □ Congratulations to Sister Adele Marie, newly chosen superior of the Society of St. Margaret, who will be installed as head of the 43-member American branch of the order on March 12.



EYC Players, from left: Suzanne Davis, Beth Conkling, Jenny Streit, Patty Burgoon; standing, Carrie Gibson

Virginia teen drama troupe: More than Sunday school skits

by Pamela Gibson

An addicted teenage boy commits suicide. A pregnant college girl turns to her friends for support. Busy people get words to live by from an equally busy and self-important angel.

All this happens in the space of 15 minutes and all on a borrowed stage. It takes place in one end of a parish hall and outside on a sweltering Virginia summer day and in a high school auditorium. The actors are teenagers spreading the gospel to other teenagers and living it themselves.

The Episcopal Youth Community Players of the Diocese of Southern Virginia perform wherever they are invited. Since Kathy and Bruce Nolin began the group in February, 1988, they have averaged one all-day rehearsal and one performance per month.

With a repertoire of over 24 skits, monologues and one-act plays, the players can tailor an evening's entertainment to almost any theme a host church desires. They have become a regular and popular feature at every session of Camp Chanco, the diocesan summer camp. After each show stage-struck teenagers waver between being too "cool" to show much interest and asking to join the troupe. These are the kids who gave up on Sunday school plays when they grew too old to portray a lamb, or who missed being chosen as Joseph because they stuttered. The Nolins find that all shows are possible recruiting sessions, as long as they don't push, and the potential members are taken seriously.

The 15 members of the current troupe range in age from 14 to 19. Each is a member of a diocesan church, with a flair for acting or script writing or both.

This is a hands-on group. There are no sidelines. All backstage work is done by the actors. Props are kept to a minimum, but even so they have grown from one cardboard carton to half a van load. Costumes are non-existent; no mothers anguish over long robes or historical authenticity.

Parental involvement is also minimal, except for occasional help with transportation.

Bruce Nolin is an organizational development consultant with a degree in counseling from Memphis State University. He is also a leader of the senior high youth group at St. Aidan's Episcopal Church in Virginia Beach and father of two daughters.

Kathy Nolin provides much of the stage direction. A lieutenant commander in the U.S. Navy with a background in amateur theater, she oversees the stage-worthiness of the skits written by the players, but tries not to interfere with subject matter or creativity.

Kathy does have one continuing complaint, however: "Teenagers are very suspicious of any corn in their skits. They reject some of the best plays I come up with because they don't want schmaltz in their work."

The players write the dialogue of many skits as a group effort; this guarantees relevance and the latest "in" words are prominently featured. Some skits are adapted from published material, with the Nolins in charge of obtaining local production permission. The skits range from immensely popular comedies, with parodies of everyone's classmates, to microcosms of the tragedy found in many teenagers' lives. The subject matter includes losing friends to drugs, promiscuity, family dissent, dialogue with God, evangelism, finding kindred souls through Christ—and the odd guises God's messengers can take.

The purpose of the EYC Players is to spread the gospel and develop better understanding, both in players and audiences, of youth's perspective on the world. For the Nolins, it's part of their youth ministry. For them and the players, it's evangelism, where the rubber meets the road. These young players have found their voices and their audience—and though the individuals may come and go, their message never changes.

Pamela Gibson is a parishioner at St. Peter's, Norfolk, Va.

SUMMER SESSION

MOTIVATING

REFRESHING

REWARDING

RENEWING

REVITALIZING



GTU COOPERATIVE
& PSR WORKSHOPS
1 9 9 0

B E R K E L E Y
C A L I F O R N I A

Graduate Theological Union Courses

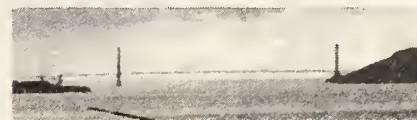
June 18 - 29 & July 2 - 13, 1990

- The Subversive Wisdom of Jesus, *Marcus Borg*
- Education for Spiritual Formation, *Karen Tye*
- Biblical Preaching, *Joey Jeter*
- Interpretation of Psalms, *James Luther Mays*
- and thirteen additional courses

Pacific School of Religion Workshops

June through August (one week workshops)

- Humor and Spirituality, *Conrad Hyers*
- Theology and Cinema, *Durwood Foster*
- Music and the Word as Partners in Worship, *Linda Clark & Tom Hunter*
- Reaching for the Baby Boomers, *Robert Paul*
- and fifteen additional workshops



For more information call Summer Session,
Pacific School of Religion 1-800-999-0528

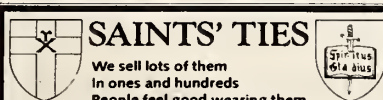
Thailand

Ecumenical Seminar
July 30 - August 10, 1990
in cooperation with
Faculty of Theology,
PAYAP UNIVERSITY
CHIANG MAI

\$649

Lectures, excursions, meetings with
local Christians, Buddhists.
Lost-cost air fares, travel options.

Another Unique Program from:
INTERNATIONAL SEMINARS
106 S. Fraley St. Kane, PA 16735
814/837-9178



SAINTS' TIES

We sell lots of them
In ones and hundreds
People feel good wearing them
Churches feel good about them
They promote the Church and raise funds
We want you to feel good too so act now!

In stock (Navy) Sts. Andrew, George, James, John, Luke, Mark, Paul, Peter, Philip, All Saints, Christ Church, Trinity & NEW EPISCOPAL TIE - See how little they cost:
13 US \$14 each, 4-9 \$13, 10-24 \$12, 25-49 \$11 Incl. mail.
Write for larger quantity discounts.

Also Custom Ties, Blazer-Tippet Badges, English Hand Painted Shields for Churches & Colleges
Color Brochure Available

Please note our NEW ADDRESS:

THE HERALDIC COMPANY INC.
100 THE EAST MALL, UNIT 10
TORONTO ONTARIO, CANADA M8Z-5X2
TEL: (416) 252-2345 or FAX: (416) 252-0443
Mr. TONY DAWKINS - Mr. BRIAN POWELL

We are seeking ministers to organize small groups to the Holy Land. Ministers and spouse travel free & other benefits. Call

SUNNY LAND TOURS

1-800-631-1992 NJ 201-487-2150

SILK SCREENED

SWEATSHIRTS & T-SHIRTS

Have you hugged an
Episcopalian today?

Colors: white, yellow, light blue, and red
T-Shirts: standard weight, short sleeves
Sweatshirts: long, raglan sleeves, crew neck
Quality: premium, U.S. made national brands

Money back guarantee. Quantity inquiries invited.
Sizes: Adult-small, medium, large, extra-large
Youth sizes are available. Please inquire.

T-Shirts: (ET601) \$9, two shirts-\$16, six-\$42
Sweatshirts: (ES701) \$16, two-\$30, six-\$84
Add sales tax for delivery in N.Y. UPS costs included.

MARKETING TANGIBLES
Rawson Rd. E., Cuba, N.Y. 14727
(716) 437-2923

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

Embroideries
and Hangings

J. WIPPELL and COMPANY LTD.

1 Mill St. • PO Box 468, Branchville, NJ 07826
Phone: (201) 948-2134/2144



**Saint Barnabas
CENTER**

A cooperative mission of the Episcopal Diocese of Milwaukee, the DeKoven Center and Rogers Memorial Hospital.

Wellness is a psychological and physical quality. Wholeness is a spiritual quality. At the Saint Barnabas Center we believe that psychological or addictive disease cannot be treated apart from the spiritual journey.

The Saint Barnabas Center is a spiritually based, ecumenical mental health and addictions treatment center for clergy, their families, and members of religious communities. Our mission is the achievement of wholeness: spiritual and psychological.

If you are concerned about a psychological or addictions problem, please call for a free, confidential consultation.

US 800-346-5690 ■ WI 800-635-3675

34810 Pabst Road

Oconomowoc, WI 53066

Tutors and mentors expand deprived children's vision

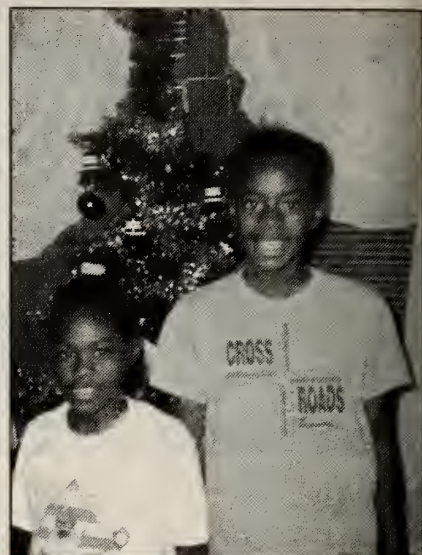
by Elizabeth Eisenstadt

In the summer of 1982, investment counselor Jack Dunn received a call about Zachary from a concerned friend. An Episcopal layman, Dunn was a basketball coach for kids from two Wilmington, N.C., churches—his own, St. Andrew's, and an inner-city black church, St. Mark's.

Zachary had a great talent for basketball, said Dunn's friend. But the 10th-grader's test scores were so low that some of his teachers considered him marginally retarded. Would Dunn be willing to meet Zachary, asked the friend.

Dunn had the junior high school student tested. The results gave the same bleak diagnosis. But the woman who administered the tests challenged Dunn. He could either pay for the testing, she said, or he could pay to have Zachary tutored. "My kids would have had the same scores if they had been exposed to the same environment," the tester told Dunn.

After two months of intensive tutoring in math and English, with no basketball or television during daylight hours, Zachary's reading had moved from the second-grade level to the ninth. The effect on Dunn was equally dramatic. Inspired by the idea that children from the Wilmington housing projects could be helped



The Crossroads program benefits these youngsters in Wilmington, N.C.

years, Taylor has worked as both a tutor and a mentor. Now 28 and pregnant with her first child, Taylor says the Crossroads students are "just regular kids like any other kids. They like to learn and are curious about things and a lot of fun to be with. They appreciate the time and attention Crossroads is willing to give them."

Like other mentors, Taylor takes the children to picnics or the library, to see a basketball game or to an opera. Mentors also stay in touch with school teachers and principals to make sure the kids are keeping up with their work.

With grants and the support of Bishop Sidney Sanders, the Diocese of East Carolina has backed Crossroads from its inception. "It's one of the few programs I know of that at least holds out the possibility of systemic change in the lives of children," says Sanders. "More importantly, it gives them an advocate in the school system and a friend as well as a feeling of self-worth."

Half the Episcopal churches in Wilmington and many other houses of worship support Crossroads. Hamilton Fuller, the new rector of St. Paul's, had been working with his congregation to find a "youth program of real substance, viability and need." In addition to providing Crossroads with classroom space and a gym, Fuller hopes St. Paul's parishioners will also be interested in becoming tutors and mentors.

Prezell Robinson, head of Episcopal-affiliated St. Augustine's College in Raleigh, N.C., one of the nation's historic black colleges, sees Crossroads in the context of a larger attempt to deal with the pathology so often a result of life in the projects. Once Crossroads children are old enough to think about college, St. Augustine's will consider providing scholarship help where appropriate.

No longer a financial consultant, Dunn is working full-time for Crossroads. But last year when he suffered a major financial loss, he called the child he mentors and went for a walk on the beach. "It's impossible to be with one of those kids and think you have problems of your own. . . . It helps us keep our own lives in perspective."

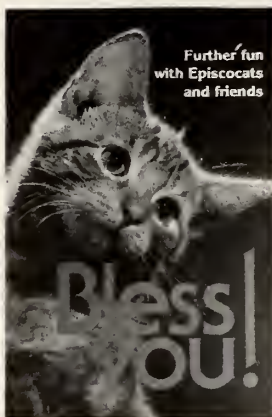
'Not only had the children never seen a duck, but when they heard the word "grass," they thought of marijuana.'

by tutoring and one-on-one relationships, Dunn decided to create Crossroads.

The next summer, with financial help from St. Andrew's and another Wilmington church, St. James', Dunn was able to invite 10 children from the Taylor Homes housing project to participate. The second day, the tutor, who had taken the children to a public lake, was shaken to hear the children ask, "What's that big white bird?" Not only had the children never seen a duck, says Dunn, but whenever they heard the word "grass," they thought of marijuana.

"As soon as we heard about the ducks, we knew we had to have mentors," the 46-year-old Crossroads head says. "If they were aggressive, assertive kids, they might ask that kind of question in class. The rest of the class would make fun of them, and they would drop out for life." Each of the 35 children now enrolled in Crossroads has a mentor.

Mentor Amelia Taylor is a "young lady who walks through the housing projects here like Mother Teresa," says Dunn. A volunteer for two



**All 5
popular
EPISCOCAT
BOOKS
for your
giving or
—keeping**



For years the witty, whimsical Episcocats have delighted the hearts of cat-lovers and even some who claim to be lukewarm about cats. Their famous one-liners on the lighter side of church life are becoming classics. Order today for yourself—for friends.

\$6.50 each (add \$2.00 a book for overseas postage)

**EPISCOCAT BOOKS
BOX 1379 WM. PENN ANNEX
PHILADELPHIA, PA 19105-1379**

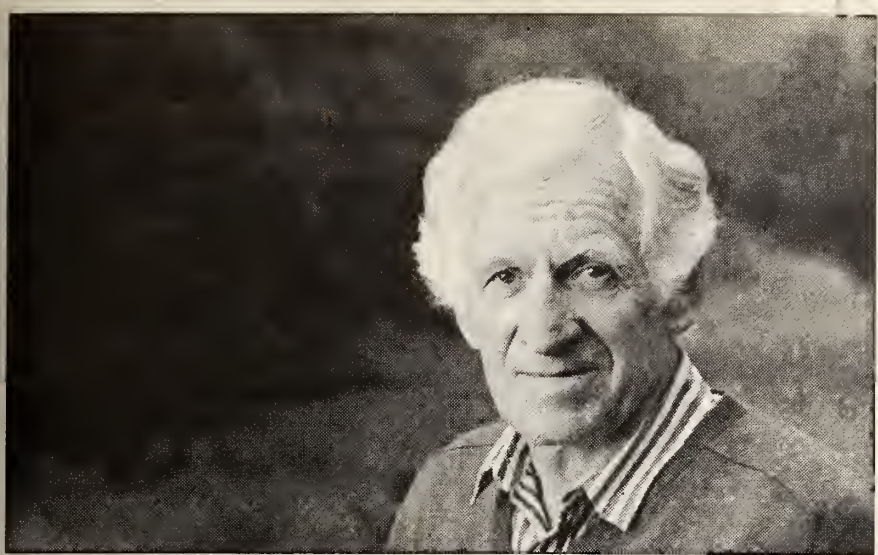
Please send _____ copies **DON'T YOU JUST ADORE GOTHIC?**
Please send _____ copies **HALO AGAIN**
Please send _____ copies **BLESS YOU!**
Please send _____ copies **HOLY CATS!**
Please send _____ copies **HALLELUJAH!**

**\$6.50 each / Add \$2.00 per book for overseas postage.
PAYMENT MUST ACCOMPANY ORDER.**

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____



James Avery

Artist's search for meaning brings new ministry, business

by Karen Kitzman Jackson

"I spent my late teens and 20's as an agnostic. I returned to the church not only to find a new meaning for my own life, but also a vast treasure of Christian symbols which I had previously ignored.

"I rediscovered all that beautiful art—the stained glass and crosses and such—and it opened up a new world for me. Next I went through a lot of archaeological books, looking through old designs. I had learned these things by rote in art history classes, but now it was as if I were seeing them for the first time.

"With a new perspective, I began seeing the great truths that these symbols conveyed."

James Avery readily admits his renewed Christian faith was the turning point for his personal and professional life. The Christian symbols—the cross, the ichthus (the fish), the dove, the Chi Rho (XP)—which meant so much to his inner strength upon his return to the church also became a way to express his renewed faith outwardly.

From a small piece of silver he crafted a simple Latin cross whose design was inspired by some Navaho art he'd seen. He wore the cross on a leather string around his neck. He recalls he couldn't afford a chain. When friends saw it and the other crosses he began to create, they asked him to make some for them.

"I thought it might be possible to make simple jewelry that was meaningful to me and perhaps meaningful to others," he says.

Indeed, it was. By nothing more than word of mouth, cards and phone calls requesting the simple but meaning-filled designs began to flow into his borrowed garage workshop. Today, at 68, Avery is the head of a company that is America's largest designer and manufacturer of Christian jewelry.

Very little of James Avery's original mission has changed over the years. The symbols that inspired his creativity still abound in his surroundings. In his office, a stark wooden crucifix hangs on the wall above his desk. To the side, a wall hanging depicts a lamb and a lion. On a finger he wears a gold ring with a bold Chi Rho on it. His organization's logo is a three-pronged candelabrum which stands

for the Holy Trinity.

Sitting at his desk, with his scuffed loafers propped on its top, James Avery is candid about his failings and the painful path that led him back to the church and ultimately prompted the founding of his business.

While he was teaching design at the University of Colorado in the early 1950's, his first marriage began to crumble.

"I looked honestly at myself for the first time and found I had no purpose," he says. An Episcopal chaplain at the university counseled him and helped bring him back into the church. Although Avery had been reared in another denomination, he joined the Episcopal Church then and has been an Episcopalian ever since.

"I've always been deeply grateful that despite the fact that I—and others—turned my back on the church, the church keeps marching along. It's there for the next generation and the next generation."

A visit to the Texas hill country in the summer of 1954 allowed Avery to launch his jewelry business. With borrowed money, a few scraps of silver and copper, he set up shop in his mother-in-law's garage. In the early years he also crafted furniture and altar pieces from wood. But for the most part, he crafted personal items of jewelry, researching historical church art as a design base for the rings, pendants and crosses he created.

Episcopal churches and bookstores were among the first distributors of his jewelry although he now has 23 retail stores and a nationwide catalog division.

Almost four decades have passed since the creation of his first cross. Avery says he's lost count of the number of crosses he's designed but modestly quips that it's "probably a couple of hundred or so." But what he has not lost sight of is the criteria of meaning and goodness that each piece must reflect.

"People are always searching for meaning. I know I still am," he muses. "And if some of my work can help a few people realize meaning in their lives, well then, it will make it all worthwhile."

Karen Kitzman Jackson is a free-lance writer living in Bandera, Texas.



PASTORAL COUNSELING AT NEUMANN

is Counselor Education . . .

. . . plus Much More!

More . . .

- . . . **Opportunity for Growth**
through Neumann's value-based integrative counseling model
- . . . **Practical Experience**
with supervised clinical experiences throughout your program
- . . . **Scholarship**
experiencing nationally renowned faculty
- . . . **Preparation**
leading to 6 nationally recognized certificates
- . . . **Diversity**
with an ecumenical student body of lay, religious and clergy
- . . . **Individual Attention**
through small, personal learning environment

Pastoral Counseling at Neumann Is Counseling Plus!

For information and a catalog, detach and send to:
Neumann College, Graduate Program, Aston, PA 19014

Name: _____

Address: _____

Phone: (home) _____ (work) _____ E

What does it take to make a GREAT incense worthy of sacred worship?

For one thing you have to start with great ingredients. Aloes from Saudi Arabia: pure rose, cassia and sandalwood oils from India: premium frankincense tears from Yemen and Ethiopia. fragrant balsams imported from South America: these and other rare and costly ingredients are essential to the making of our three blends of church incense. You will see and EXPERIENCE the quality.

For more information, please write to:



the holy mountain
P.O. Box 594, Department E
Monterey Park, California 91754-0594



PENDLE HILL

A place to learn, live, and laugh together toward the renewal of self and society.

Adult study program welcoming all creeds. Short stays or resident terms. Private rooms, 23 wooded acres, Quaker directed. Write Box 2.

WALLINGFORD, PA 19086
(215) 566-4507

VISITING ENGLAND?

For rental. Cozy 18c. cottage on 2 acres near Ludlow, Shropshire. 2 bdr., 1.1/2 baths, central heat, luxury bath and kitchen. Near Shakespeare country, Wales, Cotswolds. Highly recommended U.S.A. references. Rev. N. Foster, Vicarage, Tile Cross, Birmingham B33 0LH, England.

MISSION'S SAFARI

Experience God's wonders in East Africa.
• Dynamic warmth of emerging African Church
• Exotic beauty of African wildlife
• Hosted by a diocese • Guided by professionals
• Meaningful and affordable
African Team Ministries
Box 115, Sierra Madre, CA 91024
Telephone: (818) 405-0843

TRAVELING ABROAD? Discounts of 10-40% also available. Call (818) 405-0843

CARTER KERNS
INVESTMENT ADVISOR
Tel: 1-503-276-6564
203 South Main Street
Pendleton, Oregon 97801



Career counseling for clergy and laity

at the Life/work Planning Center offers a program for discernment of call and career and for coping with transitions. These services are for ordained clergy, professional church workers, and lay people in non-religious employment. For information, please write or call the Rev. Russell C. Ayers, Director.

The Life/work Planning Center
1525 H Street, NW
Washington, DC 20005 (202) 783-3639

The Rev. Harry H. Pritchett, Jr.'s GOD IS A SURPRISE

Songbook \$5.95
Cassette \$9.95
(teaching)
BOTH \$14.95
Add postage \$1.75
Songs of Faith, Joy & Love
Order:
Oak Hill
Music Pub. Co.
P.O. Box 120068
Nashville, TN 37212
(615) 297-4673



Individual homes for today's active retirement

Affordable homes in beautiful southern Ohio.

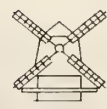
Call 800/223-9766 Ext. 37
In Ohio 800/223-3811 Ext. 37

111 Wendy Lane, Waverly, Ohio 45690
An affiliate of National Church Residences.



"DESSERT RECIPES CHILDREN LOVE AND CAN MAKE"

New cookbook with 40 selected easy yummy desserts.
Send check or money order for \$7 to: Van Vleet Publishing - a
420 E.55 St.-6U, New York, N.Y. 10022
(New York addresses add sales tax)



EXECUTIVE DIRECTOR for tri-county ecumenical agency. Administrative, managerial or supervisory experience required. Masters degree preferred. Ability to work with churches, government and community agencies. Send resume stating minimum salary requirement by March 1st to: Search Committee, Christian Churches United, 900 Arlington Ave., Room 128, Harrisburg, PA 17109.

COMING TO KANUGA

Three Spring Conferences

CHRIST FOR A NEW CENTURY MARCH 13-16

The opening event of the Decade of Evangelism. Join Presiding Bishop Browning, the Rt. Rev. Dr. Frederick Borsch, the Rev. Fleming Rutledge, and the Rev. Dr. William Willimon, and a host of others in this important event in the life of the Episcopal Church.

LENTEN RETREAT WITH FITZSIMONS ALLISON APRIL 1-4

Take time to draw apart from the frenetic pace of everyday life and prepare your hearts for the Easter victory. Join the Rt. Rev. C. FitzSimons Allison for "the Great Commandment, the Great Sacrifice, and the Great Victory."

CONFERENCE FOR LARGE, MULTI-STAFF CHURCHES APRIL 30-MAY 3

Focus on the dynamics of large church growth and learn to deal effectively with its management. Clergy and lay professionals are urged to participate.

For more information, please telephone or write:

Kanuga
AN
EPISCOPAL
CENTER
POSTAL DRAWER 250
HENDERSONVILLE, N.C. 28793
704/692-9136

LIVELY SAINT-SEEKER NEEDED:

We're looking for a joyful, energetic, out-going, family-oriented associate rector (generalist) exhilarated about new member recruitment to join our multi-staff, multi-interest, multi-everything Washington, D.C. suburban parish of 1,800. Just finishing seminary? Or a first curacy? We're a prime training ground. Lovely rectory, good benefits, few eccentric members. Write All Saints' Church, Chevy Chase, Md. 20815.



from ST. MARK'S PRESS A LECTOR'S GUIDE TO THE EPISCOPAL EUCHARISTIC LECTIONARY

Recognizing that the performances of the Liturgy of the Word is an area of our public worship in need of attention, and that no Lector or Lay Reader can be effective without preparation, **A Lector's Guide** is designed to assist in understanding the Propers, containing an outline of the general sense of the passages of Cycles A, B and C for the Sunday Readings along with suggestions for presenting the text. While designed by author Frank Mulligan from long experience in helping people deliver the Word with maximum effectiveness, **A Lector's Guide** is also indispensable for Bible Study and adult education programs.

It makes a perfect companion to the **Episcopal Eucharistic Lectionary**, now in its 7th printing and found in more than 1000 parishes across the U.S. Available in both RSV and NEW ENGLISH editions, the **Lectionary** contains the words of the Gospel, Epistle, Lessons and Collects for years A, B and C in ONE compact and easy to use volume.

ORDER BOTH TODAY.

Perfect-bound **A Lector's Guide** only \$12.00

Perfect-bound **Lectionary** only \$12.00

Spiral-bound **Lectionary** only \$14.00
(A small shipping/handling charge will be added to your order.)

Quantity Discounts Available

For information, or to place your order call

TOLL FREE 1-800-365-0439

VISA/MASTERCARD accepted

ST. MARK'S PRESS
2040 Westridge Drive
Wichita, KS 67203

To fulfill their vows, some bishops resign

by Barbara Benedict

Back in days of yore, the stereotypical image of a bishop was that of a bearded, snowy-haired patriarch. Today's episcopal leadership looks a lot younger, and most bishops retire between 65 and the compulsory age of 72. But not all of them wait that long to give up their cathedra.

Colorado's Bishop William C. Frey, 59, dropped a figurative bombshell last October when he announced plans to resign after 17 years to become president and dean of Trinity Episcopal School for Ministry in Ambridge, Pa.

In a letter to diocesan clergy, Frey said, "I am challenged by the opportunity of investing the last five to 10 years of my active ministry in preparing future leaders for our church."

Appearing on a local radio talk show, Frey noted that as a bishop—first in Guatemala, then in Colorado—he's long been on the receiving end of what seminaries produce: clergy. "I've always wanted to get my hands on the assembly line and see if I couldn't modify the product just a little bit and make the teaching, the education, more practical," he said.

Frey terms Trinity, founded in 1976 and located in a depressed area near Pittsburgh, "the Cinderella" of American seminaries. "It's poor but very vital, with tremendous spirit," he says.

With its roots in the church's evangelical tradition and the renewal movement, the seminary considers itself a training school for parish clergy rather than a post-graduate school of theology, according to Frey.

One of four finalists for the Presid-

**'I've always
wanted to get my
hands on the
assembly line and
see if I couldn't
modify the
product just a
little bit.'**

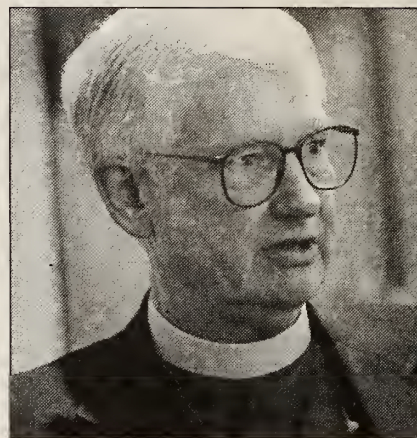
—William Frey

ing Bishop's post in 1985, Colorado's bishop is a compelling speaker, much in demand as a conference and retreat leader. This relatively high profile resulted in a spate of media attention when his decision to leave Colorado became public.

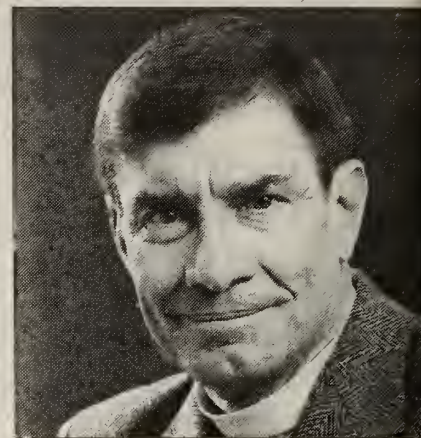
But Frey is not the only bishop in recent years to relinquish the diocesan role early to go into educational work.

C. FitzSimons Allison, 62, who became bishop of South Carolina in 1982, will leave the post as soon as his successor is consecrated this month. He plans to settle elsewhere in the diocese and devote his time to reading, writing, teaching and speaking, activities which the press of administrative duties has precluded in his life as diocesan.

"Bishops are expected to be every-



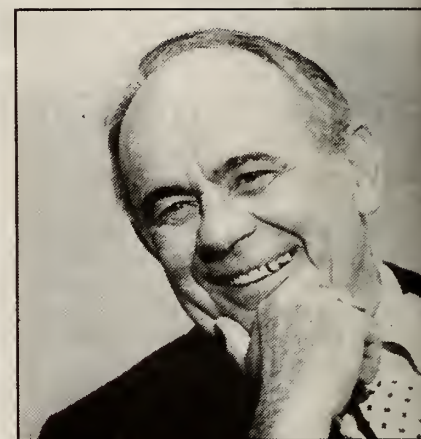
Otis Charles



William Frey



FitzSimons Allison



Bennett Sims

where for everything," he says. "They're just too busy to do any reading or teaching."

Pointing out that bishops have a mandate to be responsible for the teachings of the church, he quotes a friend who told him, "It's a shame you have to resign in order to fulfill the vows you took when you were consecrated."

"Probably at no time in the history of the church has doctrine been appreciated as little as it is now," Allison says. Then he adds, "It's a lonely job to defend classical orthodoxy."

While on sabbatical several years ago, Allison wrote a book, *The Cruelty of Heresy*, but he hasn't had time to do the final editing. Once free of his diocesan duties, preparing the book for publication is the first order of business. Next? Well, he already has three additional titles in mind.

Allison, who earned a doctorate at Oxford, has spent most of his ministry in academia, teaching at the University of the South, Virginia and General Seminaries. Now he hopes to be able to fulfill what he believes is his special vocation: putting together the academic with the practical and human.

Bennett Sims of Atlanta and Otis Charles of Utah are two other bishops who resigned early for academic pursuits.

"In 1983 I 'retired' at 63 in order to have the energy to undertake the formation of a new enterprise, the Institute for Servant Leadership," says Sims. "Being a bishop is a very, very taxing job in our day. Twelve years is about all one should give to it. I wanted the vitality to do something else."

Like Allison, he mentions the heavy load of administration that falls on a bishop, and, he observes, "the bishop's prophetic role tends to be resisted."

Sims is convinced of the impor-

tance of mobilizing people in their workplaces. The institute began as a research project in theological education at Emory University. Seminars and conferences were offered, primarily for lay men and women in decision-making positions. Although clergy have been included from the beginning, the student body has always been heavily non-ordained, the program designed for people interested in integrating their work life and their faith. Through a spirituality of servanthood, the goal is to build more caring, truthful and productive organizations.

In 1988, the institute became a private, non-profit educational organization and moved to Hendersonville, N.C. Since then it has grown, with the larger sessions being held at nearby Kanuga Conference Center, the smaller in the Sims home.

Otis Charles left Utah in the fall of 1985 to become dean of Episcopal Divinity School in Cambridge, Mass.

"There come moments when a shift in leadership is helpful to either a parish or a diocese," says Charles, now 63. "It provides opportunity for fresh perspectives."

The call to the seminary is allowing him, in the last years of his ministry, to take his experience as parish priest and bishop and bring it to bear on a new generation of clergy. "This is the generation that is going to provide the leadership in a new century. It's a challenging and exciting time," he says.

Charles strongly believes that bringing together the academic and theoretical with the practical is a critical piece of seminary education. And, he says, "A bishop as dean is a symbol that the seminary is collaborating with the church as a whole in forming ministry."

Barbara Benedict is editor of *The Colorado Episcopalian*.

Does the Bible condemn homosexuality?

It depends on how you define your terms

by Robin Scroggs

Reality is rarely as simple as we would like it to be. Is the Bible against homosexuality? That depends on what sorts of customs or relationships we think the Bible speaks about. The word "homosexuality" did not exist in ancient times. The question cannot be answered with a simple "yes" or "no".

Two verses in Leviticus are clearly against male same-sex intercourse (18:22; 20:13). But the witness of Christianity, particularly the New Testament, is what influences what we in the church accept or neglect in the Old Testament. Christianity has ignored many more "significant" parts of the Old Testament (judged, say, quantitatively) when it has seemed appropriate. Thus the New Testament witness is determinative of our use or non-use of the Old.

Is the New Testament against homosexuality? Since the New Testament barely mentions same-sex relationships, and that only in passing, we cannot tell from the scriptures alone what is being addressed. To discover this, we have to ask about the realities of the Greco-Roman culture in the first century.

In my book, *The New Testament and Homosexuality* (Fortress Press, 1983), I have described these cultural realities in detail. Male homosexuality existed as pederasty, a relationship between an active adult and a passive pre-pubertal boy. This relationship was one of inequality, the boy being used by the adult for the adult's pleasure.

More sinister was the use of prostitution to satisfy male adult desire. Slave boys populated brothels, and some free youths, used to being the passive partner, found the life of prostitution too desirable or lucrative to pass up.

What did *not* exist in this culture was the model (or the reality) of caring, adult-adult, lasting relationships. Thus when the New Testament speaks out against homosexuality, we should expect it to address only the model it knew existed. In fact, two of the only three relevant passages (I Cor. 6:9; I Tim. 1:10) almost certainly focus abhorrence on the prostitutional form of pederasty. And while the third (Rom. 1:26-27) is in more general terms, Paul was surely not writing about something he had never heard of.

Thus I have to conclude with a "yes" and a "no." Yes, the New Testament opposes certain forms of homosexuality, those of inequality and debasement which existed then and which continue to exist in our society, especially in the abuse of boys. But the New Testament cannot be said to oppose forms of same-sex relationships which did not then exist but which the Christian gay and lesbian communities today claim to be modeling, namely, mutual, caring and lasting adult-adult friendships in which Christian love is communicated and shared.

We may not therefore appeal to scripture on this question; the Bible cannot be used as a weapon for either position. We must base our thinking on knowledge from other sources—psychology, sociology and biology.

Robin Scroggs is professor of biblical theology at Union Theological Seminary in New York City.

Yes, but read beyond the things condemned

by C. FitzSimons Allison

The answer is "Yes"—along with a list of our sins and shortcomings broad and long enough to include everyone. St. Paul lists fornicators, idolaters, adulterers, male prostitutes, homosexuals, thieves, the envious, drunkards, slanderers and swindlers as those who will not inherit the kingdom of God (I Cor. 6:9-11; I Tim. 1:9-10).

Not all are guilty of each of these sins, but none of us is free from them all. Certainly idolatry (putting anything above God) and envy are universal. Truly "all have sinned and come short of the glory of God" (Rom. 3:23) and "none is righteous, no not one" (Rom. 3:10-20). Scripture clearly teaches that the law holds all under condemnation (Matt. 5-7; Luke 18:27).

Attempts by contemporary advocates of homosexuality to remove it from the list of sins or to claim that it does not mean what it traditionally has meant have been singularly unsuccessful in persuading the non-lobby scholarly world. Claims that the story of Sodom (Gen. 19) was one merely of an offense against hospitality and does not condemn sodomy, that *arsenokoitai* in Romans, Corinthians and Timothy merely refers to cultic or coercive homosexual acts and does not apply to consenting adult same-sex acts cannot be supported by the texts. The frequent citing of the works of John Boswell and others as authoritative without mentioning the long list of scholarly critiques disclosing their distortions

is shameful and smacks more of unconscionable political pressure than honest scholarship.

Much more serious than the distorted scholarship is the pastoral distortion that obscures from sinners, homosexual as well as everyone else, that "glorious" condemnation of sin which brings us to our knees before Christ and makes possible the even "more glorious" righteousness (II Cor. 3:9) that is by faith. Churches have not consistently proclaimed this gospel of grace.

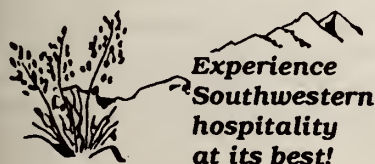
Too often discussions in religious circles end with the questions about what is condemned. That is but the overture to the music. The main part of the score is about redemption and grace.

Current attempts to exclude homosexual acts from the category of sin are inevitable reactions to the lamentable custom of singling out this one activity for condemnation while making other sins acceptable. In each case sinners are sentimentally spared the glorious condemnation that leads to the even more glorious life of grace in the Kingdom of God.

Scripture's teaching regarding sex makes no sense if we begin with negative prohibition. We must start with the positive teaching in Genesis quoted by Jesus Christ in Mark 10:6-9 and Matt. 19:5-6. Here the fundamental reality of being made male and female to become one flesh is established. Prohibitions serve only to protect and safeguard the norms of our nature.

As G. K. Chesterton observed: "The reason we have discipline in the church is to allow the good things to run wild."

FitzSimons Allison is bishop of South Carolina.



The Franciscan Renewal Center Conference and Retreat Site

Located in Scottsdale,
Arizona—just 30 minutes
from the Phoenix airport.

This oasis in the desert provides:

- Professional staff to attend to all your conference needs.
 - Swimming pool, jacuzzi
 - Home cooked meals
 - Day and overnight accommodations
 - Single and Double rooms with private bath
- FOR RATES AND FURTHER INFORMATION:**

Diane Runfola/ P.O. Box 220
Scottsdale, AZ 85252
(602) 948-7480

Write or Call for Catalog of Insignia and Gifts



The Unmistakable Quality of

® TERRA SANCTA GUILD®

858 Sussex Blvd., Box 300
Broomall, PA 19008
1-800-523-5155 in PA 215-544-9900

Decision Time For Anglicans

Push has come to shove. The U.S. action in Massachusetts has caused rumbles throughout worldwide Anglicanism.

Fractures threaten in Australia, where national unity may break down because of diocesan willfulness. Ireland says probably yes, Southern Africa no for now. All wait to see what Mother Church does in England. And in America, the Fort Worth Synod makes it a whole new ball game. The cracks in Anglican world unity have widened.

Do you know what all this means? Do you realize what is at stake? Get all the news on what is happening in the Church and religion in general today from *THE CHRISTIAN CHALLENGE*. Without the whole story, how can you make intelligent decisions?

To subscribe, send your name and address with \$20 U.S., \$25 Canadian, \$30 elsewhere (Visa, MC, British & Canadian checks accepted) to:

The Christian Challenge

Dept. E
1215 Independence Ave. S.E.
Washington, DC 20003 USA

LANE BRYANT



We'll Fit You Beautifully!


**CALL FOR OUR FREE
SPRING CATALOG!
1-800-553-7140**

OR MAIL COUPON TO: LANE BRYANT
P.O. BOX 8303, INDIANAPOLIS, IN. 46283-8303

NAME _____
ADDRESS _____ APT. # _____
CITY _____
STATE _____ ZIP _____
WOMEN'S 34-54 MISSES' 12-24 HALFS 12½-34½
TALL'S 12-24 FOOTWEAR 7-12 AA-EEE

S90-016-5

St. Thomas Cross



Inspired Design *Handwrought in Sterling Silver in Colonial Tradition*

(Shown actual size—chain included.)

To Order Your St. Thomas Cross:
Send your check or Money Order for \$49.95 p.p.

To:
St. Thomas Silversmiths
346 Long Lane Rd.
P.O. Box 487
Treichlers, PA 18086

Please Print your full Name and Address Clearly.
2-4 Weeks Delivery

EPISCOPAL CHURCH TIES

Superbly woven in England. Neckties with Episcopal shield in full colors on Navy or Burgundy. Finest silk blend. An ideal gift \$19.75 including gift box and shipping. Write today for brochure with other designs.

CHURCH TIES

P.O. Box 1445 • Tryon, NC 28782 • 803-457-4613



ENGLISH PARISH HOLIDAYS

...an idea whose time has come! Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs. A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:
PARISH HOLIDAYS
North American Office
106 S. Fraley Street, Kane, PA 16735
814/837-9178

CATHEDRAL RESIDENCIES
An Independent Living Retirement Community



AFFORDABLE 1 BEDROOM & EFFICIENCY APARTMENTS

- Close to churches, banks & shopping
- Full range of social activities and outings
- Small pets welcome • 24 hour security
- Rental assistance available for qualified tenants

For Information Call (904) 356-5507 Ext. 458
601 Newnan St, Jacksonville, FL 32202
Sponsored by St. John's Episcopal Cathedral

Speak your love, speak

Reflections on the suicide of a best friend

by Beverly Brice Saunders

Ilene Tolen Rice, 49, died at her home on 7th Street in Linton, Ind., on July 6, 1989.

She sat, they said, on the well-scrubbed front steps of her home that afternoon where her flowers grew in tubs and lined her walk. She walked through her screened-in porch and into the house. She locked her door deliberately behind her. Sometime thereafter, she picked up a deadly piece of metal and put it to her head. As a child purses its lips to blow away a dandelion puff, she blew her life away.

Ilene was my friend for more than 45 years, and when that shot rang out in that empty house, it killed a part of me, too.

We were 3, maybe 4, when we met, neighbors, less than a block away. She was an elfin child, skinny, all arms and brown legs with wispy sun-bleached blonde hair. A rescuer of baby birds and hurt animals, fast runner, quick climber, catcher of poison ivy.

We played morn to night, "dress-up," and we licked the ice cream from the tops of Dixie cups to reveal the movie star. Not Rita Hayworth again! We threw off our shoes in spring and ran barefoot on gravel and fresh-tarred streets till our feet were like leather. We got spanked—hard—for pulling down our panties and putting our bare bottoms on a mock-leather hassock.

Mama had scrubbed and put in the warm sun to dry. "In full view," Mama said. "Full view! Whatever were you girls thinking!" Sat double on my swing and watched the big kids going off to school.



The author (left) and her friend Ilene around 1944.

Do, Lord, remember me

As we grew, we "spent the night" giggling and talking later under fragrant line-dried sheets. On Saturdays we went to the movies, clutching our quarters in damp hands. Mr. Landis, across the alley, would give us a nickel sometimes when we passed by if we would sing "Do, Lord" in harmony. We sang, her childish soprano, my already husky alto, we sang:

*I took Jesus for my Savior,
You take him, too.*

We belted it out, took the nickel and ran.

We noticed boys at last, and we dreamed out loud to each other of the boy we would marry who would love us forever. We named our imaginary children Starr and Scarlet and Windy Gale and called our real ones Kathleen, Christopher and Anne—mine—Matthew, Teresa and Beth—hers.

In our teens, when life got complicated, we told each other our deepest secrets. And we kept them. I kept hers as well as my own for decades until I met the man for whom I opened my heart and laid my life bare. I thought I was safe. I wasn't.

I left Linton; she stayed. I wandered far, made mistakes, picked myself up, dusted myself off and started all over again. More than once.

I always went home, always she was there. Home base, I called her to myself, Ilene, home base. Wherever I came from, whoever I came with, she was there. Her greeting was always the same. Eyes shining, warm smile, arms straight out, she embraced me, accepted me, loved me, rejoiced in my coming home.

Ilene came to my home in October, 1988. Rode back with me from Indiana over the rolling hills of the southern parts of our state, across the flat interstate of Kentucky and Tennessee into the mountains of North Carolina. I was at low ebb, things were not going well. She chattered, remembered, entertained. She oohed and aahed over the home my love and I had made with our hearts and with our hands.

For three magical days we played and laughed, sat up late. Toured the city ("So big," she said), ate French onion

soup, found a wonderful music box in a junk store for her collection. We walked the neighborhood at night, in warm sweaters, arms locked, matching our steps to the rhythm of old songs, stumbling over the words.

Then it was time for her to go. We hugged, looked into each other's eyes, smiled. "Bye," she said. "See you next summer. I love you." I should have held her a little tighter. I never saw her again.

"You don't want to hear"

I was alone when the call came from Linton that Thursday evening. Saran, my second-oldest friend, only 36, heir to the throne. "I have something to tell you, but you don't want to hear, you don't want to hear."

I felt numb when I put down the phone, stunned, like running into a closed door in the dead of the night. In the living room I stood, arms limp, trying to take it in. From the bottom of my soul, I cried, "Ilene! No! Ilene, wait a minute. No! Ilene, no, no, no."

I fell to my knees, prayed hard to light her way. "Into thy kingdom, this day, dear Lord, receive, please receive the soul of my friend, my dear friend, please God, dear

God, please God."

Bit by bit word filtered down to me from Indiana, sad voices, sorry, patting me. Ilene left this world not because she was terminally ill, not because she was angry but because she felt worthless, of no value. Rejected, she couldn't begin again. I know those feelings, I know. But oh, her value and her worth to me, to me!

She sent signals; she was not believed. She said, "I can't." They said, "Don't be silly, of course, you can." She did not get the help she needed. No one's fault, she had been depressed before, down before. They averted their eyes. "She'll be okay," they said. She wasn't.

Why am I telling you this? Suicide is increasing at an alarming rate. It

will touch each of you if it hasn't already. Not all who feel worthless, discounted, of no value will die. Some will. Is there an Ilene in your life? If so, you know who she is. Watch for the signals. Listen. Be there. Get help.

Don't just go to the Hallmark store and pick a card with a chipmunk on it that says in pre-packed sentiment, "I'm thinking of you." Write a loving letter, take the time to say, "You are the best. . . I remember when you. . . I am proud of you for. . . you looked gorgeous the night you. . ."

Storm the gates

Don't just leave word on the machine that you called. Storm the gates, pound on the door, take her hands back in yours and say, "I love you; you are of great value to me and infinitely precious and irreplaceable." If you believe it, say, "You are a child of God, a sister of Christ Jesus and an inheritor of his kingdom, and you are my beloved friend."

Ilene and I would have turned 50 together last September. I am 25 days the elder. We had plans to celebrate. We talked of it, poked each other in the ribs, made fun of crow's feet, said we were fine wine and made little jokes about making love in the dark. I still turned 50, but it wasn't as easy or as much fun.

So, good-bye, Ilene, tee-legged, toe-legged, bow-legged Ilene. I accept your death because I have to, but I will miss you so. Home base, Ilene, funny, witty, wise, good Ilene. Keeper of our childhood, confidante, comforter, cheerleader. Bye, see you.

My friends who read this, I beg you, speak your love, speak your love and speak it once again.

Beverly Brice Saunders is a communicant of St. Andrew's, Charlotte, N.C.

Feasts for feast days

by Virginia Richardson

Anskar February 3

Anskar was born in 801 into a noble Frankish (French) family near Amiens and was educated at the Benedictine abbey at Corbie in Picardy. After taking vows he was sent with a few brother monks to Westphalia to establish a religious settlement—New Corbie (Corvey)—to care for the spiritual welfare of the recent Saxon converts and to expand the church's evangelical mission. He taught and preached to the Saxon tribes and gained knowledge of and insight into the language and customs of the "men of the north."

Harald Klak, an exiled Danish king, had taken refuge at the court of Louis the Pious. Following his baptism at Mainz, he returned to Denmark to try to reclaim his throne, taking with him Anskar, who preached throughout Denmark and established a school at Slesvig. Invited by the merchants of Birka, Anskar went on to Sweden where he was kindly received by King Bjorn and given permission to preach and build a church, the first in Scandinavia. Although he spent 18 months among the Swedes, he did not make many converts.

Anskar returned to Germany where at the age of 31 he was made bishop of Hamburg and appointed papal legate to the missions of the north, which included Norway and Sweden as well as Denmark and northern Germany, the idea being that Hamburg should be a center for evangelization of northern Europe. He continued to teach, preach, found schools and monastic communities, keeping the new faith alive and growing.

During these years the Viking raids on the rest of Europe increased in frequency and severity, eliciting the plea:

"From the fury of the Northmen, O Lord, deliver us." In 845 a Viking force carried in 600 ships attacked Hamburg, and the entire city—including church and monastery—was destroyed. Three years later the See of Hamburg was united with that of Bremen, and Anskar was given charge of both. Later, through patient diplomacy, he was able to win the confidence of Erik, king of Jutland, and build churches at Slesvig and Ribe. He also was permitted to build other churches in Sweden.

The name Anskar means "javelin of God," and he lived up to it. All his life, Anskar fought—with words, will and sheer tenacity—to save the souls of men, to succor his people and to end the Viking slave trade which flourished over most of northern Europe. Though he was never able to eradicate the practice, he helped mitigate many of its worst horrors.

Anskar died in Bremen in 865. Following his death, much of what he had achieved was lost. Nonetheless he became patron saint of Denmark, and Sweden recognizes his efforts with an annual pilgrimage to the now deserted island of Birka (today Bjorko).

"Anskar is a memorable and prophetic figure," says missions expert Bishop Stephen Neill, "not because of what he achieved, but because of the patience and devotion with which he pushed against a door which was not yet ready to open."

Anskar was a strict ascetic. He frequently subsisted on bread and water and after his death was found to have worn a hair shirt. He is best honored with a simple meal of dishes from Denmark and Germany—*fileter*, carrot ring with glazed turnips and turnip greens, caraway potatoes and frozen coffee cream. (Serves 6.)

Fileter

2 lbs. flounder fillets
2 tbs. salt
¼ cup fine toast crumbs
½ cup flour
¼ tsp. dried sage
Pinch nutmeg

½ tsp. paprika
1 egg
1 tbs. water
¾ cup oil
¼ cup butter

Pat fillets with paper towels; salt both sides of fillets; wrap in plastic and chill 1 - 2 hours. Rinse; blot dry with paper towels. In a shallow bowl combine crumbs, flour, sage, nutmeg and paprika. In a second shallow bowl beat together egg and water. Dip fillets in egg, then in crumb mixture. Using 2 large skillets, heat half the oil and butter in each; when oil is sizzling, add fish. Cook fillets quickly over medium-high heat until brown and crisp on both sides.

Carrot Ring with Glazed Turnips and Turnip Greens

Butter
2 tbs. fine dry bread crumbs
2 tbs. butter
2 tbs. flour
½ cup milk
3 egg yolks, beaten until smooth
2 cups grated carrots

¼ tsp. sugar
Dash allspice
⅛ tsp. dried basil or chervil
3 egg whites
1 tsp. salt
2 tbs. fine dry bread crumbs

Preheat oven to 350°. Butter a 6-cup ring mold and sprinkle with 2 tbs. bread crumbs. In a large saucepan melt 2 tbs. butter; blend in flour; add milk, whisking until mixture starts to thicken. Remove pan from heat; whisk in egg yolks, beating until smooth. Add carrots, sugar, allspice and basil. In a bowl, beat egg whites and salt until stiff; fold into carrot mixture and pour into prepared mold. Sprinkle with 2 tbs. crumbs. Set mold in baking pan and add 1 inch of water to pan. Bake 1 hour or until firm. To serve: Unmold carrot ring onto serving platter; fill center with turnips; surround with cooked turnip greens sprinkled with malt vinegar.

Glazed Turnips

4 large turnips
1 cup beef bouillon
2 tbs. butter
1 tsp. lemon juice
2 tsp. sugar

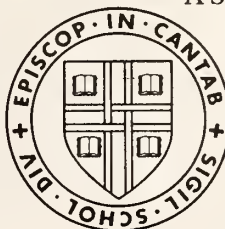
Pinch dill weed
1 tbs. finely minced fresh parsley
½ tsp. fresh thyme leaves
½ tsp. chopped fresh basil

Quarter turnips; shape into ovals. Place turnips in a medium saucepan; add bouillon and cook, covered, until they can be pierced with a fork but are not tender, about 5 - 8 minutes. Remove cover and cook over high heat until liquid is evaporated. Add butter, lemon juice, sugar and dill weed. Shake pan over low heat until turnips are well glazed. Turn into center of carrot ring or a serving dish. Sprinkle parsley, thyme and basil over turnips.

(Space prohibits printing all recipes mentioned. For the others, send a stamped, self-addressed envelope to Feasts, Episcopalian, 1201 Chestnut St., Philadelphia, Pa. 19107.)

EPISCOPAL DIVINITY SCHOOL

A SEMINARY FOR THE EPISCOPAL CHURCH



"Join us in the pursuit of hospitable, faithful, liberative theological education."

Dr. Fredrica Harris Thompson, Academic Dean

DEGREES: Master of Divinity, Master of Arts, Doctor of Ministry, Certificate, and Continuing Education programs.

AREAS OF CONCENTRATION: Parish Ministry in the Contemporary World, Anglican Studies, Feminist Liberation Theology, and Sacred Music.

For more information: 99 Brattle Street, Cambridge, MA 02138. 617-868-3450.

VISITING SCOTLAND?

then visit the place where the first American bishop was consecrated & the Historic Episcopal Cathedral of St. Andrew's, ABERDEEN.

Contact: Hospitality Secretary
St. Andrew's Cathedral, Aberdeen,
Scotland, UK. Tel: Aberdeen 645567

EPISCOPAL COMMUNITY SERVICES

IN ARIZONA, a growing social service agency with 20 programs statewide, seeks Executive Director. Send resumes to ECS Search Committee, 114 West Roosevelt, Phoenix, AZ 85003.

1990 CALENDAR

Featuring the
Episcocats



Here we come again
to brighten all 365 days
of the coming year

THE ALL NEW 1990 EPISCOCAT CALENDAR

There are 15 of us—making our debut on the November 1989 calendar and taking our curtain call on the January 1991 page. In between, our witty, whimsical insights will keep you smiling through each month. For your more serious moments, the calendar portion will keep you in touch with the deeper teaching of the Church Year.

\$5.50

(add \$2.00 for overseas postage)

EPISCOCAT CALENDAR

Box 1379, William Penn Annex
Philadelphia, PA 19105-1379

Please send _____ 1990 EPISCOCAT CALENDARS. \$5.50 each (includes U.S. postage and handling). Add \$2.00 per calendar for overseas postage. PAYMENT MUST ACCOMPANY ORDER.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____



The Very Rev. Alan Jones
Dean of Grace Cathedral, S.F.



The Rt. Rev. William E. Swing
Bishop of the Diocese of California

Lenten study video

Ideal for Lenten study groups, congregational presentations, sermon preparation and Sunday school classes—a 59 minute video in two parts:

- 1 -Lectionary of the five Sundays of Lent addressed by Bishop Swing and filmed on location in the Holy Land, each followed by a Dean Jones meditation.
- 2 -Holy Week in Jerusalem with Bishop Swing.

Price: \$70 includes mailing charges.
Make check to: Diocese of California

Lenten Study Video, Diocesan Office, 1055 Taylor St., S.F., CA 94108



hand silk-screened
100% preshrunk cotton
white dove on royal
adults \$10.95
child 4-6 \$8.95
child 6-8 \$10.95
DESIGNS BY LUSANDRE
P.O. Box 266
BEDFORD HILLS, N.Y. 10501
NAME _____
ADDRESS _____
CITY _____
STATE _____ ZIP _____



SPECIAL EASTER GIFT IDEA FROM ST. MARK'S PRESS

Spiral-bound **Lectionary and Lector's Guide** priced at \$18.95 plus postage & handling.

Perfect-Bound **A Lector's Guide** only \$12.00.

Perfect-bound **Lectionary** only \$12.00.

Spiral-bound **Lectionary** only \$14.00.

Quantity Discounts Available

For information, or to place your order call

TOLL FREE 1-800-365-0439
VISA/MASTERCARD accepted

ST. MARK'S PRESS
2040 WESTRIDGE DRIVE
WICHITA, KS 67203

Money For Your Treasury OVER 2 MILLION



Sunflower Dishcloths
WERE SOLD LAST YEAR BY MEMBERS
OF GROUPS, SOCIETIES, CLUBS, ETC.
THEY ENABLE YOU TO EARN MONEY
FOR YOUR TREASURY AND MAKE
FRIENDS FOR YOUR ORGANIZATION
SAMPLE FREE TO OFFICIAL
SANGAMON MILLS, INC., Cohoes, N.Y. 12047
Established 1915



BED & BREAKFAST HAWAII STYLE

Experience the splendor of the Hawaiian Islands without high costs and crowds—write: AKAMAI BED & BREAKFAST, 172 Kuumele Place, Kailua, Hawaii 96734 or call: 1-800-642-5366, 50/nt; 300/wk; 900/mo.

INTEGRITY, Inc.

Gay and Lesbian
Ministries

Write: Box 19561
Washington, DC
20035-0561

Episcopal
Accounting
System—
(made)
Easy

EASE

Accounting, Church Management
& Member Listing

Used by more Episcopal
Churches than any
other software.

- A full function church management computer program for only \$695!
- Written just for Episcopal parishes!
- Calculates financial and member statistics for the annual report!
- Integrates fund accounting with member information and pledges!
- Incredibly easy to use!
- Recommended by the Episcopal Church Pension Fund!
- Over 400 installations in Episcopal parishes!
- FREE 60 day evaluation — **SEND NO MONEY!**



Call or write for more information:

Gosnell Computer Services

1331 THIRD STREET • NEW ORLEANS, LOUISIANA 70130 • 1-800-326-2235



HALLELUJAH BREAKDOWN

I didn't go to Mozambique, but. . .



by Christine Dubois

There's something about Lent that makes me want to step out of my humdrum existence and do something for God. Last year, we found just the thing: a medical mission to Mozambique.

Mozambique wouldn't have been my first choice. I didn't even know where it was. And the more I learned, the grimmer it looked. Years of civil war had taken their toll on this African nation. Hundreds of thousands of civilians had been killed or left homeless. Hospitals, schools and transportation systems had been destroyed. Poverty, hunger and violence were the norm.

Yet we had no doubt Mozambique was where the Lord was calling us.

A letter had landed on my desk, describing a medical project co-sponsored by the health care organization I work for. Our company was sending doctors and nurses to Mozambique to train local medical personnel. Glancing at the end of the letter, I read: "We would like to send a journalist from your department to Mozambique to cover this story first-hand."

What a wonderful opportunity to use my writing gifts to help people in need! I felt like the prophet Isaiah hearing God ask: "Whom shall I send?" And like Isaiah, I responded: "Here I am. Send me."

That afternoon, I discussed it with my supervisor. "I'd like to be the one who goes," I said.

"Chris," she answered, "you're the only one who'd want to."

My husband's O.K. was harder to get, but soon he caught the vision and arranged to travel with me to take photos.

We renewed our passports, checked on required immunizations and played "Say it in Portuguese" tapes. I bought a small gold cross to wear around my neck—both to let others know I was a Christian and to remind myself that God would be with us no matter what happened.

Then the whole thing fell through. Instead of accompanying doctors on dusty country roads, I sat in a hospital cafeteria, interviewing nurses who'd come back.

We were crushed. What was God trying to tell us?

The gold cross sat for a time forgotten in the jewelry box, but recently I began wearing it again. It assures me that God is with me in the pain and stress of daily life just as God would have been with me in Mozambique.

At times, I still wish we'd gone to Mozambique. But I'm beginning to see that nothing is humdrum in God's eyes. Responding with grace to the daily challenges of life in Seattle is just as valuable as serving in the mission fields of Africa. Loving one another and serving the people we know is significant enough—even for Lent.

Christine Dubois is a Seattle-based freelance writer who contributes regularly to *The Episcopalian*.



ASK
DR. CHURCH

Dear Dr. Church:

One Sunday as I went up for communion, I noticed the attractive woman preceding me in her tight-fitting knit dress. At first I was horrified by my not-so-innocent pleasure. But as I knelt to receive the bread, trying to recapture a sense of piety, I got the feeling God was laughing at my confused feelings. I returned to my pew cleansed and in good humor. Could I be falling into the heresy of Gnosticism?

Lecherous in Pennsylvania

Dear Lecherous:

Human, yes. Lecherous, maybe. Gnostic, no. Gnosticism always regarded the material world and the flesh as evil. While your first reaction to having carnal thoughts in church may have been on the Gnostic (or at least Puritan) side, your sense that God was enjoying your confusion saved you. The anti-Gnostic Fathers taught that people need redemption from an evil will rather than an evil

environment. Enjoy the vision of the attractive lady in church as a part of God's good creation, but better not try to make a date with her—unless, of course, you're both unattached.

Dr. Church

Dear Dr. Church:

Whatever happened to the Gesimas—Septua, Sexa and Quinqua—those three Sundays that used to lead us gently into Lent? I miss their sonorous and mysterious sounding names. Why are we losing the old rigors of Lent?

Old Fashioned in Oldtowne

Dear Old Fashioned:

Good for you! Others simply bewail the church's spiritual flabbiness and put it down to rising secularism. You have put your finger on the nub of the situation. Knock out pre-Lent, and you knock out Lent. Do away with Lent, and you do away with Good Friday. Lose Good Friday, and you lose Easter. No cross, no crown. The ecclesiastical domino effect. Nothing left but Santa and the Easter Bunny.

Reversing the situation can begin with a few insightful persons like yourself. Start a Gesima Society and whisper the sacred old names during the pre-Lenten Sundays. Subvert the altar guild with midnight raids on the church, replacing the green with pur-

Continued on next page

Episcopalians and Pentecostals: *Deja vu*



My first reaction to the news (reported elsewhere in this issue) that a Pentecostal church is seeking to become an Episcopal parish was astonishment.

My second reaction was that it's about time.

A century ago, the historic churches had embraced a liberal theology which taught the gradual perfection of the human race and dismissed sin, grace, miracles and redemption. The Pentecostal movement began at that time in North Carolina and Tennessee, offering a life-changing infusion of the Holy Spirit and appealing to believers who felt liberal theology cut the heart out of the Christian gospel.

As recently as 20 years ago, the historic churches still disdained the Pentecostals, calling them "sects" and "fringe groups." But times have changed. The largest Pentecostal body today, the Assemblies of God, has nearly as many U.S. members as the Episcopal Church. And Pentecostal experiences have become commonplace in most of the historic churches as well.

Students of church history have heard of such things before. Whenever the church has grown complacent, worldly or theologically vapid, "sects" and "fringe groups" have arisen, later to be incorporated into church life.

The Edict of Milan in 313 not only freed the church from persecution, but soon led to a privileged church patronized by a corrupt state. As Christianity became fashionable,

more and more church members took their faith lightly. It is no coincidence that the first monasteries were formed at this time for Christians who sought a deeper expression of piety than could be found in the typical parish church.

The established church soon saw the value of monasticism and embraced it. Ever since, monks and nuns have enriched both church and society with their spirituality and good works (this too is discussed elsewhere in this issue).

A similar movement arose at the height of centralized papal power in the 13th century when Francis of Assisi founded a new order of brothers to live according to the virtues of poverty, simplicity and obedience, which a now wealthy church too rarely embodied. Francis' movement was so readily accepted that he was canonized just two years after his death.

Martin Luther launched the Reformation in 1517 as a protest against a corrupt papacy. Today Rome accepts virtually everything he sought.

John Wesley converted thousands of common people in 18th century England by preaching in the streets

and fields at a time when the established church was more concerned with propriety than holiness, eschewed "enthusiasm" and preached the empty gospel of Deism. Wesley's witness led not only to the founding of the Methodist churches, but enriched and renewed Anglicanism as well.

Today's Pentecostals stand in this noble line. A historic church often preoccupied with maintenance functions such as ordination requirements, liturgical formularies, and budgets needs the Pentecostal witness to the power of the Holy Spirit in church life. Many Episcopalians have already been touched by this witness. If an entire congregation of Pentecostals wishes to join with us, let us rejoice at the gift they bring.

But let us not demean what we are. Though we have much to gain from the spiritual vitality of the Pentecostals, God has not left us without spiritual gifts of our own and it is precisely these which our Pentecostal friends seek in asking to join us. Anglicanism offers the creeds, sacraments, historical roots and "stability," as one man has called it. These gifts too are worth celebrating.

If the historic church sometimes becomes stuffy and arid, renewal movements sometimes drift into theological kookiness. Which is the worse danger, I do not know. It is a choice we need never make if Christians recognize and embrace all the gifts God gives his church.

Dr. Church

Continued from previous page

ple hangings. Refuse to sing "Alleluia." Acts of ecclesiastical disobedience may be needed to rescue the church year from total dissolution.

Dr. Church

Dear Dr. Church:

I have been reading lots of predictions about what will happen in the world in the 1990's. What are your predictions, churchwise?

Incurably Curious

Dear Incurably:

I cannot oblige your curiosity about the future. Indeed, I must warn you that if it is allowed to go unchecked, it will be fatal. Read Lev. 19:31, 20:6 and Deut. 18:10-11. The scriptures account all forms of divination as abominations to the Lord. The only things that are safe to predict are such certainties as the speedy demise of *The Episcopalian* (taking Dr. Church with it) and that, whatever other disasters may occur, God will continue to be faithful.

Dr. Church

Dr. Church is an Episcopal bishop who chooses to remain anonymous.

Coeducational School

THE STONY BROOK SCHOOL



"Stony Brook combines first-rate education with a most excellent presentation of the biblical faith. It teaches young people not only how to think, but how to shape their vision and values according to Christian ideals. It's a happy and wholesome place."

— Right Rev. Alden M. Hathaway
Bishop, Diocese of Pittsburgh on daughter Melissa's experience

Founded in 1922

Independent college preparatory • Boarding and day, grades 7-12

for more information, write or call
THE STONY BROOK SCHOOL
Stony Brook, New York 11790
(516) 751-1800

Women's School

"...and she spends three hours a week working with handicapped children."

SAINT MARY'S

The Episcopal High School and College for Women



900 Hillsborough Street
Raleigh, North Carolina 27603
919-839-4100

education+ GUIDE

The Episcopalian reserves this section for listing qualified institutions of learning. To list your school contact Advertising Manager, 1201 Chestnut St., Suite 1200, Philadelphia, PA 19107, or phone (215) 564-2010.

Boys' School



Christ School

Since 1900

- An Episcopal boarding school for 150 boys, grades 8-12
- 7:1 student-teacher ratio
- College preparatory curriculum
- Advanced placement and accelerated courses
- Strong religious life
- Emphasis on outdoor and athletic programs
- Daily work program
- 500-acre campus in the mountains of North Carolina



CHRIST SCHOOL
Box E
Arden, N.C. 28704
(704) 684-6232

Know someone who should be reading this issue?



Give a Subscription
... or pass this coupon on to that someone!

☐ 1 YEAR \$6 ☐ 2 YEARS \$11

Add \$7 per year for foreign postage.

MAIL COUPON WITH PAYMENT TO:

THE EPISCOPALIAN

1201 CHESTNUT STREET • PHILADELPHIA, PA 19107

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

PARISH _____ DIOCESE _____

Diocese of Newark is not an island

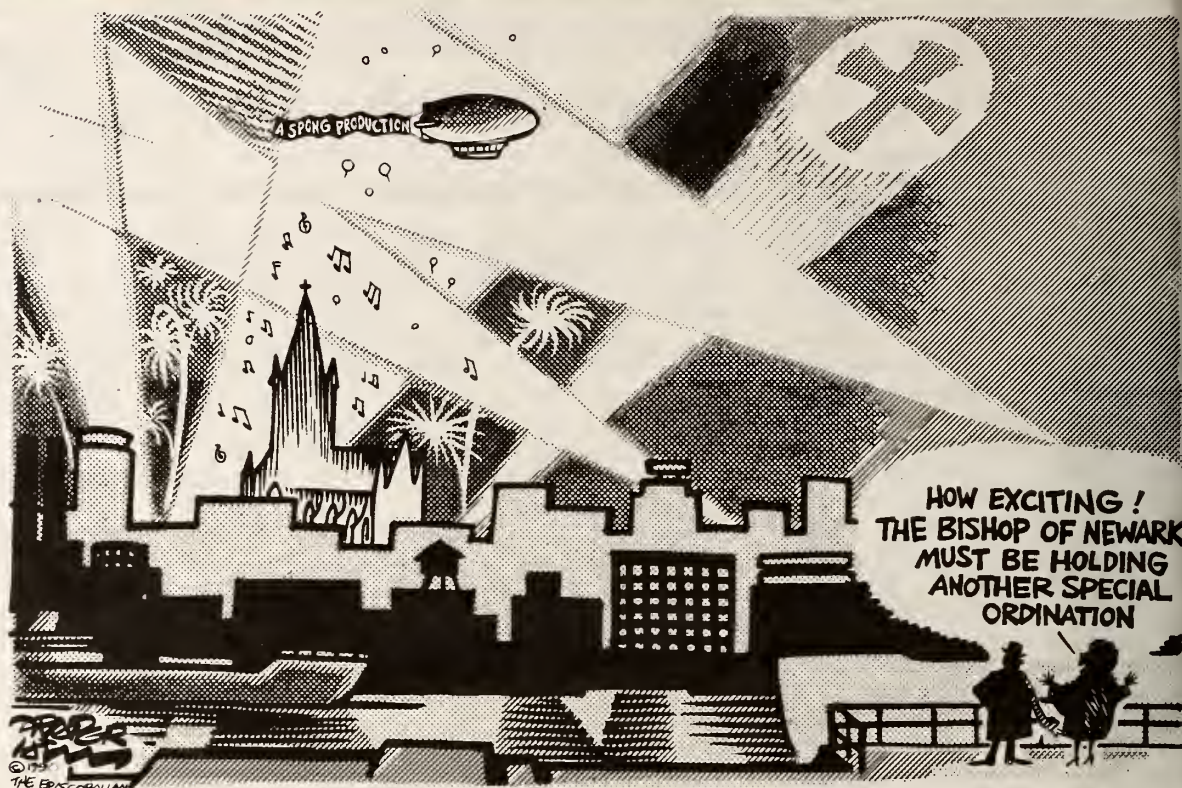
With the fanfare of an advance press release, Bishop John S. Spong of Newark has ordained to the priesthood J. Robert Williams, an openly homosexual man with an active sex life. Some will say he was doing in the open what some other bishops have been doing quietly for years. No denying there is truth to that.

Others, including ourselves, believe the ordination, in effect, was also a thumbing of the nose at the church. Whether or not gays should be ordained is, of course, a valid question but not the central one in this case, in our view.

The ordination will remind some people of the "irregular" ordination of 11 women in 1974, two years before General Convention approved ordaining women. The bishops who placed their hands on those women's heads no doubt sincerely believed in the rightness of their action. And since 1976, most of the Episcopal Church has rejoiced in the ordained ministry of women. But bitterness at having the choice "rammed down our throats" in 1974 still rankles in some quarters.

There is benefit, in others words, in having the mind of the church generally made up on a deeply divisive issue before taking the bull by the horns. So it is with the ordination of openly gay persons. The Diocese of Newark—any diocese—is not an island, but a part of the larger church.

Admittedly, canon law does not apply here. But anyone who participated in or observed the 1988 General Convention remembers the extensive debate and votes on resolutions relating to homosexuality. The deputies and bishops left Detroit with an intact 1979 resolution which states that to ordain practicing homosexuals or heterosexuals with a sex life outside marriage is "not appropriate."



Convention did ask the dioceses to engage in structured dialogue on these and other questions related to sexuality to see if the church's mind could be made up when it convenes for General Convention next year. Dioceses are going through that exercise now.

Into that process comes Bishop Spong, brandishing press releases, to perform this ordination. He argues that he is not alone, that his commission on ministry and standing committee back him. That's good—and necessary—but still beside the point for an arm of the Episcopal Church.

Two years from now, will we look back at a resolution adopted by the 1991 convention allowing ordination of gays and say Spong led the way? Who can predict the future on this volatile matter?

One can foresee, however, that if such approval is given, the temperature of dissent in the church will have been measurably raised by Williams' ordination. The bishop said in a statement later, "Unilateral autocratic decisions made by the bishop regarding the future ordained leadership of the Episcopal Church is not our style." His style, maybe not; his substance, yes.

YOUR VIEWS

So we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

Quake-hit town helped by church

Thank you for including an article on the California earthquake (December). Unfortunately, the article did not adequately deal with the extent of the damage in Santa Cruz County, especially in the Watsonville area, or the relief fund established at All Saints' Episcopal Church in that city.

The Loma Prieta earthquake resulted in the destruction of 558 homes and 134 mobile homes in Santa Cruz County. An additional 1,915 homes and 534 mobile homes sustained major damage, and 8,995 homes and 586 mobile homes had minor damage. Some 6,000 [of these] units were in the Watsonville area alone. This constitutes almost 10 percent of all available residential units in the area. Damage to homes and businesses in the county will approach \$150 million; of this, about \$80 million is in Watsonville.

All Saints' has established a disaster relief fund. Almost \$50,000 in donations have been received from individu-

als and churches throughout the nation as well as from the Presiding Bishop's Fund for World Relief. Proceeds from this fund have been used for emergency housing, clothing, food and related social services for children, adults, families and the frail elderly. Funds for rebuilding will be needed for the next five years at least, and the All Saints' fund will be available to help because of the overwhelming response of donors everywhere.

All Saints' is still accepting donations for the Disaster Relief Fund, 437 Rogers Ave., Watsonville, Calif. 95076. [I] extend heartfelt gratitude to everyone responding to Watsonville's needs in this time of great crisis and challenge.

*The Rev. Philip S. Reinheimer
Watsonville, CA*

Those not elected are not 'losers'

In a short article (December) you reported on the election of the Very Rev. Donald McPhail to be bishop coadjutor of Arizona. You used the expression, "McPhail handily

defeated. . . ."

As dioceses and clergy move through the episcopal election process, a major concern for all involved is to avoid the impression—and certainly the fact—that the election of a bishop is a political exercise in which one person's victory means everyone else's defeat, including those who voted for those who "lost."

An episcopal election rightly conducted is a spiritual exercise in Christian community leadership discernment that is vital to the life of our church. Those who are not elected have a difficult but necessary part in that discernment process. In giving of themselves to that process in behalf of a diocese, they deserve better treatment than to be pictured as "losers" and ne'er-do-wells.

*The Rt. Rev. Harold Hopkins, Jr.
Bloomington, MN*

Appeal will vindicate Swanson, observer says

Your comment on the Swanson trial (December) should not have included a statement from Bishop Spong

since the verdict has been appealed.

As a professional historian specializing in ecclesiastical history, I feel sure that the full transcript of the proceedings of this trial, at which I was present for all the sessions, will show that the court's judgment was not consistent with the evidence presented.

I am confident that the appeals court, consisting of trained lawyers and clergy who are not canonically subject to Bishop Spong, will reverse the court's decision. Indeed, whatever happens, this trial will surely be regarded as one of the truly historical trials of the Episcopal Church.

*The Rev. Robert T. Coolidge
Westmount, Quebec, Canada*

Women's ministry is more than 'plumbing'

My compliments on December's pull-out celebrating the bicentennial and Pamela Darling's significant contribution to the collection.

I share the Rev. James Trimble's desire for a renewed emphasis on mission.

[I think] the ordination of women is essential to mission, though, and not *only* a matter of "plumbing." If women are not full participants in our missionary society and our mission, then ours is not the mission of Jesus Christ.

The struggle for the full incorporation of women, lay and ordained, into all areas of mission and ministry is a necessary expression of our baptismal vocation "to resist evil, . . . to repent, . . . to proclaim the gospel, . . . to represent Christ, . . . to strive for justice and peace, and to respect the dignity of every human being."

*The Rev. Carol Cole Flanagan
Ellicott City, MD*

Decries ordination of practicing homosexual

I was astounded and thoroughly disgusted by the ordination of J. Robert Williams on December 16 by Bishop John Spong in Hoboken, N.J.

Have we Episcopalians forgotten the teachings of our Lord? Have we forgotten God's judgment of Sodom

Evangelizing Jews should not be a part of the 'Decade'

by George N. Hunt, J. Daniel Burke,
and James R. Lassen-Willems

Concern with current language regarding the Decade of Evangelism requires that someone volunteer another description of evangelism. We believe the Decade of Evangelism holds much promise for the church. We believe it is our vocation to proclaim the Good News. Yet we also believe that any new missionary evangel must include a new understanding of Christian relationships with other faith groups and with the secular world. The writers of this article are founding members of the Abrahamic Accord, a project which was begun in 1985 to facilitate a dialogue between Christians and Jews.

Evangelism was formative in the Church of England following the Reformation. Our greatest theologian, Richard Hooker, defined our communion, in contradistinction to Puritanism, through a series of debates with the outstanding Puritan preacher, Thomas Cartwright. As a movement, Puritanism was concerned with resisting the development of modern science and resisting all civil governments.

Puritanism moved to diminish the importance of ordained sacramental ministry, thereby replacing its importance with a primarily preaching, proclaiming and teaching role for a Christian congregation. A feeling of enthusiasm and/or di-

rect guidance by the Holy Spirit in a congregation replaced the role of the traditional leadership in the church with its four orders of bishops, priests, deacons and laity. Any significant role for reason in the church was challenged by the assumption that the world was in the thrall of Satan. Only scriptural leadership in the congregation could save the Christian people.

Does this description sound familiar? We think it does. Some of the impetus for the current wave of evangelism embodies many of the same emphases which characterized Puritanism. The new movement challenges the ethos of the Episcopal Church. It calls for a stance which uses scriptural proof-texting for developing the theological positions of the church. Thus, we are denied the traditional Anglican balance of reason, tradition and scripture in the formulation of the church's theological statements. This new evangelism's obsession with the words of the gospel would cause our church to lose its accountability for the performance of acts conforming to God's call to justice. Also, in a time of religious pluralism, this new evangelism calls for a triumphalist vision of Christian conversion. Some of the new evangelists even call for the conversion of God's special people, the Jews.

The Episcopal Church should be concerned with incarnating the vision of the gospel in the midst of a broken world. It should be leading the

struggles of oppressed peoples, of the very poor, of the abandoned and of all the afflicted peoples of our world for inclusion and healing in God's righteous kingdom. Our church should continue to celebrate God's relationship with the Jews, which remains an unfolding mystery that needs no correction from Christians. Instead of convert-

Some of the current wave of evangelism embodies many emphases of Puritanism.

ing the Jews, we should be repenting of those terrible centuries of neglect and active persecution which characterize the Christian relationship to the Jewish people and their faith.

The Abrahamic Accord was founded to study and develop new ways of facilitating the necessary leadership such Christian repentance requires if our relationship with the Jewish people is to be healed.

Richard Hooker thought the world about us revealed in its laws and its order the divine laws of our God. The world for him was not an evil place, but a blessed opportunity for human beings to recognize and to cooperate with the Divine Being. Ours is a communion that has developed within a broad context of faith and ceremonial understandings.

Our positions on recognizing God's covenant with the Jews, on the justice and liberation struggles of people in the Middle East, Africa, Latin America and Asia, on the ordination of women to all orders of the church, on ecological crises, on the understanding of the richness and diversity of human sexual identity and on making our liturgy inclusive of all the people in the church, all point toward the incarnational and converting activity of Christ in our midst. With such faith we can approach those unchurched people who are looking for a Word of meaning in their lives. The kind of incarnational faith we speak of here attracts or evangelizes such unchurched, thinking people to become Episcopalians.

The vocation of Anglicans in the coming decade may be to define and manifest a new type of evangelism. This would be an evangelism in which a logic of exclusion is balanced by a logic of complementarity.

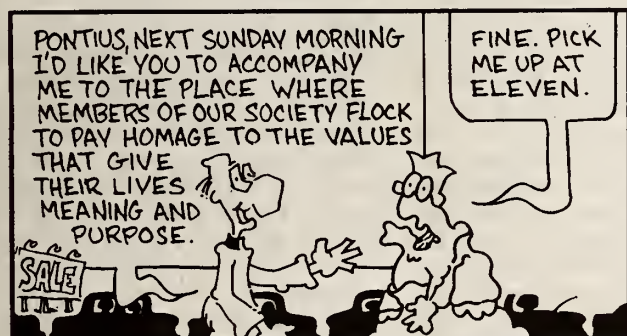
Our witness is to the saving power of God as revealed in the life, death and resurrection of Jesus Christ; for us there can be no other. This is the logic of exclusion.

However, this should not permit us to assume that the God who is beyond all that we can imagine has never addressed and called into being other households of faith, Judaism and Islam being the most obvious cases in point. For coming to terms with this—a God and a Word far more dynamic than we have so far been able to understand—we need a logic of complementarity. Mature Christian faith requires a comprehension that the only way to God may turn out to entail a number of ways to the only God. That, indeed, may be the conversion to which God is calling all humanity as we approach the millennium.

Thus, we do not need to frighten or coerce people to become Christians or Episcopalians. Rather, we need to insist upon a conversion in ourselves with the full moral, spiritual and intellectual transformation that will make our actions and speech into the necessary instruments of God's unfolding revelation. To be an Episcopalian should involve a whole-life conversion of ourselves, not the triumphalist establishment of a new sectarianism, a new Puritanism.

George N. Hunt is Bishop of Rhode Island; J. Daniel Burke is rector of St. Martin's Church, Providence, R.I.; James R. Lassen-Willems is canon to the Bishop of Rhode Island.

Pontius' Puddle



and Gomorrah? I urge you to read St. Paul's first letter to the Corinthians in its entirety.

George Yarns
Clarks Summit, PA

Are homosexuals 'fallen' people?

Ann R. Wood (Your Views, December) writes: "Homosexuality is a *given*, not a choice. . . . A natural formation *cannot* be considered a sin." The same is true of heterosexuality. What we do with these dispositions determines their morality.

Someone born with a psychopathic personality is, in this sense, a "natural formation." Christians do not regard such a personality as being, in itself, sinful, but as sad evidence of the fallenness of the natural order.

Can homosexuality be described as being "in God's image"? By its very nature, it is barren and infertile. The Judeo-Christian tradition has always maintained that it is in our creativity—above all, in our sharing with God in the procreation and nurturing

of new life—that we are "in God's image."

The Rev. Allan Hawkins
Arlington, TX

He takes issue with P.B. on Salvadoran crisis

The Presiding Bishop's letter of November 21 to the bishops of the Episcopal Church regarding the murder of six Jesuit priests is a mixture of myopia and mercy.

It is myopic, first, because the Marxist FMLN rebels who have occasioned the "civil conflict which splits the nation" are fundamentally incapable of providing the Salvadoran people with the "economic and political justice" the bishop so rightly calls for.

Second, it is a misperception to blame the United States for the Salvadoran crisis as the bishop appears to do when he states that Salvadoran justice is being "sacrificed to the supposed national security needs of our nation." It is the people of El Salvador and their democratically elected governments that are being violated and sacrificed to the FMLN ideo-

logues who have consistently failed at the ballot boxes.

I join with the Presiding Bishop, and all bishops, in denouncing the personal and structural forms of evil—on the left and on the right. We must pressure the U.S. and Salvadoran governments for the trial and end to the right-wing death squads.

The Rev. Richard H. Gomer, Jr.
Glen Ellyn, IL

Revised English Bible hasn't been approved yet

The item concerning the Revised English Bible translation (November) was accurate as far as it went. However, this version is not yet authorized by the Episcopal Church for public reading at services of worship.

A resolution to General Convention which would permit the use of this new translation has already gone forward from at least one diocese (California). It will take action by General Convention before the translation is approved, and this will have to wait until at least 1991.

Nigel A. Renton
Oakland, CA

A Directory Service Created Just For You...



The EPISCOPALIAN
PARISH DIRECTORY SERVICE

Call Toll Free
1-800-826-2325

CAMP AND CONFERENCE CENTER AUTOMATION CLINIC

The Diocese of North Carolina and The Church Pension Fund will be sponsoring "The Automation of a Conference Center, Browns Summit: A Case Study." This event will be held February 11-13th at the Conference Center of the Diocese of North Carolina at Browns Summit.

This two-day event will be of special importance to anyone responsible for the operation of camp and/or conference centers. Those individuals who are planning or are in the process of automating their facilities will find this conference to be of special interest.

The conference begins with dinner on Sunday, February 11th, and ends with dinner on Tuesday, February 13th. The cost for this event, excluding transportation, will be \$125.00. Included in the price: 2 nights' lodging, seven meals.

Further information can be obtained by calling Ms. Letty Magdanz at (919) 787-6313 or Mr. George Pascucci at (212) 661-6700, ext. 719.

Cloisonne Church Emblem NECKLACE

16" Sterling	\$9.95	\$8.95
18" Sterling	\$10.95	\$9.95
18" Silverplated	\$6.95	\$4.95
Lapel Pin	\$4.95	\$2.95
Charm	\$4.95	\$2.95
Key Holder	\$3.00	\$2.00
Purse	\$4.00	\$2.00

(folded size 7 1/2" x 3")
All Plus Postage and Handling \$.95

Order: PAN ASIA PRODUCT CO.
P.O. Box 49182
Atlanta, GA 30359

THE SOCIETY OF MARY

An Anglican Devotional Society
For Information Write:
Mr. Wallace H. Spaulding
1206 Buchanan Street
McLean, Virginia 22101

QUALITY "CUSTOM" CLOISSONNE ENAMEL PINS

Produced To Your Own Design
Lapel Pins + Medallions + Charms
Call For Brochure And Prices - 515-573-8265
THE PIN PLACE
1508 11th Ave. No. Fort Dodge, IA 50501

Pentecostal

Continued from page 1

if I didn't at least make a phone call or two."

White called Jacoba Hurst, an Episcopal priest in neighboring Tifton, Ga., whom he had met briefly a few years earlier.

"It was late this past summer when Stan called me," recalls Hurst. "It took him a long time to get around to what he really wanted to say. There was this elaborate lead-in which I wasn't sure was going anywhere. I was about to say, 'Well, it's been nice talking to you,' and terminate the conversation when he suddenly asked whether he could be ordained an Episcopal priest without giving up his congregation in Valdosta. It kind of stunned me. I didn't know what to say."

Hurst apparently said the right thing. The two made an appointment to talk the next day for an hour. The conversation lasted five hours.

"I saw he was already pretty sophisticated about liturgics and Anglican polity," says Hurst. "He has a lot of intuitive sensitivity, and his intellectual capacity is high. His spirituality is very Anglican already—though some of his vocabulary isn't what I'd call Anglican!"

Hurst arranged for White to meet with Georgia's Bishop Harry W. Shipp. "I thought I'd be dropping quite a bomb on the bishop telling him we had these 500 Pentecostals who wanted to become Episcopalians, but he didn't miss a beat. He said, 'Well, yes, I think something can be worked out.'"

White met in October with an initially hesitant standing committee—chaired by Hurst. Then with the commission on ministry. "There was complete unanimity on the standing committee and commission on ministry after they met Stan," says Hurst. "The feeling was that this was of God."

Members of Church of the King agreed when White presented the

idea to them. "Do I have your support to continue so long as the doors are open?" he asked them. The response was a standing ovation.

Shipp confirmed White January 14 and received 315 members of Church of the King as baptized members of the Episcopal Church. The congregation is now an unorganized mission. "The canons require that you have at least 20 confirmed adult communicants to be an organized mission, and they don't have that many confirmed yet," Shipp explains. Members of the congregation are now enrolled in the catechumenate program, which will lead to their confirmation on April 15, Easter Day. The instruction is led by local Episcopal clergy.

Steve Spiller is a member of Church of the King. He has been a Pentecostal Christian since 1971. "We like to let the Lord do what he wants to do in us, and we try to stay out of the way," Spiller says. "Like becoming Episcopalians. If God opens the doors, no man can close them."

Parishioner Bill Curington speaks of the "stability" of the Episcopal Church. "The Episcopal Church has weathered many storms and come through the ages. Although it may not be the strongest denomination numerically, it's been around longer than most, and I like that. It's bringing things into our church that need to be there. In some denominations you see a lot of migration, people leaving one church and going to another. You don't see much of that in the Episcopal Church. That's stability."

Shipp has been careful to follow established canonical procedures. "We're talking about two tracks," he says. "First there's the congregation, getting them confirmed and bringing them into the diocese as an unorganized mission, then as an organized mission and finally as a parish. And then there's the minister, getting him ordained a priest. We're using Title III, Canon 10, which spells out how ministers of other denominations can become priests. We're not cutting any

corners." Shipp later wrote to his diocese that much of Pentecostalism is readily transferable to the Episcopal Church and that he was pleased with what he had learned of the theology and worship of Church of the King.

He cautioned the diocese against regarding as essential the "Englishness" of much that is familiar to Episcopalians. "This is something new from the God who makes all things new. With the help of a corps of assisting priests, we will pursue this opportunity with vigor," Shipp wrote.

While he studies for the priesthood, White remains spiritual leader of the congregation, appointed by Shipp. James Bullion, vicar of St. Barnabas' Church in Valdosta, has been appointed catechetical leader of Church of the King.

Parishioners of St. Barnabas' and Christ Church, Valdosta's two established Episcopal congregations, "have overwhelmingly embraced us with open arms," says White. "But that wasn't overnight. They wanted to see what I was about first, to know our story. Then they became warm and helpful—as did the whole clericus and the whole leadership of the diocese."

The church staff meets weekly with Bullion, who serves as mentor for the Education for Ministry (EFM) group which includes White and the rest of the church staff.

EFM's approach to the scriptures is undogmatic and accepting. "This fits right in with where we are," says White. "We're not dogmatic, not fundamentalist, not negative in our faith. My father and grandfather were Pentecostal preachers, but they always preached about the love and grace and goodness of God, not against smoking or going to the movies, etc. We like a church where questions are discussed openly—but that of course doesn't mean we condone everything anybody might suggest!"

The average age at Church of the King is around 30, and roughly 30 percent of its members are black.

Prison

Continued from page 1

overcrowded (3,800 prisoners, capacity 2,400) Graterford come to be confirmed, received and reaffirmed in the Episcopal Church?

The routine answer is they attended inquirers' classes each week for two months, just as ordinary parish members do. But Guerrero and Myers give the story other dimensions.

Guerrero, 40, a native of San Antonio, was reared a Roman Catholic, "but I never understood the services because they were in Latin," he says. When he came to Graterford in April, 1988, he adds, the Holy Spirit drew him to the chapel.

"I asked God to come into my life and help me," he says. "A lot of services are held in the chapel, but the Episcopal service is the one where I found peace. It's a quiet service."

"And people came here from the outside [to visit]. It showed me that they are caring. It kept me coming back."

Guerrero, black mustached and athletically built, had been involved with drugs but says he has not



Bishop Franklin Turner with inmates at Graterford Correctional Institution

touched them in nearly four years despite their availability in the prison. He expects to be released in eight months and, after some parole time, take a job as a chef in Florida.

Myers harks back to the time of Dr. Raymond Snyder, an Episcopalian and now-retired veterinarian, who founded the St. Dismas Fellowship for prisoners in Philadelphia and Graterford.

"I used to set up for him [at services] every Sunday," says Myers.

"The Episcopal Church has been coming into prisons longer than any other denomination. I say to them, 'Keep teaching, I'm learning. You show me, I'll grow.' This has kept me in the straight and narrow."

Myers, 53, a thin, brown-haired man serving a life term, was reared on an Indiana farm and has worked in factories, construction and wholesaling and retailing produce. At Graterford, he works in the farm's dairy.

The makings of a sandwich lunch were brought by visitors from St. Christopher's, Gladwyne; Church of the Messiah, Gwynedd; Good Shepherd, Hilltown; St. James', Perkiomen; and Episcopal Community Services, sponsor of the St. Dismas Fellowship.

Lay and clergy visitors, a different parish each week, come to Graterford each Tuesday for a eucharist, Bible study and sharing of concerns and experiences. The visits have been going on for almost 20 years.

After the lunch had been eaten and cleaned up, a Graterford man arranged the group of 30 people in a circle. With their hands held, he led them in a song he had written to the tune of "Swing low, sweet chariot."

Deputies to General Convention - Clergy con't

The Rev. Richard W. Warner, Jr., St. James', Shallotte

Diocesan involvement: General Convention deputy; Executive Council, chair; Department of Christian Education; Diocesan School for Diaconate; College Work Committee, chair; Convention Committee; Committee on Initiatory Rites; Consultants Network.

Parish involvement: Rector, St. James', Shallotte; interim rector St. Paul's, Wilmington; rector, St. Thomas', Ahoskie.

"Dick has been actively involved in leadership positions within the diocese for a number of years. His knowledge of the diocese and the experience he gained as a deputy to the last General Convention will make him a good deputy for the coming convention."

Submitted by John A. Tandy



The Rev. James R. Boyd, Holy Trinity, Fayetteville.

Diocesan Involvement: Department of Mission, chair, East Carolina Consultant Network, deputy to General Convention, Cursillo.

Parish Involvement: Rector, Holy Trinity.

"Jim has worked across the diocese with small and large congregations and has knowledge of the needs and concerns of the church that would help him represent this diocese at the General Convention."

Submitted by Howard Laughlin

Standing Committee - Lay

Ruth Woodley, St. Andrew's, Columbia

Diocesan involvement: Executive Council, ECW, president; Standing Committee, secretary; Christian Education; Stewardship; National Church Convention (15 times).

Parish involvement: Vestry, Altar Guild, Diocesan Convention delegate.

"She is a highly dedicated and knowledgeable person in the Life of the Church."

Submitted by

the Rev. Webster L. Simons, Jr.

R. Hodges Hackney, St. Peter's, Washington

Diocesan involvement: Camp and Conference Center, board of managers; trustee of the diocese; Trinity Center, board of

governors; Episcopal Foundation, board of directors.

Parish involvement: Vestry, layreader, Budget Committee, Finance Committee, Search Committee for Director of Christian Education.

"Hodges Hackney is one of the most committed parishioners in St. Peter's parish. He has served faithfully on the vestry, various parish finance committees, as well as serving on several diocesan boards. He brings both a keen business expertise as well as a deep commitment of our Lord in all that he does for the Church. Hodges would make an excellent member of the Standing Committee."

Submitted by Donald L. Davenport

Guidelines for Youth at Diocesan Convention

Youth Coordinator and Chairman of Department of Youth will be responsible for youth during hours while "youth room" is open and youth are present in it.

Expect parish delegations to assume legal responsibility for youth representatives at diocesan convention and to provide for their safety and support.

Expect youth representatives to abide by the laws of the State of North Carolina regarding drinking and for parish delegations to take responsibility for seeing that this is done.

Establish a curfew of midnight for youth representatives to be in their rooms for the evening.

During small group discussion time on Friday morning, a youth representative group will be held, coordinated by Chris Mason and Carol Taylor to focus on the process of convention and the youth involvement within it.

Youth representatives will sit with someone in their parish delegations during opening services and sit with their delegations during business times.

We expect youth to remain on grounds of the convention unless they are given the express permission of their delegation.

The executive council authorizes Chris Mason, Betty Deveau, and Carol Taylor to be the youth chaperones in addition to parish delegates at the diocesan convention.

We acknowledge that Youth Commission members who attend as official guests of convention are under the direct responsibility of Betty Deveau, Youth Advisor of St. Mary's, Kinston.

Submitted by,

The Rev. Chris Mason,

Chairman of Youth Commission

Ms. Carol Taylor, Youth Coordinator

OFFICES TO FILL

CONVENTION SECRETARY:

One Year Term

TREASURER: One Year Term

HISTORIOGRAPHER: One Year Term

CHANCELLOR: One Year Term

STANDING COMMITTEES:

Three Year Term

1 Clergy Person

1 Lay Person

TRUSTEE OF THE DIOCESE:

Two Year Term

1 Lay Person

EXECUTIVE COUNCIL:

Three Year Term

3 Clergy Persons

4 Lay Persons

THOMPSON'S CHILDREN'S HOME:

One Three Year Term

1 Clergy or Lay Person

GENERAL CONVENTION DEPUTIES:

4 Clergy Persons

4 Lay Persons

Young Churchmen convene in New Bern

Christ Church, New Bern, and its Episcopal Young Churchmen were hosts for the Annual Diocesan Youth Convention, January 19-20. Approximately 250 young people in the seventh through twelfth grades attended the convention and stayed with

parish families for the one night stay, giving Christ Church parishioners "a wonderful opportunity to provide supportive assistance to our young people on their exciting weekend", said Christ Church Crown.

The Rev. Joseph W. Cooper, Church of the Servant, Wilmington.

Diocesan involvement: Liturgical Commission, chair; Executive Council; Department of Christian Education; Convention Committee; Program Group; Stewardship Committee; Creative Christian Stewardship; Arts Commission; Consulting Team of the Diocese; Trinity Center Youth Camp staff; Winterlight (Kanuga) staff; Association of Liturgical and Music Associations.

Parish involvement: Born in Windsor, North Carolina; life-time member of St. Thomas Church; graduated from Virginia Seminary, 1970. Assistant at St. Stephen's, Goldsboro; vicar at St. Mary's, Gatesville, St. Barnabas, Murfreesboro and St. Peter's, Sunbury; rector, St. Paul's-in-the-Pines, Fayetteville and Church of the Servant, Wilmington. Education for Ministry mentor, Urban Ministry Planning Team, volunteer at Day Shelter and Hospice, local prison ministry, Evangelism Pilot Project, associate with The Education Center, St. Louis.

"Joe would be a valuable and informed representative of the diocese due to his active and long-term involvement in diocesan activities and local parish programs. His strong theological and liturgical background would enhance our presence at Convention. He attended the 1988 General Convention as 1st Alternate and feels it helpful to have a rector from a smaller church as part of our delegation."

Submitted by Susan Simms



Standing Committee - Clergy

The Rev. C. Phillip Craig, St. Mary's, Kinston

Diocesan involvement: Executive Council; Trinity Center board of directors; Long-Range Planning for Center, chair; Clergy Compensation Committee; Consultants Network.

"The Rev. Mr. Craig has been involved with a number of positions of the diocese for years. Phil is a good administrator, effective leader and well-deserving for this committee."

Submitted by John K. Hoyt

The Rev. Russell L. Johnson, Trinity, Lumberton

Diocesan involvement: Camps Committee, chair; Commission on Ministry; Commission on Stewardship; Commission on Evangelism and Renewal; stewardship consultant; Cursillo and Happening spiritual director; Handicap Camp chaplain; Summer Camp session leader.

Parish involvement: Rector, Trinity, Lumberton; rector, Trinity, Moncks Corner, S.C.

"He is competent and would serve us and the diocese well."

Submitted by Doris Nance

CURRENT OFFICES HELD

CONVENTION SECRETARY: The Rev. A.C. Marble, Jr.

TREASURER: Mr. Wallace Weeks

HISTORIOGRAPHER: Dr. Lawrence F. Brewster

CHANCELLOR: Mr. P.C. Barwick, Jr.

STANDING COMMITTEE:

1990 - The Rev. Lawrence P. Houston, Greenville

Mr. Charles vonRosenberg, Fayetteville

1991 - The Rev. Edward Dunlap, Goldsboro

Dr. Allen Hornthal, Edenton

1992 - The Rev. Josh MacKenzie, Elizabeth City

Mrs. Helen Rountree, Greenville

TRUSTEES OF THE DIOCESE: Mr. Waverly Broadwell, Fayetteville, 1990

Dr. Charles Garrett, Jacksonville, 1991

EXECUTIVE COUNCIL:

1990 - Dr. Robert VanVeld, Greenville

The Rev. Phil Craig, Kinston

The Rev. Dr. Richard Warner, Ahoskie

The Rev. Mid Wooten, Greenville

Mrs. Nancy Broadwell, Fayetteville

Mrs. Billie Craft, Wilmington

Mrs. Mercedes Newsome, Wilmington

1991 - The Rev. Chris Mason, Goldsboro

The Rev. Don Porcher, Nags Head

The Rev. Lucy Talbott, Fayetteville

Mrs. Mary Gornto, Wilmington

Mr. Don Hickman, Wilmington

Mr. Clarence Leary, Wilmington

Mr. Charles Horne, Greenville

1992 - Mr. Robert Swindell, Jr., Jacksonville

Mr. Larry Overton, Ahoskie

Mrs. Alice D. Lynch, Washington

Mrs. Helen Cliborne, Greenville

The Rev. David Chamberlain, Fayetteville

The Rev. Gary Fulton, Bath

The Rev. Julian Cave, Wilmington

THOMPSON'S CHILDREN'S HOME: The Rev. John Grayson, Morehead City, 1991

Mrs. Patricia Storie, Edenton, 1992

UNIVERSITY OF THE SOUTH: The Rev. Chris Mason, 1992

Mrs. Alicia Ragsdale, 1992

Dr. John Powell, 1992

**1990 Terms end as of Convention, 1990

CrossCurrent is often the last to learn of church's anniversaries, retirements, resignations, changes and/or deaths of the clergy, special parish events or programs and is rarely supplied with material for the stories. If you want something in CrossCurrent, please send it in. If it is at all possible, it will be published. And, given enough notice, if it is at all possible, CrossCurrent will cover the event.

Don't imagine that CrossCurrent is fully aware of all that is going on in the Diocese's 75 churches but, somehow, just choosing to ignore what's happening. To the contrary, CrossCurrent is here to serve the Diocesan family by helping to keep its members informed about each other.

COMMITTEE REPORTS

COMMISSION ON ALCOHOLISM

The Commission on Alcoholism added some new faces to its roster this year, and as a result, re-examined its goals.

Members agreed that the primary purpose of the commission should be to provide education for parishes and clergy that alcoholism and other drug addiction are treatable diseases and should not be a source of shame or stigma for alcoholics, addicts, and family members.

The commission members' first attempt to provide this education was to offer themselves as resources for programs, talks, homilies, or Christian education classes during Alcohol Awareness Sunday. The commission also encouraged parishes to present some type of program during Alcohol Awareness Sunday which is traditionally the Sunday before Thanksgiving. This year, the commission did not have enough lead time to promote Alcohol Awareness Sunday properly, but it is hoped that next year, more parishes will support and observe

it through special sermons, Christian education blocks, and guest speakers on the subject of alcoholism and other addiction.

Next, the commission co-sponsored a workshop entitled "Addiction: Our Families, Ourselves, Our Church," at Church of the Servant, Wilmington. Betsy Tice White, author of *Smoke Screen: How a Good Kid Got Hooked on Drugs and What He and His Family Did About It*, presented the workshop on her ordeal and recovery as the mother of a drug-addicted teenager.

The next project for the commission will be to provide a workshop for clergy and lay leaders on intervention in alcoholism and other drug addiction in the Spring, 1990. Commission members and other clergy who have been consulted agree that many alcoholics, addicts, and family members reach out to the church first, and that information on what to do next is crucial in halting the progression of this death-dealing disease of addiction.

ARTS COMMISSION

The Arts Commission studied its ministry to the diocese during 1989 in addition to completing several tasks. The commission serves at the pleasure of the bishop and exists to promote and to recommend good, appropriate art and design in this diocese and its parishes. The commission is available to parish groups who wish to form similar commissions or committees or who want assistance with solving an art or design problem. We are working to provide our Diocesan Resource Center with names of artists, designers, artisans, and other resources which would be liturgically appropriate without dictating particular style. To these ends and goals we are here to serve the people of this diocese.

The Arts Commission's major visual statement this year is the beautiful tapestry, "Tree of Life", executed by Anne Joyner, a communicant of St. Timothy's, Greenville. This one-of-a-kind work of art graces the entrance foyer of Diocesan House for which it was specially commissioned. Much thanks is in order to our executive council for funding this major purchase. Other work at Diocesan House includes plantings, large terrace planters, and fountain work for the courtyard. A Creative Stewardship Grant has been submitted for Biblical plantings, all

of which are an effort to make the courtyard more inviting. Much remains to be done, with a redwood sign in the planning stages and similar to Trinity Center's, for the entrance to Diocesan House. At Trinity, Arts Commission member Doris Bartels gave her time, talent, and many years of professional experience to the new indoor chapel. She also has provided thirty banner designs for persons wishing to sew these which will be placed throughout Trinity Center. As you can see, most of the Arts Commission's work this year has centered around our two diocesan facilities.

With the balance of artists, designers, sympathetic laity, and clergy, much remains for the Arts Commission to tackle in the years ahead. Since we are one of the newer and possibly somewhat unknown diocesan committees, we hope that the people and clergy of the diocese will call upon us knowing full well that the Creator Spirit as revealed in the visual arts is alive and well. Many thanks to the members of the commission who worked so hard this year and especially to our outgoing chair, Mrs. Evelyn Ross.

Respectfully submitted,
Charles F. Chamberlain
Chair

CHRISTIAN SOCIAL MINISTRIES

Activities of CSM during 1989 included:

1. **EPISCOPAL FARMWORKER MINISTRY:** Support of EFM and the Joint Committee with the Diocese of North Carolina is central to CSM. Amy Trester leads a ministry which continues to foster self-reliance among migrant farmworkers. During November, EFM began operating at the future Day Care Center site from two trailers donated by St. Paul's, Cary. Fundraising for the Day Care Center continues, helped, in part, by a \$25,000 UTO grant.

2. **RACISM:** The Committee on Racism (the Rev. Walter Welsh, chair) supported a statewide ecumenical conference on racism in Winston-Salem during April. The Diocese of East Carolina had the largest number attending from any church body. Then, during November, the committee sponsored a conference hosted by St. Cyprian's and Christ Church, New Bern. Dr. Dudley Flood led this very successful event for ninety-five participants. To enable us to overcome racism, the committee hopes to sponsor similar conferences in other locations.

3. **SOCIAL WORKERS' RETREAT:** Believing that those who help others as a profession need spiritual refreshment, we sponsored a small conference of social workers during August. Sister Nancy Healy provided the program and the Rev. Cherry Livingston was chaplain. Indeed the participants were refreshed, so Debi Fox-Cavanaugh of Albermarle Food Bank in Elizabeth City will also coordinate another during 1990.

4. **TRI-DIOCESAN MEETING:** We sent representatives to a meeting of social ministry group from the three North Carolina dioceses. As a result, we agreed to work more closely together in planning, communication, and responding to needs.

5. **ADVOCACY:** We try personally and as a group to advocate for justice in the world around us. In particular, we have informed legislators and church leaders of our opposition to a state lottery because we see it as a regressive taxation and unfair to the disadvantaged.

We give thanks for those communities across the diocese that engage in social ministry and lift up two—Good Shepherd House in Wilmington and Shepherd's Staff in Bellhaven. In particular, we commend the model of Shepherd's Staff as a Jubilee Ministry, that is, one in which the recipients of the ministry also serve on the board of the ministry. Jubilee type programs can enable ministries to move into areas of justice as well as charity.

Finally, we are proud that one of our members and chair of the Joint Farmworker Committee, Katy Whitley, is editor of "Lifeline," the publication of the Presiding Bishop's Fund. She is just one of the means by which East Carolina ministers to the whole world.

Respectfully submitted,
Robert L. Beasley
Chair

CAMPUS MINISTRY AT EAST CAROLINA UNIVERSITY

To the Bishop and the One Hundred and Seventh Annual Convention of the Diocese of East Carolina:

In January of 1989 the Episcopal Student Fellowship began the year by making plans to attend the Annual Convention of the Diocese of East Carolina. Since this was the second consecutive year of convention in Greenville it was easier to organize. Once again we had about twenty students participating in varying capacities. They were a great help as Joe Cooper (in charge of convention worship services) and Ginny Shew (in charge of nominations and elections) will quickly tell you. This was also our first year with a delegate (Allen Manning) and an alternate delegate (Arnette Hurd) from our student group to convention. It was an exciting landmark for us!

During Lent students joined St. Paul's Parish for Lenten suppers and programs. They enjoyed being with the parishioners for these gatherings. The Wednesday evening college Eucharist was also enriched with the presence of many parishioners during this special time.

In March Bishop Sanders was our guest. He celebrated and preached at our service and had supper with us. After supper, the bishop talked to us informally, particularly about the servant ministry going on in this diocese. He also answered questions from the "floor" from students—some funny, some sobering. It was a good evening.

In April, twenty students and six adults went to Trinity Center for our annual retreat. The weekend was built around a book entitled *Please Understand Me*. The book was a tool to help us understand 1) our own personality, character, and temperament, 2) others' personalities, characters, and temperaments, 3) how to respect one another's approach to life situations, 4) how we need one another as members of the Body of Christ.

We had very good response in the large group and in the small group sessions. It was obvious from the evaluations that the weekend was an excellent learning and worship experience. We ended the weekend as a much closer community than when we began. It was also a lot of fun!

We express our thanks to the Rev. Robert Holt and his wife, Elaine, who were magnificent assets to the leadership of our retreat. I personally thank Jim Smith, Mid Wooten, and Ted Gartman for being part of that leadership team.

We wound up another year for college students by saying goodbye to several graduating seniors. We really will miss them! We sent off one doctor of medicine, one musician, one artist, two teachers, and a nurse—with cards, presents, love and good wishes. They remain in our hearts and prayers.

The Episcopal Student Fellowship began the first semester of the 1989-90 academic year welcoming new students and building community. Following is a review of the semester.

We viewed a film of the children and

their lives in the third world in preparation for CROP walk.

Sexual assault awareness and racial awareness are two priorities with which East Carolina University is trying to deal responsibly and realistically. To respond to these priorities we invited Mary Smith, director of Real Crisis Center, Greenville, to speak to us about sexual assault, and Dr. Larry Smith, director of Minority Affairs, East Carolina University, to speak with us about racial awareness on campus and in our lives.

Mary talked to us about: 1) how to avoid situations that make one vulnerable to sexual assault 2) what to do if one is assaulted 3) how to respond to those who have been assaulted 4) how to deal with one's own feelings if the victim is a friend or relation 5) legal aspects of assault. Many facets of this issue were covered in the ensuing discussion.

Dr. Larry Smith shared with us what his job in minority affairs involves and the work that is being done to bring potential problems out in the open rather than let them fester. The premise is that everyone is likely to be prejudiced against some one or group simply by the experience of being human. Just recognizing that is the first step in dealing with some solutions. We had a good, long and open discussion with Dr. Smith. It was a positive evening.

In October we spent an overnight at Trinity Center just to relax together and enjoy the beautiful weather. Mrs. Patricia Pertalon, associate professor in Theatre Arts at E.C.U., showed us slides of her trip to Africa. She described various musical instruments, dances, and clothing materials. She made the people she met and how they lived real for us.

Students always look forward to a visit with the bishop, and this year was no exception. He celebrated and preached at our Wednesday evening Eucharist. In his talk he challenged these young people to do something with their lives that they could "throw their hearts into". I pray that they heard that loud and clear!

On November 29, Dr. Gene D. Lanier, professor and director of graduate studies, Department of Library and Information Studies at E.C.U. was our guest. He spoke to us about the First Amendment of the Constitution in regard to the continuing struggle against censorship in the literary world and the art world. Very informative.

In December, students from the Inter Christian Council at E.C.U. invited all students in the various campus ministries together to sing Christmas carols to dormitory students on campus; the Chancellor and his family; and International House, the resident of our international students.

Our semester ended with a Christmas party on December 6.

Respectfully submitted,
Marty Gartman
Episcopal Campus Minister
East Carolina University

LAND STEWARDSHIP COUNCIL

The urgent need for land to be considered as a valuable natural resource brought the Land Stewardship Council into being. Concern for the land is expressed through the Judeo-Christian tradition of "stewardship": to manage a resource wisely and responsibly with the proper regard to the rights of others. By using spiritual, Biblical, and ethical principles and values, the Council hopes to assist the people of North Carolina to become more mindful to their precious land heritage.

The Land Stewardship Council of North Carolina is a Judeo-Christian, non-profit organization undertaking a sustained statewide program concerned

with the education of the people in the spiritual and ethical principles pertaining to land conservation and use. The aim of the Council is to provide for the resolution of issues through a program of forums, discussions, publications and workshops, and information for legislative bodies, local state and national, to advance the cause of natural resource stewardship in accordance with the teachings of the Holy Scriptures.

The Council seeks a broadly based consensus concerning the enduring values of the land of North Carolina.

(From "A Land Use Ethic for North Carolina", page 1.)

THE CHURCH PENSION FUND

The following is the annual accounting of grants in force in your diocese as of July 30, 1989. It includes benefits to retired and disabled priests, surviving spouses, and dependent children canonically resident in your diocese.

I am also pleased to report to you that our beneficiaries in the church's ninety-eight dioceses received a total of \$45,199,542 in benefits in the fiscal year ended March 31, 1989. The more than \$4.6 million increase over the previous year reflected both improvements in benefits and a rise in the number of beneficiaries.

A comparison in benefit payments in fiscal 1989 and 1988 follows:

Beneficiaries	1989	1988	1989	1988
Retired Clergy	3,136	2,941	\$29,897,793	\$26,703,759
Disabled Clergy	391	382	3,825,175	3,374,961
Widowed Spouses	2,049	2,012	11,259,235	10,216,612
Dependent Children	221	230	217,339	232,760
Totals	5,797	5,565	\$45,199,542	\$40,528,092

The fund's investments continue to do well, I am gratified to report. As we noted in the 1989 annual report, the fund's assets increased by more than \$160 million in the past year, rising to \$1,583,000,000 at fiscal year-end. This strong asset base is reassuring for the future, especially at a time when the course of the economy over the next few years is marked by greater than normal uncertainty.

Robert A. Robinson
President

DEPARTMENT OF CHRISTIAN EDUCATION

To the Bishop and the One Hundred and Sixth Annual Convention of the Diocese of East Carolina:

The 1989 year has been one in which the Department of Christian Education has moved in some exciting new directions while maintaining some of our sound programs from the past. We continue to support lay individuals who wish to attend a workshop or conference of their own choosing. This past year we funded people to attend conference/workshops at Trinity, Kanuga and to a national conference on racism.

We did provide people in the diocese an opportunity to attend two major conferences on Christian Education. The June conference featured Dr. Howard Hanchey from Virginia Theological Seminary. The conference was given a very positive evaluation by those who attended. This conference is particularly meaningful to our smaller churches. The November conference under the outstanding leadership of Linda Chamberlain focused on prayer and was also well received. We are excited that the Rev. Howard Williams, from the National Church Office of Children's Ministries will be our keynote for the June conference this year.

A new venture for the department this year was the funding of teams from two parishes to attend a training program at Kanuga on the Disciples of Christ in Com-

munity program. This parish-based Christian Education program now being administered through Sewanee is an exciting Bible-based program. The program is now being offered at St. Paul's-in-the-Pines, Trinity, Lumberton, St. Andrew's-on-the-Sound and at St. James, Shallotte. We hope to add to this list in the coming year.

The department is also in the process of developing some suggested guidelines for the use of gift identification programs in our parishes.

The department does act as a resource for parishes in the diocese and we wish to encourage parishes to contact us when they feel we might be helpful to them.

The department lost a very able member this past year when Anne Henrich moved to Durham. The department is requesting that our Diocesan Resource Center be named in her honor for her tireless efforts in starting and maintaining the center during its early years.

As the case has been for a long time, the department gets a lot done because of the outstanding group of individuals with whom I have the honor of working. To each of them I say thank you on the behalf of all of us concerned about Christian Education in this diocese.

Respectfully submitted,
The Rev. Richard W. Warner, Jr.

ECUMENICAL RELATIONS

To the Bishop and the members of the One Hundred Seventh Convention of the Diocese of East Carolina:

Someone has described ecumenical relations as a work for long-distance runners rather than sprinters. How true!

Healing the wounds of centuries takes much time, love, understanding, patience, hard theological work, and the grace of God. Issues which divide Christians must be dealt with honestly and forthrightly, but also with much patience, love, and tact. We Episcopalians, who are something of an ecumenical movement within our own church, have come to better understand this difficult lesson in recent years.

The work we are doing in the area of Ecumenical Relations is intended to encourage, foster, and enable our long-distance running in the ecumenical movement.

The 1989 LARC (Lutheran-Anglican-Roman Catholic) Conference—our fourth—was held at Trinity Center on November 28-29 and was attended by over seventy clergy and lay professionals. The subject was The Papacy: An Examination of the Ministry of the Bishop of Rome in Ecumenical Perspective. Our speaker was Teresa Berger, Ph.D., assistant professor of Ecumenical Theology at the Divinity School of Duke University. Dr. Berger spoke about the history of the papacy and how Roman Catholics understand its importance in the life of the Church. She then surveyed the views of other Christians and offered her

views of the possible roles of Petrine (papal) Ministry in a future reconciled communion of churches.

As always, worship (this time led by Roman Catholics) and friendship were very much a mark of LARC.

The 1989 Conference was honored by the presence and comments of Bishop Michael C.D. McDaniel (North Carolina Sunod-ELCA) and Bishop Robert Estill (Diocese of North Carolina).

In April, I attended the annual meeting of the Episcopal Diocesan Ecumenical Officers and the National Workshop on Christian Unity in Indianapolis, Indiana.

Copies of official ecumenical statements were distributed to the clergy.

At several times during the year, I have also attended various meetings of the North Carolina Council of Churches. I continue to serve on the executive board and Christian Unity Committee of the Council. The Council serves as an important sounding board and base of united action on social justice issues and faith and order concerns in North Carolina.

As ecumenical officer, I seek to keep myself informed on ecumenical matters through study and personal contact. I am ready to be helpful to any of our congregations and clergy in any way I can.

Respectfully submitted,
Fr. Robert T. Schriber
Ecumenical Officer

EPISCOPAL CHURCH WOMEN

To the Bishop and the One Hundred and Seventh Annual Convention of the Diocese of East Carolina:

Our annual meeting was held on Saturday, May 20, at St. Stephen's in Goldsboro. The Rt. Rev. Hunley A. Elebash installed the executive board for the coming year.

In August, 130 women went to Trinity Center for a retreat day. The Rev. Bill Bradbury gave a most inspirational talk on "how to read the Bible"; and Kay Graves led a workshop on flower arranging for altar guild members.

Our district meetings offered a day of worship and fellowship; and a sharing of ideas on how to serve our Lord and our fellow man.

The women of this diocese are most certainly fulfilling the purpose of our organization by showing the love of Christ through our service within our parishes; extensive

service within our communities; and our mission service around the world.

Within the parishes, we offer study for personal and spiritual growth, as well as the fellowship shared in various projects. In our communities, we share in ecumenical projects that range from a Thrift Shop that nets \$10,000 a year to support a soup kitchen and daycare, to a personal service of offering wigs to cancer patients on chemo-therapy, to camp scholarships for children, to daycare for the elderly, and many, many more.

Our executive board completed the "Women of Vision" program. We do recommend it to the women of this diocese to assist them in recognizing their gifts for ministry.

It is indeed a privilege to work with all of these ladies who are working to further Christ's Kingdom.

Harriette Wagner

COMMISSION ON EVANGELISM AND RENEWAL

To the Bishop and the One Hundred and Seventh Annual Convention of the Diocese of East Carolina:

The function of the Commission on Evangelism and Renewal is to study, make recommendations to the bishop, and implement ways by which the Episcopal Diocese of East Carolina might be better enabled to proclaim the good news of Jesus Christ to all people.

Persons serving on the commission during 1989 were: the Rev. Bob Beasley, Mrs. Patricia Chamberlain, Mrs. Beth Douglas, the Rev. Ed Dunlap, Mrs. Pat Henson, the Rev. Russell Johnson, Mrs. Jane Martin, Mrs. Jean Messner, Mrs. Ginny Shew, Mr. Don Skinner, Mr. Billy Smith, Mrs. Betsy Toomey, and Mr. Ollie Toomey.

In order to achieve the goal stated above, the commission is now in the process of revising the following steps outlined by the Executive Council of the Diocese:

(1) By the end of three years, have a minimum of fifteen parishes involved in the current evangelism project.

(2) By 1992, all parishes will have active, working commissions on evangelism.

(3) Guidelines for Cursillo and other conferences will be developed to help participants impact and integrate with local parishes.

(4) Make more use of the public media on a diocesan-wide basis.

(5) Evangelism will be the focus of the bishop's time and energy for the next three years.

(6) The bishop will hold a three-day/night renewal preaching mission in every area of the diocese.

(7) There will be a preaching/renewal

conference for all clergy before the renewal mission.

(8) There will hopefully be at least 10% growth in every parish within three years.

Our major thrust for 1989 has been to review and reactivate the Springfield model for parish evangelism and church goal, the two-year pilot project undertaken by the diocese in 1986 which involved five volunteer congregations in East Carolina. Five new parishes: Christ Church, New Bern; Holy Trinity, Fayetteville; St. Anne's, Jacksonville; St. Andrew's, Nags Head; and St. James, Shallotte; have now been brought on board with this process which asks for a team in each church to work in five areas: proclamation of the gospel, new member ministry, ministry with the lapsed, parish revitalization and spiritual direction, and community ministry.

As we approach now the decade of the nineties, designated by the last general convention as a time in which evangelism will be emphasized, it is the desire of the members of the commission to offer to the diocese a diverse number of ways by which our faith can be shared one with the other. Detailing those ways will be the major thrust of our work in 1990.

I ask your prayers for the work of this commission, that in all we say and do, we keep ourselves focused on how best to live out the words of our Lord as received in the fifteenth verse of the sixteenth chapter of the Gospel according to Mark: "Go into all the world and preach the gospel to the whole creation."

Respectfully submitted,
David M. Chamberlain
Chairman

SAINT MARY'S COLLEGE

"We build our school on Thee, O Lord" are the opening lines of the school hymn, sung every week in Saint Mary's Chapel. These words have moved out of the chapel and across the campus this year, giving us new reasons to be thankful for our students and the life we share here.

Ten students were baptized at Saint Mary's this year, three during the bishop's visit during which an additional three students were confirmed. The remaining six were baptized following All Saints Day during the regular Sunday morning church service. While we certainly do not measure our success in ministry by numbers alone, ten students is a remarkable number! We feel we have anticipated the Decade of Evangelism in the best way possible.

Regular, required participation in the liturgy prompts students to grow in many directions. This year, the campus has responded with unprecedented generosity to the needs of our community. Faculty, students and staff donated over \$500 to the Hurricane Hugo Relief Fund, which we sent on the Charleston and McClellanville. Two of our alumnae, volunteers with Wake Relief, the emergency food pantry in Raleigh, asked for our help in stocking the pantry's shelves

for the holidays. We took this on as our Thanksgiving Project and delivered two stationwagon loads of food. Again this year, students are providing Christmas presents to children whose mothers are in prison through Project Angel Tree.

Our all-student Vestry is involved with the planning and implementing of all these programs, a cause for our success. Our students are learning about the needs of others, and how they, even at this point in their lives, can respond. All this goes on while they are honoring their first commitment, which is to their academic work. A record number of high school students were inducted in the National Honor Society fall induction, which indicates that many of our students, with direction and support, are enjoying both intellectual and spiritual growth. Our new Leadership Scholarship has brought some very fine young women to our campus; one of whom was instrumental in founding our first SADD chapter.

We feel grateful for the 147-year foundation which undergirds and supports Saint Mary's, upon which we can confidently build our school.

The Rev. Janet C. Watrous
Chaplain

LITURGICAL COMMISSION

To the Bishop and the One Hundred and Seventh Annual Convention of the Diocese of East Carolina:

Our year began with the planning of the liturgies for the 106th Convention of the Diocese in Greenville.

In early January we held a conference with the Rev. Joseph Russell on the Language of Worship. The purpose of the conference was to expose the diocese to the Supplemental Liturgical Text authorized for experimental use by the 1988 General Convention. The workshop was well attended and we all benefited from Joe Russell's knowledge and understanding of the need for those liturgies using inclusive language. Also in January, a one day choral workshop was held at Church of the Servant for the diocese by Dent Davidson and Joan Thompson of Seattle. At this time, we presented and rehearsed music for the diocesan convention composed by Dent Davidson. At the 106th Convention of the Diocese of Greenville we had a diocesan choir for the first time and we celebrated Candlemas at the opening liturgy. All five liturgies were well received by the convention. Again, we printed one booklet for all the liturgies.

On April 11, we designed and participated in the dedication of the Indoor Chapel at Trinity Center with the board and staff. On

June 23 at Senior High Conference at Trinity we completed and dedicated the Outdoor Chapel at Sanders Point.

The weekend of August 18-20 was the First Annual Conference on Church Music with an overflow registration of ninety people. Ben Hutto from Christ Church, Charlotte, was our dynamic leader. This will now become a tradition for us with the 1990 Conference on Church Music being set for August 24-26 at Trinity Center.

During September and October the chair and several of our members participated in teaching classes on liturgy at the Deacon's School in Kinston.

In November several of our members attended the Association of Diocesan Liturgy and Music Commissions national meeting in Chapel Hill. On November 8, we planned and directed the Celebration for the visit of the Bishop of the Northern Territory of Australia in Christ Church, New Bern.

The Commission concluded the year with an overnight meeting to plan the convention liturgies for the 107th Convention of the Diocese.

The chair has done several consultations on liturgical space and other matters related to liturgy in various diocesan parishes.

Respectfully submitted,
The Rev. Joseph W. Cooper
Chair

PEACE AND JUSTICE COMMISSION

To the Bishop and the One Hundred and Seventh Annual Convention of the Diocese of East Carolina:

The Peace and Justice Commission sees its primary task as one of education and information regarding the many peace and justice issues facing the church today and the work of our church in these areas.

We want to create an awareness of the Episcopal Church's Public Policy Network, the Ministry of Advocacy, and the work of the Washington office of the Episcopal church supporting the resolutions of General Convention in the areas of peace and disarmament, energy and ecology, social justice, racism and discrimination, health and welfare, and food and hunger. We want to create an awareness of the resolutions of convention, as well as the statements from the House of Bishops and the Lambeth Conference, pertaining to peace and justice.

We want to encourage study and prayer

on the prophetic role of the church in the world today. We want to encourage responsible action on behalf of social justice and peacemaking. We want to become a commission willing to help others explore all possibilities for ministry and struggle with the question, "What is God calling us to do or say in this situation?"

The Peace and Justice Commission is made up of diverse and dedicated men and women who have resolved to become a commission of action as well as thought and theology.

The members of the commission are: the Rev. Kathleen Davie Awbrey, chair, the Rev. Robert Beasley, the Rev. Jeff Douglas, Dr. Colin Jones, Ms. April Lane, Dr. Fred Moncla, Mr. Frank Parrish, Mr. Rudy Whitley, and the Rev. Mid Wooten.

Respectfully submitted,
The Rev. Kathleen Davie Awbrey
Chair

HUNGER COMMISSION

To the Bishop and the One Hundred and Seventh Annual Convention of the Diocese of East Carolina:

The Hunger Commission began anew in 1988 and we have spent this year building our committee and catching a vision for hunger work in the Diocese of East Carolina. Our committee was small and it hindered our work so we will be doubling its size early in 1990.

We had planned to establish a network representing each parish but after some deliberation, we now feel it would be more profitable to identify existing hunger related programs and be a resource to those who are trying to establish a similar ministry in their congregation. During the fall we sent one person to the Province IV Hunger Conference held in the Diocese of North Carolina and we secured a packet for World

Food Day and with the bishop's support, had copies sent to each priest and senior warden in the diocese.

Recent studies show that North Carolina has 11.6% of its families categorized as poor, with 43.8% of these families living in the eastern region of our state. Because of this continuing problem within our diocese, we feel it is our responsibility to keep these issues before our congregations. We will do that in the coming year by offering educational opportunities such as a one day workshop. We will also attempt to be a resource for models of hunger ministry and report to the bishop on the state of hunger in the diocese.

Respectfully submitted,
Nancy D. Craig
Chairperson

RESOURCE CENTER

The Diocese of East Carolina Resource Center lent over two hundred different types of media to churches in the diocese over the past year. To publicize the availability of our media we had displays at the Diocesan Convention in Greenville, the Christian Education Conference in June at Trinity and the Adults Who Work With Youth Conference in September.

During the past year a supplement to the

catalogue was published and sent to the churches and clergy. Recently, we also acquired a new camcorder for use in the diocese. It will give the diocese a new way to use the center for media useage. Please take time to read the catalogue and use the resource center for your programs next year.

Submitted by,
Holly Mason

YOUTH COMMISSION

To the One Hundred Seventh Annual Convention of the Diocese of East Carolina:

The Youth Commission of the Diocese of East Carolina had the following goals for the 1989 program year: (1) To continue to sponsor the highest quality youth events utilizing the youth and adult talents within the diocese. (2) To have an adult leadership training workshop in black congregations and in Wilmington. (3) To begin concrete planning for an Adult Youth Ministry Institute. (4) To set up the structure for an appoint Convocational Youth Coordinators (CYC's) to support and facilitate youth events at the convocational level. (5) To begin a diocesan-wide youth newsletter. (6) To recruit black youth to attend major diocesan youth events. (4) To have a work day at Trinity Center to complete the outdoor chapel. All but one of these goals was completed and one was partially completed. However, in view of the fact that the number of youth participating in diocesan sponsored events increased over last year, the Youth Ministries program continued to meet or exceed expectations.

The two major diocesan-wide events sponsored by the Youth Commission were very well attended with 185 youth attending the Youth Convention held at St. Paul's, Edenton in February and 195 attending the fall two-day two-night DYE held at Trinity Center. The Youth Convention initiated a substantive program format this year with mime Doug Berkly providing the teaching by means of his unique gifts. The DYE has as its theme "Building Bridges Through God's Love" and featured a bridge building exercise with 10,000 popsicle sticks. This conference was highlighted by the internationally known Christian rock singer Fran McKendree. These efforts to bring quality outside resource people greatly enhanced our programming. These two weekends were filled to capacity.

Completion of the outdoor chapel at Trinity Center took place in the early Spring under the leadership of Powell Bland of Greenville. Sixty-five youth and adults participated in the two-day event which finished the work begun by teenagers two years before. Benches and landscaping were the major accomplishments with the funds for the project being raised by the youth themselves.

Under the direction of Cookie Cantwell from Wilmington, Happening continued to be filled to capacity even as it expanded its numbers to include two new groups of people into its weekend format: Geritols, adult youth advisors who have never experienced a Happening weekend retreat; and a GIC—Growth In Christ—program of post-Happening Happeners who returned for a follow-up program and fellowship. At two weekends a year, this program is filled to maximum capacity.

New Beginnings, a weekend event for Junior High youth, had two weekend events last year. This program meets a strong need on the part of younger teens and was filled at its November weekend. This program has a new coordinator in Mike Pridgen from New Bern.

This fall, the Youth Commission sponsored an Adults Who Work With Youth event entitled "Back To The Future: Discovering the Youth in You." This conference was unique in that it utilized the talents of six youth from the Youth Commission who presented vignettes on topical issues from the teenage world to help adult participants understand youth and their needs. Forty-seven adults attended this conference and it was acclaimed by all as a tremendous success.

Two special events not held annually were attended this summer and fall by youth and adults from our diocese. This tri-annual Province IV Youth Event was held in Rock Hill, South Carolina this summer and seven youth and adults attended this gathering of people from around the Southeast. Additionally, a Province IV Adult Leadership Training Event was held in the Asheville area this fall and one adult attended.

Efforts continue in the area of recruiting black youth to attend diocesan sponsored youth events. The entire amount of \$300 budgeted for minority scholarships was expended to make it possible for five black youth to attend these youth events. More funding in the future for this purpose will enable more black youth to attend youth events.

The Youth Commission consists of sixteen youth (four from each convocation) and eight adults. The members of the Youth Commission are: Harris Vaughn, Jason Motteler, Wyatt Lane, and Bob Wright (Edenton Convocation); Bethany Barratt, Jill Poythress, Tommy Koonce, Jalyn Parsley, and Emily Kear (Fayetteville Convocation); Aylett Colston, Amy Foushee, Joseph Southern, and Mickey Loughlin (Wilmington Convocation); Joe Deveau, Edmong Knott, Brindley Garner, and Trey Hamlin (Wilmington Convocation). Adults on the commission are: Carol Taylor, Chris and Holly Mason, Powell Bland, Mike Pridgen, Joy Fairchild, Kay Swindell, Susan Sprouse and Jamie Tyndall. This commission met and planned all activities sponsored by the Youth Commission in the diocese. They are a strong and capable group who feel strongly about continuing the growth and quality of youth ministry in the diocese. The commitment and enthusiasm of this group is inspirational!

The Youth Ministries Task Force is a new group functioning under the auspices of the Youth Commission. Consisting of key adult leaders in the diocesan youth ministries network, this group is charged with the responsibility of charting the overall direction of youth ministries in the diocese as well as to support the work of the Youth Coordinator, Carol Taylor.

Thanks to the leadership and untiring efforts of Carol Taylor, our diocesan Youth Coordinator, the Youth Ministries program of the diocese has grown and prospered. Enthusiasm and vision abound in the youth ministries program and that, makes the future a bright one indeed!

PRISON MINISTRIES COMMISSION

To the Bishop and the One Hundred and Seventh Annual Convention of the Diocese of East Carolina:

Project Angel Tree in 1988 was the largest ever in North Carolina and the second largest in the nation. Almost 4,200 children received gifts in the name of their parent in prison. Eighty-eight churches across the state were involved in this witness to Christ's love. Almost one-third of the parishes in the Diocese of East Carolina participated. In preparation for 1989, two workshops were held in September in Fayetteville and Wilmington led by the Rev. David Haley, NC area director, Prison Fellowship.

Trinity Center (November 30-December 2) was the scene for the second retreat for volunteer chaplains of the eastern area. NC Department of Correction. Participants included program supervisors for most of

the eastern area's correction centers. Funding was again provided by the Prison Ministries Commission for the purpose of establishing the relationship between chaplains and those responsible for supervision and scheduling of activities.

Funds from the commission's budget were also allocated for chapel building programs in Carteret and New Hanover Counties, Christmas Projects, A Prison Chaplaincy, and the Families In Crisis Agency in Wilmington.

Finally, these commission members are acknowledged gratefully: Jo Ann Bell, Chester Bright, Howard Constant, David Haley, Jim House, Elizabeth Kroeger, Ed Latham, Nancy Rascoe, Bill Ray, Elizabeth Rumpf, Betsy Toomey, Raymond Wade, and Nancy Wood.

Respectfully submitted,
Oliver R. Toomey, Chairman

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

Expendables—the migrant workers

'A bleak picture, but not a hopeless one'

by Bobbie Marcroft

Slaves were once owned in this country and a war was fought about it. Today we rent them and little is done about it. Today's slaves are called migrant workers.

From the lettuce fields of Southern California to the orchards of Oregon, this silent and miserable, nearly invisible army of men, women and children follow the seasons of harvest across this land of plenty. They don't see "the city on the hill". They're too busy keeping body and soul together digging sugar beets in Colorado and sweet potatoes in North Carolina. In crowded cars and pick-up trucks, they follow the sun into the vineyards and farmlands of America. The produce bins in our supermarkets are proof of their existence.

Each year thousands of them come to the farms of North Carolina to harvest cucumbers, peppers and squash in the summer, sweet potatoes, apples and tobacco in the fall. Only Florida and California hire more. Many are Mexican, some are Haitian, but most are blacks recruited from the ranks of the hopeless in the back alleys of life with promises of money, of travel, or a future.

Feudal system of bondage

But the long history of the migrant worker in America is a story of despair, despondency and debt. "I owe my soul to the company store" isn't just a country ballad, it describes the plight of thousands who are trapped in a feudal system of bondage. Faced with a daily struggle for survival, he is exposed to disease and pesticide poisoning, deplorable housing conditions and inadequate nutrition. He is isolated because of racial prejudice and cultural differences, and he is usually illiterate. His life expectancy is 49. With little money and no vote, the migrant worker is at the bottom of the political totem pole and legislature to improve his lot comes slowly.

This year the General Assembly passed a law requiring inspection of all labor camp housing. They must now meet federal standards for health and sanitation and state requirements for heating, fire safety and kitchen facilities. Before this law was passed, four different agencies could have inspected the labor camps. All inspections are now under the state Department of Labor.

Farmers have power

Amy L. Trester, an outreach worker for the Episcopal Farmworker Ministry in eastern

North Carolina, is skeptical about the new law's actual effect. "I just think that farmers have a lot of power, and they have been able to circumvent or go outside the regulatory process more so than any other business or industry can do."

The isolation of the camps has added to the problem of inspection. Converted tobacco barns, abandoned shacks and old outbuildings with no sanitation facilities or heat have passed for housing and in some cases, there has been no housing at all. The migrants lived in the fields where they worked. Their water for drinking, bathing and laundry came from the irrigation ditches.

While estimates of the number of camps in North Carolina range from 3,000 to 5,000, the state has records for only 1,000. In the past, Ms. Trester said, enforcement of the regulations has depended on suits and the vigilance of advocate workers.

Crew leader system

Adding to the misery of the migrant's plight is the crew leader system. Often an ex-migrant, the crew leader heads a labor group which averages 25, but can range from 3 to 200. The crew leader is the contact for the grower. If he, or she, is a drug dealer, it is a simple matter to develop a captive work force by paying for work in drugs instead of cash.

A young man who quit his job as a migrant worker on a farm near Dunn explained further. "They have a store and you have no idea what things cost." The system creates a ring of debt impossible to break. The grower looks the other way and the crew leader gets richer. It's estimated a crew leader in North Carolina can make \$100,000 a year, and he makes it by charging sky-high prices for food, cigarettes, liquor, entertainment and transportation to people who are afraid to ask questions because they need the job.

The Episcopal Church has been deeply involved with the Migrant Ministry since 1981. The Farmworker Ministry Center Office is now located in Newton Grove in two donated trailers next to the TriCounty Community Health Center where the proposed daycare center will be built.

Atmosphere re-breeds abuse

The lifestyle of the migrant worker creates an atmosphere that breeds child abuse and neglect. Because of meager wages, entire families become wage earners. Pregnant women, nursing mothers and children are



HAITIAN WOMAN BALANCING a bucket of sweet potatoes.

photo credit—Amy Trester

forced to the fields to help support the family. Children perform 25% of all farm labor.

North Carolina farm workers and their families are among the poorest, most exploited people in the United States. A 1980 report ranks this state THE worst of the 20 leading agricultural states.

It's a bleak picture but not a hopeless one. The Episcopal Farmworkers Ministries by the dioceses of East and North Carolina work with other advocate groups concerned with farmworker issues. This ministry is necessary because migrant farmworkers are the least powerful and the most oppressed people in America. Our government is quick to point the finger of condemnation at countries who deny the rights of human beings. It's time to take a look a little closer to home—up the road a piece—fifty miles or so.



MEXICAN CREW DIGGING sweet potatoes.

photo credit—Amy Trester

The Bishop's Letter

I am a free citizen and I live in a free country; therefore I am free. Well, maybe.

Because of my temperament and my stomach I am not free to be a brain surgeon. And because of strength and agility I was never free to be a professional basketball player. So maybe we need another word to go with freedom to describe who we are and maybe that word is "called". Called by the talents, gifts, interests, parents, friends that God gave us, to a general field of endeavor, if not a specific vocation. So God would say the same words to us that he said to Jeremiah, "Before I formed you in the womb I knew you; before you came to birth I consecrated you." So there is a sense in which our freedom is found only in living out our calling.

Songwriter Kris Kristofferson has a different definition of freedom. In his song, "Me and Bobbie McGhee," he writes the following words, "Freedom's just another word for nothing left to lose". Perhaps that's not that bad a definition of freedom. It is the freedom

Christ knew on the cross. He had nothing left to lose, not even life itself. And perhaps it is in this kind of self-emptying that freedom is found. He who would find his life must first be willing to lose it.

What is freedom for me? Weightlessness. Snoopy, head thrown back and eyes closed, dancing around his doghouse. Music. Knowing the joy and wonder in all God's works. Laughter. Holding the hand of a dying friend. Watching the musicals, "Les Miserable" and "Man of La Mancha". Preaching. Sharing Eucharist. Crying. Dressing up like the Angel Gabriel and playing his part for the children of St. Philip's, Southport. Being given, for just a moment, the grace of self-forgetfulness so that I am able to risk, just for the moment, the courage to live into my full humanity. Knowing and serving the God of Abraham, Isaac and Jacob, the God and Father of our Lord Jesus Christ, for it is only in His service that perfect freedom is found.

Foundation news

Foundation available to all 'good stewards' of the Church

The Episcopal Foundation of the Diocese of East Carolina exists to support the work of the Church in our area. In order to do this, the foundation seeks financial support from all Episcopalians. It is logical, then, that the foundation should stand ready to help Episcopalians to find the best means for them to lend their aid to the basic work of this important organization.

The East Carolina Foundation, therefore, is available to all members of the Church as they seek to organize their affairs as good stewards. Let's look at some examples of how the foundation does this:

- Mrs. A. would like to support the Migrant Workers Ministry in East Carolina through a gift to the foundation. However, she does not feel that she can afford to do this right now. A representative of the foundation explains to her that she might want to consider a bequest in her will which would go to this important ministry after her death. The foundation representative points out what she needs to prepare a legal will, what steps to take and what attorneys in her area may help her carry out her wishes in the most efficient and proper way.

- Mr. B. is a widower with three children now grown and married with families of their own. He has two small life insurance policies which he purchased some years ago, but there is really very little need for them now. Upon consultation with a foundation representative, Mr. B. found out that he can donate one (or

both) of these policies to the East Carolina Foundation to be used to support small and struggling parishes. By doing this, he has made a significant donation to the work of the Church without diminishing current income or retirement benefits.

- Mrs. C., an elderly lady, would like to contribute to the Youth Program of the Diocese, but she does not feel able to give up any of her income at this time. After a meeting with the executive secretary of the foundation, she finds that she could make a significant contribution to the Church's Pooled Income Fund and still receive income from that money for the rest of her life. As a result, she has the satisfaction of supporting a program which she feels is very important in the life of the Church...PLUS she has the financial security which is so crucial to all of our senior citizens.

If you would like to explore these and many other ways in which the East Carolina Foundation can help you in your financial planning as well as point to methods of supporting the work of the Church, please contact:

The Executive Secretary
The Episcopal Foundation of the
Diocese of East Carolina
Post Office Box 1336
Kinston, NC 28503
(919) 527-9893

G.K.R.

Churches join to praise Lord

by Jill Tyrer

Folding chairs were placed at the ends of pews and formed into extra rows at the Lutheran Church of Reconciliation, at Odgen, on Sunday. Even so, there was barely an empty seat by the time two congregations jammed themselves into the church.

The members of Holy Trinity Episcopal Church, of Hampstead, joined the Lutheran congregation for a joint service—the first time the two denominations have shared a worship service in the Wilmington area.

In fact, the denominations rarely worship together, even though church leaders decided to permit it nearly eight years ago.

Both churches are Protestant, but like many Christian churches, they traditionally did not recognize one another and maintained a sort of rivalry.

That rivalry persisted Sunday—but it was a friendly and amusing one. "Did you notice how they took all the parking spaces this morning," the Rev. John Weatherly of Holy

Trinity Episcopal Church said to a laughing audience.

The Lutheran pastor got even by telling a group of children the Episcopalians were sort of like "kissing cousins"—"you don't know them too well, but you're expected to hug them and kiss them," he said.

But when the congregation was called to share the peace of the Lord, they warmly turned to neighbors and reached across pews to grasp hands, greeting each other with "Peace of the Lord be with you."

"This is a good time to do it," Weatherly said, because Holy Trinity has been holding its services at the Hampstead Community Center. "Once you get your own building you tend to get possessive," he said with a grin. The church recently bought property on which to build a church.

Reprinted with the permission of the Wilmington Morning Star—Jan. 22, 1990.

Editor's note: The date of the service coincided with the beginning of the Week of Prayers for Christian Unity.



LAST MINUTE EDITING is seen discussed by the Rev. Robert D. Cook and Bebe Adams, of St. James Church, Wilmington, for "A daily devotional guide for Lent", a booklet given to members of the parish for meditations through Lent and Holy Week. Early last autumn, Mrs. Adams sent over 100 letters to clergy and laypeople all over the country inviting them to contribute meditations to the book. There were no restrictions regarding topic, style or presentation, except a limitation of no more than 200 words. More than 90 responses were received and most of them within the deadline (a supplement is being considered for those replies which missed the deadline). Working with Mrs. Adams, who chaired the project, were Jocelyn S. Lynch and Mary Parsley Lyell. The spiral-bound book has been printed without a date so that it may be used annually.

photo credit—Ede D. Baldrige

10 Reasons Not To Make Your House Payment

A Parable by David E. Sumner

- 1) The only time I ever hear from that bank is when they want money. They never pay attention to my other needs.
- 2) I'm upset at the bank president. He said some things I don't agree with.
- 3) The bank's parent company in New York did some things I don't agree with.
- 4) That house payment is a tenth of my income. That's a whole lot more than I can really afford.
- 5) I'll give them what I can every month. But I don't want to make any long-range promises.
- 6) We went on vacation last month. The bank will have to wait while we catch up on other bills.
- 7) I'll support the bank with my prayers.

That ought to do more good than my measly little payment.

8) The bank spends too much money on its own administration. When it starts giving more away, then I'll start making house payments again.

9) The bank has a lot of rich customers. It can get along fine without my little payment.

10) I believe in capitalism. But I have a lot of doubts about the institutional bank.

(FMC member David E. Sumner wrote this parable for the parish newspaper of the Church of the Ascension, Knoxville, TN. Sumner is editor of the Christian Writers Newsletter, P.O. Box 8220, Knoxville, TN 37996.)

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary Purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include old address label, with the zip code. Send to: **CrossCurrent**, 25 South 3rd St., Wilmington, N.C. 28401.

DEADLINE

Deadline for material submitted to **Crosscurrent** is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

The EPISCOPALIAN: CrossCurrent is published monthly by The Episcopalian, Inc. (ISSN 0012-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

EVENTS

Mentor Training for EFM will be held March 5-7 at Trinity Center. Meals, tuition and lodging will be provided by the diocese. But there will be a registration fee of \$35.

For further information contact Pat Howe, 633 Hughes Road, Hampstead, N.C. 28443 or call (919) 270-4172.

"Christ for a New Century", a conference of vision which will bring together some of the best known leaders of the church, will be held March 13-16 at Kanuga. The focus of the conference will be on understanding the gospel and how it can best be communicated. Presiding Bishop Browning will preach at the opening Eucharist. A second conference will be held June 24-29, examining ways to shape evangelism in the lives of individuals and local congregations; ways to share and proclaim the Good News will be offered as models. For further information, ask for Kanuga brochures in your church office.

Junior and senior parish wardens will convene with Bishop B. Sidney Sanders at a weekend conference, March 16-17 at Trinity Center. A primary purpose of the conference is to give wardens an opportunity to have a dialogue with the bishop and one another.

Land Stewardship Annual Conference on Environment and Theology will be held March 22-23 at Brown's Summit Episcopal Retreat Center. The theme will be "Common God, Common Good."

"Women, Faith and Economic Justice", a conference sponsored by the North Carolina Council of Churches Committee for Equal Rights, The Resource Center for Women and

Ministry in the South, Inc. and Self-Help Credit Union, will be held March 30-31 at the First Lutheran Church in Greensboro. The conference will examine questions about how one's values and finances fit into one's vision of justice for the world. For further information contact Jeanette Stokes (919-687-0408) in Durham, or Evelyn Mattern (919-828-6501) in Raleigh.

Families 2000, a conference which will examine the extraordinary changes undergone by families in the United States and how to minister to the changing family, is planned for April 18-22 at the YMCA of the Rockies, Estes Park, Colorado.

For additional information contact John Vogelsang or Marcia Newcombe, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017 or call 1-800-334-7626, ext. 246 or 289.

"Under One Roof: In Church and Society", the second gathering of Episcopalians to share what is common and what is diverse about their pastoral, justice and social ministries will be held June 21-24, at the Clarion Hotel in St. Louis, Missouri.

"Under One Roof" is a joint effort sponsored by the Appalachian People's Service Organization, Episcopal Urban Caucus, Episcopal Women's Caucus, Integrity, Episcopal Peace Fellowship, National Episcopal AIDS Coalition, National Episcopal Coalition on Alcohol and Drugs, United Episcopal Charities and the Urban Bishops Coalition.

A detailed agenda will be available in April. For additional information contact: Under One Roof Office, 1511 K St., N.W., Washington, DC 20005 (202) 737-0920.

How not to treat a clergy wife

by Rosalind Runcie

There is not a typical wife of a doctor, lawyer or dentist, so why should there be a depressing and unflattering Identikit image of a clergy wife? Usually, this image is of a drab and uninteresting human being, ground into submission by her husband's job, running all the parish groups and generally being a do-gooder. It is high time that someone tried to show that this image is out of date.

Reveal that you are married to a clergyman when meeting strangers and you will be surprised at their reaction. People, especially other women, can be astonishingly rude. Sometimes they are patronizing and tell you that you don't look like a clergy wife. What is the answer to that back-handed compliment? Or they tell you that they don't believe you, or give you pitying looks which are meant to be sympathetic. Sometimes they are quite put out to find that their ideas of this mythical beast, the clergy wife, are no longer applicable.

The days of running around the parish dispensing calves-foot jelly, whatever that is, have gone. I know many clergy wives who earn as much as, if not more than, their husbands, but who also help in the parish. Of course, there are plenty of wives, not just clergy wives, who want to stay at home and are blissfully happy running it and the family. If this makes them feel fulfilled, then no one should criticize or sneer at them.

But there are also plenty of women who have spent years in specialized training, who want to use whatever talent they have rather than give it all up to be an unpaid second curate. It is these women whom I would like to defend from the mutterings and eyebrow raising of those who feel that one is duty-

bound to be at one's husband's side--an extra, but unattached, so to speak.

This can and does cause resentment to some of us. After all, no surgeon's wife, unless she happens to be a surgeon too, is expected to take over her husband's operations. I should not be happy for my solicitor's wife to draw up legal transactions for me, so why should a clergyman's wife, without any theological training, be expected to answer deep theological questions on ecumenism and so on? It is not that we are disinterested in these subjects, but that we are better qualified to talk about our own interest.

Fortunately I have a very understanding husband who knows that I would shrivel up and become morose if I could not teach and play the piano. As a result, I have raised a large sum of money for a variety of charities, not always connected with the Church.

I know clergy wives who are teachers, nurses, doctors, dressmakers, shop assistants, journalists and sculptors.

I am not asking clergy wives of the world to unite and rebel. They have minds of their own and should be allowed to use them without any emotional or social pressure. But I am asking that people allow us to be ourselves and not expect us to be cardboard cutouts of the standard model clergy wife, which is so firmly implanted in most people's minds.

The same applies to our children. They can have quite a tough time at school, being teased for living in a vicarage with a father whom everyone believes works only on Sunday and not too much late day either.

Any bad behavior, high spirits or unconventional attire, which is taken for granted or ignored in other children, is closely examined or criticized. These children, too, are expected

con't on page H

Letters to the Editor

One golden ring (found)

Dear editor,

I have found a clergy ring at Trinity Center in Salter Path. It was found on the beach. I know someone must be devastated to lose such a beautiful ring, not to mention the symbolism it must represent. Inscribed on the top of the ring is: "University of the South" and has the initials "JAD" on the inside.

Please help me find the owner of this ring.

Lou Parker

Rt. 6, Box 15

Washington, NC 27889

(919) 946-6223 Home

(919) 975-4240 Work

God's Clods

To the editor:

Please convey to Bobbie Marcroft what a marvelous job she did on God's Clods. She caught the spirit of what we attempt and still made us sound acceptable. It ain't easy!

Betsy Willis (director of God's Clods)

Lobster Fair

To the editor:

Susan Holmes and I have been reflecting on St. Timothy's, Greenville Twelfth Annual Lobster Fair and making plans for the upcoming one in October, 1990. But, before moving on to this year's plans, we wanted to be sure to recognize all who helped to make our fair such a marvelous occasion for the parish and the thousands who attended from the Greenville community.

It is a special time for our parish family, one filled with ministries of community, fellowship, and just plain fun!

Yours truly,

Renee Willis and Susan Holmes

'89 Lobster Fair Chairmen

Good things in small packages

To the editor:

Re: St. Christopher's 10th anniversary

T'was a glorious day for us and we loved having everyone share the miracle of St. Christopher's!

The St. Christopher's story and coverage was super and we are grateful to *CrossCurrent* for caring about us. Wee, tiny parishes sometimes feel lost and forgotten amongst the bigger churches. *CrossCurrent* made us feel important and worthwhile in the diocese.

Betsy Cole, Elizabethtown

Why keep Lent?

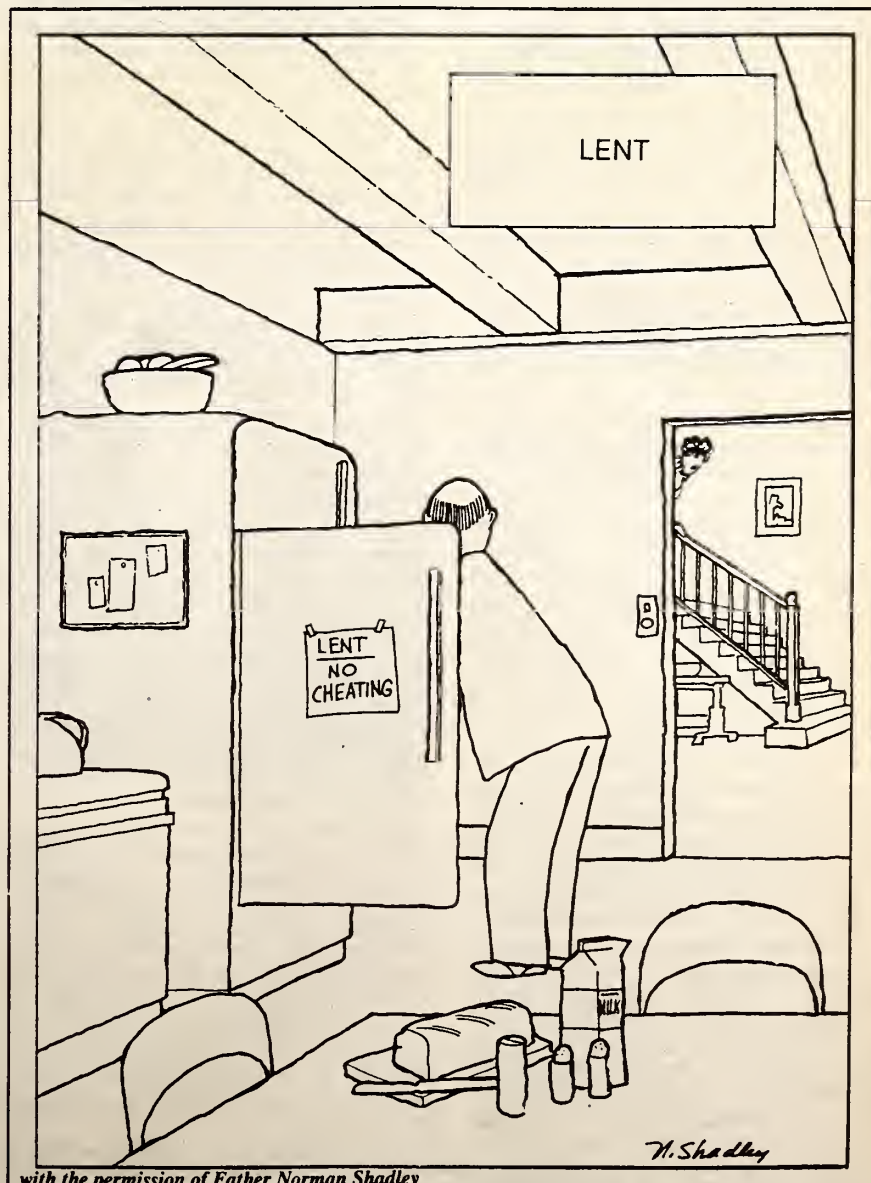
The big reason for observing Lent is that you love God. When we love God, we show it in many ways and we welcome a chance to show it by special efforts in concert with others. We observe Lent by doing something extra for a while which expresses our love.

Loving God is possible because we believe He loves us. We are responding to God's love, not seeking to woo Him. We love God because we have been given the capacity for doing so.

But as in human love, there is in us a tendency to forget the wonders and focus on the defects. Human marriage is blest when both partners focus on its joys rather than on the innumerable and insufferable inadequacies of our mate. Our love for God is most jubilant when we keep in mind the reasons for thankfulness instead of moaning over the cracks and fractures which we notice in our surroundings.

Early in Lent, it could help to make a list of the reasons for gratitude and to look for something good we have meant to do but have put off for one reason or another. There is always more frequent Bible reading and more constant prayer and more regular sharing to challenge the way we use our time. But whatever you do, do it for the love of God.

—The Rev. Philip H. Steinmetz



with the permission of Father Norman Shadley

Time and talent are gifts to St. Andrew's

by Carolyn Zuttel

Last summer, retired parishioner Chris Bradshaw was in a meeting in the board room of St. Andrew's-by-the-Sea, Nags Head, listening to his fellow vestrymen and rector, K.W. "Don" Porcher, come to grips with the need for an expanded worship area and the consequent need for a building fund.

Chris felt moved to do something, but he knew that, with his fixed income, his pledging had already reached his limit. His concern and desire to help stayed with him so that one day, as he was watching one of his favorite TV shows, "The Woodwright's Shop," "He built an Adirondack chair right before my eyes and said that even an idiot like me could build one," Chris recalls.

Chris had dabbled in "bits and pieces" in his workshop but had never tackled so extensive a project as a chair. So, with loving encouragement from Lois, his wife, who just happened to need two chairs for their screened-in porch, Chris went about building his first chair, with ease and speed that amazed him.

With scraps left over from the chair, he fashioned a small side table, again requested by Lois. He found that he was "having a lot of fun" building this deck furniture.

Not just giving money

"When Chris first came to me with the idea of building these chairs and tables as a building fund raiser," Don recalled, "he expressed concern for the building fund because he felt he was doing all he could do and wanted to do more and saw this as a creative possibility, not just giving money but using his time and his talent to give as well,

and that's what appealed to me—because it exemplifies what we talk about when we talk stewardship. So often we practice in just giving money, but this is Chris's creativity, generosity, sweat, time, a lot of things, so I was excited about it immediately."

In talking about his "line" of furniture, Chris tells of how Betty Stokes wanted a footrest, so now he has a chair, a table and a footrest that he will make on request from either pine or other untreated wood for indoors or pressure-treated woods for outdoor decks, which is an architectural landmark that has been proliferating on the Outer Banks since the arrival from the mainland of the first load of lumber to construct a beach cottage.

Stewardship extends to community

In addition to being chairman of the Outreach Commission for the vestry, Chris's stewardship of time extends throughout the Outer Banks community through volunteer efforts with the Lions Club, delivering Meals on Wheels and winterizing home for those who are unable.

He and Lois came to the diocese from Pittsburgh four and a half years ago when he retired from a division of Rockwell International. But "nearly 70 years ago" he was born in Trinidad in a long-time Anglican family—his father was trustee in the Diocese of Trinidad and his grandfather was a Canon in the Diocese of Barbados. "So I wouldn't dare be anything else."

May his ancestors rest in the peace in the knowledge that Chris carries forward the banner of the family tradition in service to Our Lord.



THE FUND-RAISING Adirondack furniture and its creator, Chris Bradshaw, with the Rev. K.W. Porcher.
photo credit—Carolyn Zuttel

Keys to kingdoms: God's and mine

by Julian Cave

I had been in the habit of leaving keys on my desk for so long that I was impervious to its danger. The other day reality struck. While out to lunch, my keys were stolen. I was racked with great surges of panic. There were keys to my office, our house and two automobiles. How was I to brace myself against possible disaster? Would I ever feel safe again?

Some days later, enroute to church, I stopped at Hardees to read the morning newspaper over a cup of coffee. Noticing a policeman in the adjacent booth, I solicited his opinions about my plight. Maybe he could help me assess the prospect of being burglarized.

The officer dismissed the threat as minimal. His observations were as follows: "Most probably, a real pro didn't steal your keys—he doesn't need them to do his mischief! Furthermore, if they were taken by someone with a covetous eye for your things, he would have hit already." He continued, "My hunch is that they were picked up by one of the many transients who walk the streets beside St. James." With a whimsical look in his eye, he added, "I doubt he will ever use them."

"But why would he take my keys?" I probed excitedly.

"I'm not certain," he replied, "but we've observed that most of these people carry little bags or shackles filled with miscellanea—objects with no apparent purpose. In their strange, often disturbed minds, however, they have some reason for wanting, even needing desperately, all the items they cart around."

Perhaps the officer's hunch was correct, and a street person is walking the sidewalks of our city with keys to a well-equipped office on Dock Street, a tastefully decorated house on Country Club Road and two late model, sporty automobiles. The keys will never be used, but there's a reason(s) to retain them among his personal affects. What's the rationale?

I
The keys could represent *security*. They speak of concrete places and things, stationary realities to offset a highly transient lifestyle.

I asked Leonard Sims, a street person in Charlotte, why he drank less booze during the winter months. "It's the shelter," he said. "I drink heavily when I have no place to sleep. As the uncertainty of the night comes on, I get more and more anxious." Having no bed to call his own is only one of the many insecurities that plague the transient.

Obviously, keys don't provide security for the street person; they only generate illusions—illusions that somewhere there's a place he can enjoy, an automobile he is able to drive and an office for his use. These folks don't have a monopoly on illusory thinking, do they?

Maybe the keys symbolize *accessibility*. They tell the transient he has entry to a house where a family gathers—there's good food to eat and a warm place to sleep, to an impressive office in which important decision-making occurs and to an automobile that makes possible travel to exotic places. It's hard to imagine how frequently these people are reminded dramatically that they live in a world of closed doors. Their single option is to walk on public turf during the day and locate a safe, dry place outside for the night.

Keys speak to their locked-out existence. True, it's fantasy, but doesn't imagination take most of us into places we know it's impossible to enter otherwise?

Keys denote *power*, too. What a happy thought for someone who experiences daily the anguish of powerlessness in the extreme!

As a youngster, one of my heroes was Mr. Grainger, the sexton at my father's church. The thing that impressed me the most about him was the large ring of multi-shaped keys that dangled from his belt—it was awesome for a kid. He had to be the most important person I knew. I was inspired to assemble my own ring of keys—that most didn't fit any lock was irrelevant. Just having them made me feel like a big shot!

Street people suffer from comparable

naivete. Keys enhance their sense of self-worth. Of course, all of us, despite our circumstance, relish a psychic boost, don't we?

To be sure, I am not positive a transient took my keys, but the officer's theory seemed plausible. I can believe some weathered soul is walking the streets of Wilmington with keys to an office, a house and two automobiles. That he seems content just to have the keys with no real desire to use them in incongruous or it it?

II

This saga of the stolen keys has prompted me to reconsider Jesus' dialogue with Simon Peter regarding "keys to the Kingdom" (Matthew 16:19). What's the meaning?

Historically, Roman Catholics have interpreted this exchange to mean that Jesus endowed Peter (the first Pope) as well as all subsequent ones, with the authority to decide who would be saved. It's the idea that an ecclesiastical institution, represented by the Pontiff, is the ark of safety. Only persons with Rome's imprimatur have their futures secure!

In contrast, Protestants argue that in this passage Jesus recognizes Peter's confession ("Thou art the Christ...") Mathew 16:16) as definitive evidence of a saving faith—a faith that makes possible one's entrance into God's Kingdom. I identify with this reading.

Being cognizant of the transient's likely intrigue with my keys, I want to reflect upon what Jesus' reference suggests for faith people.

Faith provides *security*—something in great demand for us who are destined to ambulate in unsteady worlds.

Conservatism is an attractive option for millions today, both old and young, because it purports to offer fixed responses for our many insecurities. We crave something nailed down that will not come up! A word of caution: The stability faith offers does not center in an inerrant book (the Bible) or an infallible institution (the Church), but a dynamic Reality, Jesus Christ. Evangelicals sing about it correctly:

"On Christ, the solid Rock I stand;
All other ground is sinking sand..."
Our faith in Christ enables *accessibility*, both to the true God and significant life.

While I do not want to flaunt exclusivity, that is, confine all non-Christians to the regions of the damned, I do affirm strongly that Christ offers our clearest perception of who God is ("He reflects the glory of God and bears the very stamp of His nature..." Hebrews 1:3) and gives our best clue about how full life is appropriated ("I come that you might have life..." John 10:10). Oh yes, access to God in Christ is not a reward for the enterprising, but a faith response to God's grace.

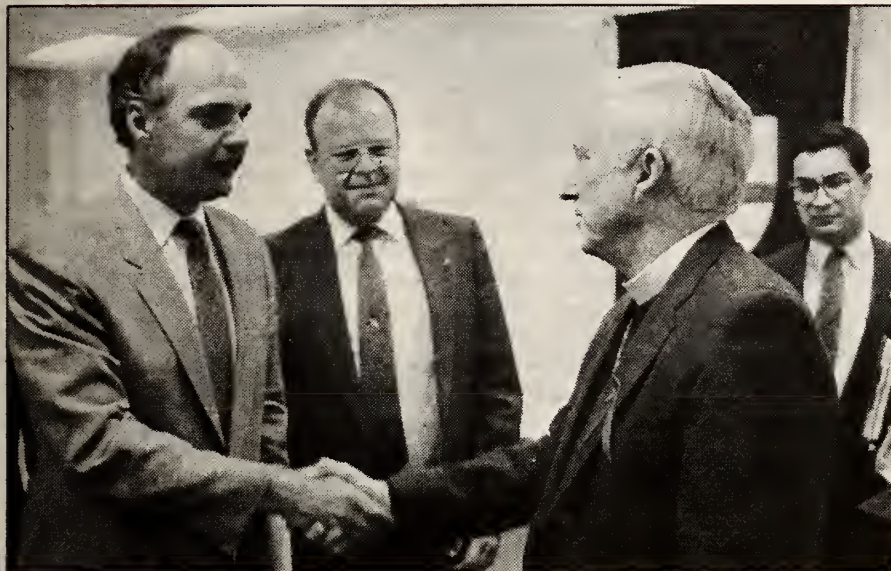
Faith releases *great power*. Paul speaks of Christ as the wisdom and power of God (I Cor. 1:24) and John says He gives "power to become" (John 1:12).

John Snow insists clergy shortchange their calling when they imagine themselves as therapists, that is, persons assisting other persons in discovering solutions for the many threats to survival—survival is considered to be the ultimate reality. Instead, Dr. Snow says clergy are to help people make contact with God. He empowers us to live, though survival *per se* is beyond us. The real issue is abundant life, not survivability! (*The Impossible Vocation*)

Experiencing and declaring this energizing truth is not limited to clergy—all faith people are to know and share such realities with those who struggle against ineptitude.

Jesus' words to Peter and his tribe mean that those of us who faith it have available genuine security, access to God and life as well as critical empowerment. Of course, the tragedy is that we can become enamored with having the keys that we fail to use them, either for ourselves or others. As faith people, we are not to protect these treasures from would-be intruders, but open wide the door for all to claim God's bounty as theirs to enjoy.

The Rev. Julian Cave is the associate rector of St. James, Wilmington.



Presiding Bishop Edmond Browning, right, shakes hands with Salvadoran President Alfredo Cristiani at the Episcopal Church Center January 31.

Browning meets with Cristiani, gains promise of cooperation

by Harry G. Toland

Presiding Bishop Edmond L. Browning convened a meeting of four other leaders of Protestant faiths and the National Council of Churches with President Alfredo Cristiani of El Salvador at the Episcopal Church Center in New York, January 31.

He spelled out six actions needed:

- Release of seven imprisoned church workers, including Episcopalian Julio Castro Ramirez;
- Restitution for churches and their assets destroyed or damaged by the military last November and December—54 major incidents were cited;
- Normalization of church life, including facilitating church leaders' travel and an end to military interference;

See related stories inside: The role of the church's Washington office in the Salvadoran crisis, page 9; the visit of four bishops to El Salvador, pages 10 and 11.

travel and an end to military interference;

- Prosecution of the planners as well as executors of the murder of six Jesuits and two women last year;
- Bringing to justice those responsible for other felonies against church people and property; and
- A negotiated settlement of the Salvadoran military conflict.

Cristiani, said Robert Brooks, the church's Washington representative, promised to move toward normalization of church life, to make restitution if given a list of particulars and to ban military action against churches without his direct approval.

Browning also "engaged Cristiani on a major concern," Brooks said, "that the churches are regarded as a front for the [rebel] F.M.L.N."

Cristiani cited two cases allegedly supporting that theory, Brooks said, but the church leaders told him his people had jumped to a completely wrong generalization. They "certified" that their workers were doing nothing but serving the people.

"He [Cristiani] said he did not believe the churches were a front for the F.M.L.N. and that they have a valid ministry with the poor," Brooks said.

In "normalizing" his government's relations with churches, the president said bishops and missionaries planning trips to El Salvador could directly contact the foreign minister for visa validation to avoid snafus like the brief expulsion from the country of Bishops William Frey and David Reed as they tried to enter in December.

The church leaders told Cristiani that soldiers in recent times have tried to warn people away from attending church or have menaced them inside churches. He responded, Brooks said, that he was trying to normalize relations of soldiers with the churches and had written a letter to the minister of defense.

Gay priest resigns after Spong rebuke

by Richard H. Schmidt

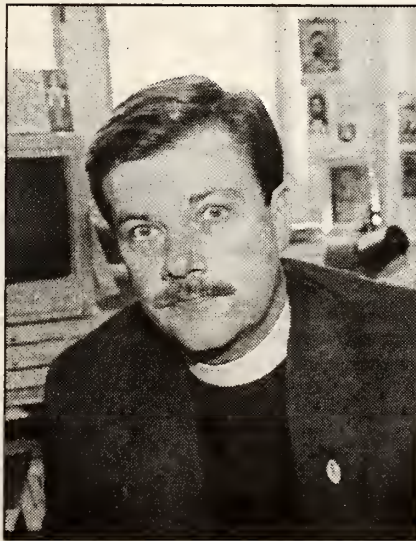
J. Robert Williams, the gay priest Newark's Bishop John S. Spong ordained December 16 amid widespread protest, resigned January 27 as head of Oasis, the Diocese of Newark's ministry to gays and lesbians.

Spong and Oasis' board of directors had asked for Williams' resignation because of a series of controversial remarks Williams made at a symposium on same-sex unions at St. Matthew's and St. Joseph's Episcopal Church in Detroit on January 13.

Spong also issued a sharp rebuke to Williams and asked him to apologize publicly.

At its meeting January 26 Oasis' board first asked Williams to agree to consult with them before making any further public theological statements, said William H. Lorentz, co-chairman of the board.

Williams saw the board's request as an attempt to silence him. "At first I agreed to that," Williams told *The Episcopalian*, "but I was actually uncomfortable with it. It felt like selling out. Public speaking is a major part of what I understand my ministry to be."



Robert Williams

'Both monogamy and celibacy are unnatural.'

—Robert Williams

'I cannot defend the kind of personal behavior indicated by his statements.'

—Bishop John Spong

Spong also forbade Williams to perform public liturgies blessing same-sex couples, which Williams said Spong had earlier authorized him to do. "I forbade him to perform any such public liturgy because the Episcopal Church does not authorize it," Spong told *The Episcopalian*.

Williams' terse resignation statement said: "Because I find the restrictions recently imposed by you [Spong] and endorsed by the Oasis board of directors make it impossible for me to carry out the prophetic and radical ministry among the lesbian and gay community to which I be-

Please turn to page 4

Forward Day by Day in Spanish edition

Forward Day by Day, the popular daily devotional guide published by Forward Movement Publications of Cincinnati, is now available in a Spanish edition known as *Dia a Dia*.

The first Spanish issue was the November, 1989-January, 1990, edition written by Presiding Bishop Edmond Browning and translated by Bishop German Martinez Marquez of Northern Mexico. It sold over 10,000 copies. The break-even point for Forward Movement is 30,000 copies; the publisher will cover all losses until circulation reaches that number.

Distribution is through diocesan channels in Province IX of the Episcopal Church and other Latin American dioceses.

Forward Movement is also issuing Spanish editions of some of its most popular tracts and pamphlets.

For further information, write to: Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202.

This is our last issue

With this issue *The Episcopalian* ceases publication after 30 years of service to the Episcopal Church.

Next month our readers will receive the first issue of *Episcopal Life*, a new newspaper created by Executive Council as a successor to *The Episcopalian*. While it will resemble *The Episcopalian* in size and content, *Episcopal Life* will offer a lively new format and a new set of features. We expect readers of *The Episcopalian* will find an appealing and reliable new friend in *Episcopal Life*, and we wish the best to editor Jerry Hames and the team he is assembling at the Episcopal Church Center in New York.

A special insert to this final edition of *The Episcopalian*, beginning on page 15, reviews the paper's 30-year history.

Continuing **Forth** and **The Spirit of Missions** in our 153rd year of publishing. An independently edited, officially sponsored monthly published by The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

Administration

Janice M. Duncan, General Manager
Harriette M. Padgett,
Executive for Administration
Vera Shemiakovets,
Business Manager
Emma Richardson,
Bookkeeper

Editorial

Richard H. Schmidt, Managing Editor
A. Margaret Landis, Assistant Managing Editor
Harry G. Toland, Associate Editor
Elizabeth Eisenstadt, News Editor
Renee Stokes, Production Supervisor

Advertising

William M. Griffiths, Director of Advertising
Dorothy M. Kelso, Advertising Manager

Circulation

Anita Spence, Director of Circulation
Paulette Roberson, Manager, Data Services
Stefanie Kitchen, Assistant

Professional Edition Staff

A. Margaret Landis, Managing Editor
Elizabeth S. Eisenstadt, David L. James, John D. Lane, Editors

Diocesan Editors

Bethlehem's Diocesan Life
Bill Lewellis, Editor
Central Pennsylvania Churchman
Kenneth H. Quigley, Editor
Delaware Communion
Lynn Kelleher, Editor
East Carolina's CrossCurrent
Ede Baldrige, Editor
Eastern Oregon's Oregon Trail
Tish Croom, Editor
Easton's Eastern Shore Churchman
William P. Chilton, Editor
Iowa Episcopalian
Nancy Morton, Editor
The Milwaukee Churchman
Nancy McDonald, Editor
The Nevada Desert Church
Rick Sorensen, Editor
New Jersey's Via Media
Sarah G. Antin, Editor
Northwestern Pennsylvania's Forward
Ruth S. Walker, Editor
Northern Michigan's Church in Hiawathaland
Carol Hosler, Editor
Oklahoma's Mission
Charles Woltz, Editor
The Pennsylvania Episcopalian
Barbara Ogilby, Editor
Southwest Florida's Southern Cross
Jeanette Crane, Editor
The Springfield Current
Betsy Rogers, Editor
Utah's Diocesan Dialogue
Sarah T. Moore, Editor
Western North Carolina's Highland Episcopalian
C. A. Zabriskie, Editor

Published monthly by The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian Inc. (ISSN 0013-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75¢ a copy; one year, \$6; two years, \$11. Foreign postage add \$7 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Advertising and Editorial Offices: 1201 Chestnut Street, Philadelphia, Pa. 19107. Phone (215) 564-2010; FAX (215) 564-6336. Copyright 1990 © The Domestic and Foreign Missionary Society of the Episcopal Church/The Episcopalian Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for return of unsolicited material. All advertising orders are subject to publisher's acceptance. The Episcopalian belongs to Episcopal Communicators and Associated Church Press. Subscription Orders, Change of Address, all other circulation correspondence should include old address label and zip code number. POSTMASTER: Send address corrections to "Episcopalian" at Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

the PRESIDING BISHOP

A holy occupation: Church journalists as angels



by Edmond L. Browning

As commonplace as it is in this age of the "information explosion," is there not something truly remarkable about taking up a pen, stringing words together like beads in a necklace, forming sentences and thus being able to communicate to others our observations, our feelings, the thoughts and stirrings of our inner hearts?

I sit writing, stringing words, at the study desk in the apartment where Patti and I happily dwell atop the Episcopal Church Center in New York City. Sometimes the words don't flow easily and I find myself becoming distracted by the folders that mark the desk's perimeter: TO DO, TO READ, IMMEDIATE RESPONSE, and so on.

In the beginning was the Word. Though it is there for us, we struggle, the interpreters, the latter-day bearers of the Word, to apprehend the Word, to comprehend the Word and to carry it forth. As I write this column for the last issue of *The Episcopalian*, I think about the gift of the word and the struggle to bear God's Word in the world today. It is a holy occupation.

I think about the millions of words written for this publication over the years since its inception. I picture countless men and women in years past sitting at old Remington manual typewriters, the kind with round keys encircled with metal. A quick movement of the left hand and wrist would take you from the end of one line to the beginning of the next. Line after line of words, pecked out at kitchen tables and at desks such as mine covered with drifts of paper. I think of all these reporters and editors who pecked the keys and moved the cursor across their computer screens, following the holy occupation.

I can see Jeannie Willis moving stalwartly and with grace around this country more than 20 years ago, camera in hand, taking pictures and writing of the outreach of our church. I can see Jan Pierce tapping out her stories, squinting through clouds of cigarette smoke at the words, each a messenger. I can see Henry McCorkle, pencil in one hand and telephone in the other, and Dick Crawford and Dick Schmidt and countless others whose words we have come to know and trust and respect. They followed their holy occupation, and we followed them, learning from them the story of who we are and how we are becoming.

I think of all the meetings reported on, the General

Conventions, the Executive Council meetings around the country. I think of all those conferences described, all that ministry in parishes, all that mission around the world that inspired us, the words that marched along describing, affirming, involving all of us.

I do believe that this holy occupation, this following after the word, requires a particular kind of dedication. This is never more true than in the case of the church journalist. Church journalists, to carry out their call, must have a deep understanding of how to hold up the mirror so people can see themselves reflected, who they are and how they are doing, pilgrims on the way.

Pauline Webb, religious journalist par excellence who organized religious broadcasting for the BBC, has reminded us that the root meaning of the word "communicate" is to "bring together in one." She said: "It is not surprising then that journalists have been called the 'new priests of the world,' and if one takes into account the developing use of symbol and image and icon in the media, perhaps it is not totally inappropriate to add, in a secular sense, 'sacrament,' too. It seems strange then that the church has not taken their ministry and mission much more seriously as part of the outreach of the whole Christian community to the wider world we serve."

May I second that motion!

Miss Webb also noted that though most journalists would be surprised to hear themselves called angels, they do have an angelic role in society as "the word angel literally means messenger, and the role of those who bring news good or bad is seen in scripture as a divinely ordained responsibility."

As we say farewell to *The Episcopalian*, this particular manifestation of our life as a community, and await the birth in April of our new publication, let us say a resounding "Thank you" to all the angels who have gone before. They have followed the Word and carried the word and in so doing have served their God and their church.

And let us say a very particular "Thank you" to the men and women who make up the current staff of this publication. They have created these pages with their words and through their other efforts in all departments of the paper. They truly are angels, and I do not think the other readers of *The Episcopalian* would mind if I say on behalf of all of us: "Our thanks, our prayers and our love go with you."

inside this month

nation

Lutheran gays: It isn't just Episcopalians who disagree over ordination of gays

p. 4

Bricks and mortar: Los Angeles plans new diocesan center

p. 5

Sex abuse: What do you do when it's the rector?

p. 8

Washington: How the church influences public policy

p. 9

people & places

Refugee: It's a long way from Bucharest to Cincinnati

p. 20

Sexism in grade school: Where do they get these attitudes?

p. 22

Poet: At 96, she's a Sunday greeter

p. 23

Reflections

Eucharist: It's a scandal

p. 24

Chaste: That's what single Christians should—and can—be

p. 24

Editorial: Thank you and farewell

p. 30

Panama: A personal reminiscence of the U.S. invasion

p. 31

WORLD

El Salvador: Four bishops visit

p. 10

South Africa: De Klerk's reforms astound Tutu

p. 10

Calcutta: Not everyone loves Mother Teresa

p. 12

centerspread



Our island home: Although the church lagged behind secular institutions in environmental consciousness in the past, it is catching up fast. A survey of ministries and programs carried out by dioceses, parishes and individual Episcopalians to become better stewards.

pp. 14, 19

QUOTE

Having pinched myself, I realize it wasn't a dream.
—Desmond Tutu, p. 10

You will never get a passport. You were born here, and you will die here.
—Rumanian policeman, p. 20

These boys had learned early that women don't count but hadn't yet learned the social value of pretending that they do.
—Christine Dubois, p. 22

The bread and wine remind us that people have sown, reaped, refined, packaged, transported and sold what we hold in our hands.
—Kenneth L. Gible, p. 24

Institute speakers tell their personal stories

by Elizabeth Eisenstadt

"Maybe nothing is more important than that we keep track of our stories and those of others because it is through those stories that we keep track of who we are," writer Frederick Buechner told the more than 900 participants in the east coast edition of Trinity Institute, January 22-24.

Along with writers James Carroll and Maya Angelou, Buechner shared autobiographical meditations peppered with rueful wisdom and moments of illumination and laughter.

This year's conference, the 21st sponsored by New York's Trinity Parish, marked the turning of a corner, said Frederic Burnham, director of the institute. The conference's emphasis on storytelling, on seeking suggestive images, pattern and plot in routine moments, emerged from

'A bleeding heart is of no help to anyone if it bleeds to death.'

—Frederick Buechner

Buechner's conviction that, as Burnham put it, "theology is built out of the commonplace events of everyday. . . . It is only when you see the grace of God in those events that you can really do theology."

In a sermon given before a packed congregation at the opening eucharist in lower Manhattan's historic St. Paul's Chapel, novelist James Carroll used blindness as a metaphor to link an ancient Norse myth, St. Paul's conversion and his own 13-year-old schoolboy self.

"Keeping track of our lives is a totally sacred work," said Buechner. With the engaging honesty that is the trademark of his essays and sermons, Buechner described a childhood marred by the suicide of his father and silence of his mother. "We didn't talk about it because suicide was looked upon as slightly shabby. . . . There were times when he [my father] seemed like a secret we kept from each other."

Project to develop clergy leaders

Excellence in Ministry, the national venture designed to strengthen the ordained leadership of the Episcopal Church, has a new name: the Cornerstone Project.

Bishop Harold A. Hopkins, Jr., director of the Episcopal Church's Office of Pastoral Development, announced the name change in January.

The Cornerstone Project, said Hopkins, was chosen as the new name because of the biblical reference in 1 Peter and Isaiah 28 to God's laying a chosen and precious stone in

Buechner learned the depth of his own need for healing when one of his daughters developed anorexia. For three years, he was in heaven when his daughter ate at meal time and in hell when she didn't, he said.

Realizing that he himself was "starving," Buechner sought help from a psychotherapist. He had been so caught up in fear for his daughter's life that it had become his life.

"Pay mind to your own life, your own health and wholeness," he advised his audience. "A bleeding heart is no help to anyone if it bleeds to death."

The "secrets" shared among members of self-help groups like AA and Al-Anon offered Buechner an opportunity to "glimpse the golden meadow beyond the illusion of confining dark."

Moving participants to share her irony, empathy and simmering sense of injustice, actress, poet and novelist Maya Angelou described the pain, anger, grace and strength she derived from her African-American heritage. As a young girl in a small Arkansas town, Angelou lived with her grandmother, a woman of great spiritual independence who, a friend told Angelou long after, had paid for her property all in dimes. Watching her grandmother hold up under the continued insults of white people, Angelou learned that her grandmother had "a faith that was so unshakable and so inclusive."

Candid about the cost of growing up African-American in a country divided by race, Angelou nonetheless had many hopeful stories.

Although their stories were different, their struggles were, in many respects, the same, agreed Buechner and Angelou.

Looking to possible future conferences, Burnham said he was thinking of recruiting theologians who have surmounted personal tragedies to talk about the doctrine of providence. "Only people who have suffered the pain of whether God really gives a damn speak with deep personal conviction."

From New York, speakers flew to San Francisco where they presented the same program at Grace Cathedral.

Zion.

"If the church is to be a leading and prophetic force in the next century, we need a deeply committed cornerstone of ordained leaders, a cornerstone that will assist the laity in bringing gospel values to bear on a highly technological and sophisticated world," Hopkins explained.

"The goal of the Cornerstone Project is to make sure that happens."

To date, the Episcopal Church Foundation, its primary sponsor, has invested approximately \$150,000 in the Cornerstone Project.



Maya Angelou

Share the Struggle, Share the Joy!



Share the Struggle, Share the Joy!

...of children who live beyond infancy

THANKS TO YOU WHO SHARE

... of mothers and fathers who care for them

...of men and women who learn skills and receive training for a better life because of

One Great Hour of Sharing

through

THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

Enclosed is my contribution of \$ _____ to support the ministry of the Presiding Bishop's Fund for World Relief.

Name _____

Address _____

City _____ State _____ Zip _____

Please make check or money order payable to Presiding Bishop's Fund.



The Presiding Bishop's Fund for World Relief

815 Second Avenue, New York, NY 10017

The Most Rev. Edmond L. Browning, Presiding Bishop

The fund provides assistance on a non-sectarian basis, with legitimate need the only criterion. Contributions are tax-deductible to the extent provided by law.



Complete Software For Episcopal Churches

- Fully Supported. Regular updates and enhancements.
- Includes Member Records, Contributions, Accounting, Checkwriting, and Word Processing.
- Annual Parochial Report
- Used by over 30 dioceses and 150 parishes

Call or Write Today
For a Free Demo Diskette

Toll-Free: 800-527-9919, ext. 0805
Texas: 800-442-7950, ext. 0805
Membership Services, Inc.
P.O. Box 152130
Irving, TX 75015

TRANSFORMING THE CHURCH

1990 Summer Seminars

Learn from 21 years of disciplined applied theological and social science research in church transformation

For Persons Becoming Acquainted with the Field of Church Transformation

June 29 Chicago, IL
New Perspectives on Church Transformation

July 5 Chicago, IL
New Perspectives on Church Leadership

July 6 Chicago, IL
New Perspectives on Strategic Planning in the Church

July 9-13 Vancouver, B.C.
New Perspectives on Christian Stewardship

For Persons Who Are Engaged in Church Transformation

July 2-13 Vancouver, B.C.
A Theology of Purposeful Community

July 16-20 Chicago, IL
A Theology of Purposeful Community

July 23-27 Chicago, IL
Transforming the Local Church: Guiding Churches through Significant Change

July 30-August 3 Chicago, IL
Cultivating Christian Stewardship: A Systems Approach

August 6-10 Chicago, IL
Leadership Skills for Church Transformation

For Persons Seeking Advanced Skills in Church Transformation

May 21-25 Chicago, IL
Leadership Skills for Effective Ministry (for professors of church administration)

June 19-21 Amsterdam, The Netherlands
Survey-Guided Development Consulting within Church Systems (includes license)

June 26-28 Chicago, IL
Survey-Guided Development Consulting within Church Systems (includes license)

August 13-17 Chicago, IL
Strategic Planning and Managing in Church Systems

August 20-29 Chicago, IL
Advanced Consulting Skills for Church Transformation

These seminars will help you apply an ecclesial paradigm involving a systems approach and a change orientation grounded in Scripture and theology—complete with practical resources. C.E.U. credits offered.

the Center for Parish Development

5407 South University Avenue
Chicago, IL 60615 — (312) 752-1596

Lutheran gays ordained; charges filed

by Jean Caffey Lyles

A bishop of the Evangelical Lutheran Church in America (ELCA) has filed disciplinary charges against two San Francisco congregations that defied church rules against calling practicing homosexuals to be pastors.

So far no charges have been lodged against 42 Lutheran clergy who took part in the "laying on of hands" at an unauthorized ordination service January 20.

The irregular ordinations have created tensions in the 5.2 million-member denomination, which was formed in 1987 by the merger of three Lutheran bodies. Some leaders have privately expressed fears that negative reaction to the controversy at the local level could worsen the new church's severe financial deficit, which forced cutbacks and layoffs last year at the Chicago-based national offices.

The filing of ecclesiastical charges came two days after a spirited two-and-a-half-hour service in which a gay man and a lesbian couple were acclaimed "ordained ministers in the church of Christ." And it came a day after the three were installed as assistant pastors and for the first time performed functions normally reserved to clergy.

An estimated 900 supporters jammed the sanctuary of St. Paulus Lutheran Church in San Francisco for the service, breaking into applause and cheers after Jeff Johnson, 27, Ruth Frost, 42, and Phyllis Zillhart, 32, were declared to be ordained pastors.

In addition to reciting traditional Lutheran ordination vows, the three promised to "be diligent workers on behalf of lesbian and gay sisters and brothers, supporting our coming out,

championing our rights, challenging society's prejudice and encouraging our relationships and marriages."

An Episcopal priest, Carter Heyward, also an acknowledged lesbian, preached at the service. Heyward was one of the 11 Episcopal women irregularly ordained to the priesthood in 1974.

The next day, Sunday, Johnson celebrated the eucharist at First United Lutheran Church where he was installed as assistant pastor. At St. Francis Lutheran Church, where Frost and Zillhart were installed as assistant pastors, Frost baptized an infant and Zillhart consecrated the communion elements.

Ten-page documents detailing the charges were hand-delivered to each parish by a synod official January 22. In the ELCA, discipline against congregations is handled at synod (dioc-

esan) level. The parishes face possible censure, suspension or expulsion from the denomination.

In ELCA practice, ordaining is done only by a bishop or a bishop's designated representative. Ordinations must be authorized by a synod bishop and synod council. No Lutheran bishop was present at the unauthorized San Francisco service, and local synod leaders had explicitly voiced their disapproval.

Leaders of the defiant congregations, however, cite precedents in Reformation-era Lutheran confessional documents for pastors and congregations to ordain on their own authority in emergencies.

Jean Caffey Lyles is senior news editor of *The Lutheran*, the magazine of the Evangelical Lutheran Church in America. She is a member of St. Christopher's Episcopal Church, Oak Park, Ill.



Ruth Frost, right, baptizes an infant at San Francisco's St. Francis Lutheran Church as Phyllis Zillhart holds the book.

Resignation

Continued from page 1

lieve God has called me, I hereby resign."

Spong had called Williams' remarks in Detroit "insensitive, immature and totally destructive of what this diocese has tried to do in supporting responsible gay and lesbian relationships. He has hurt this cause, and I have asked him to apologize. Furthermore, I have told him that I cannot defend the kind of personal behavior indicated by his statements even though I want to defend the place of gay and lesbian people in the life of the church."

Among Williams' remarks, first reported in *The Detroit News* and later distributed nationally by Religious News Service, were these:

- He knows of no heterosexual couple married longer than three years who have been completely faithful.
- Monogamy is as "unnatural" as celibacy.
- Most monks and nuns are homosexual and, despite their claim to be celibate, most are sexually active.
- Homosexual couples can be faithful to each other without being monogamous.
- "There would be something added to Mother Teresa's life if she got laid."

Williams told *The Episcopalian* he regretted making the remark about Mother Teresa and that he had been goaded into it by a hostile questioner from the floor. "I don't regret any other remarks that I made in Detroit," he said.

Williams refused to apologize to the Roman Catholic Church as Spong had asked him to do. "For a self-affirming gay man to apologize to the Roman Catholic Church is as unconscionable as for a Jew to apologize to neo-Nazis," he said.

"Both monogamy and celibacy are unnatural," Williams said. "But so is putting someone else's needs before your own—which is not to say we're not enjoined to do it."

He said monogamy and fidelity are separate concepts. "Fidelity is being faithful to specific agreements which a couple makes; monogamy is about sexual exclusivity, which may or may not be part of their agreement." In his own personal life, Williams said ironically, he is monogamous.

Williams emphasized that he spoke only for himself, not for Spong or the Diocese of Newark.

The board of directors of Integrity, the national organization of gay and lesbian Episcopalians, met January 29 and "agonized" over the division among Williams, Spong and the Oasis board. In a statement released after the meeting, Integrity's board

affirmed that "irreconcilable differences" between Williams and Oasis' board made it "appropriate to sever the relationship."

Edgar K. Byham, president of Integrity, told *The Episcopalian* that Integrity's board did not wish to cast stones or assign blame. Integrity affirms the sacredness of celibacy as a calling but has taken no official stand on monogamy.

Spong said monogamy and fidelity are essential ingredients in committed relationships and that celibacy is an honorable vocation to which some people are called.

Spong has asked Williams not to function as a priest in the Diocese of Newark and has initiated an investigation to determine "whether or not misrepresentation occurred in the screening process" leading to Williams' ordination. If the investigation indicates Williams cannot abide by diocesan standards of behavior, Spong says, "I will invite him to resign from the priesthood of this church."

While Williams noted it might be difficult to continue to function as an Episcopal priest, he said he would continue to do so unless Spong instigates a trial to remove him.

Kate DeSmet, religion writer for *The Detroit News*, contributed information for this story.

Los Angeles' diocesan center to include a little of everything

by Harry G. Toland

"A kind of modern idea of a cathedral," says Los Angeles' Bishop Frederick H. Borsch of the diocese's proposed \$8.4 million center, for which ground will be broken early this fall.

The 100,000-square-foot Spanish-modern center will include a parish church and a chapel, Christian education and communications complexes, offices for diocesan administration and mission outreach, a conference-retreat center with 12 double guest rooms and garage parking for 129 cars.

The center also will include a baptistry with a waist-deep baptismal pool, a bell tower, a room for distributing food to 400 needy families and an outdoor plaza next to the church where 600 people can stand or be seated.

To raise money for the project the diocese is seeking sponsors for pieces of it—ranging from \$2.5 million for the diocesan offices to \$15 for one of the 100 rose bushes in a memorial garden.

Borsch stresses maximum participation by members of the diocese. "I mean it when I say I don't care whether it is a large or small part," he adds.

The Church of Our Saviour in San Gabriel has pledged \$500,000 for the Christian education offices, says Kristi Wallace, associate for development. Beyond that, she declines to give totals raised to date.

Why so large a bricks-mortar undertaking? "It was a hard decision," says Thomas Holland, project director. "This is a far-reaching diocese—all the way from Santa Barbara to the Arizona border. We had a need for a center where things happen, from which people go out to do ministry."

Says Borsch, "With all the problems we face in the world today, probably at least a part of each of us wonders about the priority of new buildings. But building is important, too—space to worship and serve, a witness. . . . I see the center as just the start, a kind of ignition for all the things we can do together for our Lord."

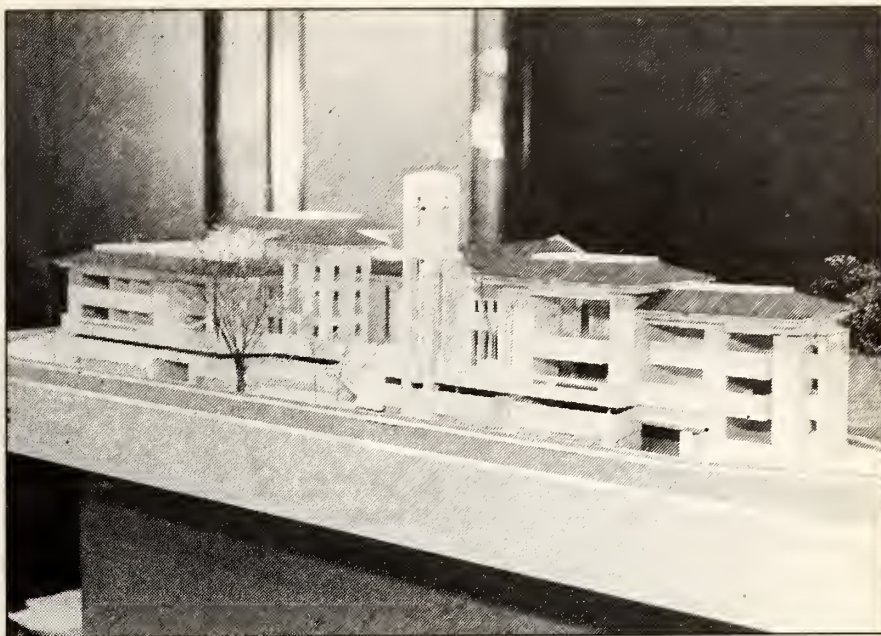
The present Diocesan House, about five blocks from the proposed center in Echo Park, was outgrown, says Holland, by an expanding diocese of 80,000 members in 152 congregations. It was sold two years ago—just before Borsch's election to be bishop—for \$2.75 million to Union Oil of California which has an office complex next door.

The church in the middle of the center will be the new home for the 300-member congregation of St. Athanasius and St. Paul whose "rickety, wooden-sided" church building now occupies the three-quarters of an acre site, says Holland. The parish is contributing the land.

When the new center is opened—dedication is planned for Easter, 1992—the church in its middle will seat 200 and a next-door chapel will seat 30, but the nave can be opened onto the plaza for a larger congregation.

The Echo Park site "in a sense returns the center of the diocese to its roots," says Borsch. St. Athanasius, founded in 1864, is the diocese's oldest congregation. The congregation changed its name to St. Paul's in the 1880's when it moved from Echo Park; later it became the diocesan cathedral.

Some of the congregation, however, preferred to return to Echo Park, now a Hispanic neighborhood, resurrecting the name St. Athanasius. The cathedral was closed in the 1970's and the two congregations reunited in 1986. The congregation will vacate the site this summer and move into temporary quarters.



Scale model of planned Los Angeles diocesan center

YOU CAN REACH NEW HEIGHTS IN PROPERTY AND LIABILITY PROTECTION WITH THE PINNACLE® PROGRAM

You want a broad form of insurance protection, and you want it at the right price. That's only natural.

That's why The Church Insurance Company developed the Pinnacle Program, a multi-peril insurance concept designed especially for Episcopal churches, camps, schools and other institutions.

Three Levels of Protection

The program has three levels of property insurance protection.

Depending on your situation, you can choose Named Peril, Basic All-Risk, or the most comprehensive policy of the three, Extended All-Risk. With any of the three, you can pick the deductible level that is right for you.

Liability Protection at All Levels

Whatever level of property protection you decide upon, your Pinnacle policy will also provide comprehensive general liability protection, as well as medical payments coverage.

If the Pinnacle Program piques your interest, call the regional office of The Church Insurance Company nearest you for details. A Church Insurance expert will be pleased to discuss your insurance requirements and give you helpful guidance. At no obligation, of course.

Choose the tops in multi-peril insurance; opt for a Pinnacle policy.



**The Church
Insurance Company**

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

An Affiliate of
The Church Pension Fund

NEW ENGLAND — South Weymouth, MA (617) 335-0986, (800) 649-0896; NORTHEAST — Holbrook, NY (516) 981-8383, (800) 346-3923; MID-ATLANTIC — Roanoke, VA (703) 366-3330, (800) 322-2966; SOUTHEAST — Norcross, GA (404) 447-5570, (800) 992-4555; MIDWEST — Carmel, IN (317) 844-1501, (800) 535-4474; ROCKY MOUNTAINS / PLAINS STATES — Rapid City, SD (605) 348-9437, (800) 344-7035; SOUTHWEST — Dallas, TX (214) 827-9908, (800) 345-0295; PACIFIC COAST / FAR WEST — San Francisco, CA (415) 362-7780, (800) 728-0425

Panel ponders changes in election consent process

by Betsy Rogers

How can standing committees obtain the information they need to consent to the election of bishops? How can they answer concerns raised about a bishop-elect's theological positions or personal qualifications? What about allegations of election irregularities?

The furor surrounding some recent episcopal elections—most notably, those of Barbara Harris in Massachusetts, David Schofield in San Joaquin and Edward MacBurney in Quincy—prompted Presiding Bishop Edmond Browning to call in the Standing Commission on the Structure of the Church. He asked the commission to develop recommendations for action at the 1991 General Convention.

The commission met February 4-6 at Toddhall Retreat Center, Columbia, Ill. Its recommendations—if adopted—would assure the circulation of biographical material and provide recourse to the Provincial Court of Review in cases alleging tainted voting.

The Harris election met challenges on the basis of her qualifications and lack of parish experience as well as her controversial views. In San Joaquin, Schofield's opponents charged irregularities in the proceedings and questioned his loyalty to the Episcopal Church. In the Quincy election, a number of standing committees withheld consent because MacBurney had stated he would never ordain women to the priesthood.

In each case, standing committees wondered whether they had received sufficient information to give informed consent.

Charles M. Crump, commission chairman, asserted that criteria set forth in Canon III "should provide ample standards for judging the position of a bishop-elect on theological and social issues and personal qualifications." The commission agreed.

The commission's second proposed resolution would permit delegates—numbering at least 10 percent of the electing convention—to object to the election because of voting irregularities. They would file the objection with the convention secretary, who would forward it to the Presiding Bishop, who in turn would give it to the Provincial Court of Review.

The commission also discussed the nature of Executive Council's reports to General Convention, responding to what William Malottke, commission member, called "expressed dissatisfaction by General Convention deputies."

Particularly at the 1985 convention in Anaheim, Crump said, the council's report was a "sound and light show," a "PR production" that was long on future proposals but short on hard data about substantive accomplishments during the previous triennium.

Canons provide for a written report from Executive Council to General Convention, and commission members agreed to ask the council for its report in "short, readable form," similar in format to the published *Summary of General Convention Actions*.

In other business, the commission:

- agreed not to propose reducing the size of the House of deputies;
- suggested that proponents of an environment commission seek to have their concerns included on the

agenda of the Standing Commission on Human Affairs;

- recommended folding the panel on AIDS into the Standing Commission on Health; and

- agreed to ask Executive Council formally why the General Convention directive to appoint a staff coordinator for liturgy and music at the Episcopal Church Center had not been carried out.

The commission will draft a report summarizing its deliberations and recommendations, including any proposed convention resolutions, for inclusion in the Convention Blue Book.

Betsy Rogers is editor of *The Springfield Current*, publication of the Diocese of Springfield.

Is Phoenix still a go? Maybe so, maybe no

by Harry G. Toland

Just when the Episcopal Church thought the Phoenix, Ariz., site of the 1991 General Convention was set, the location has been thrown into doubt again.

The pivotal factor is the state's position on celebrating Martin Luther King Day (January 15). On January 12, Arizona's secretary of state certified that those opposed to the holiday had collected enough signatures on petitions to force a referendum on the question in November. The day was not observed in the state this year although the city of Phoenix observed it.

"It is of great concern for all of us," said Presiding Bishop Edmond L. Browning. If celebration of the King holiday is rejected in the referendum, he said, moving the convention site "will be seriously considered."

Bishop of Arizona Joseph T. Heistand, who has worked for years to establish the King holiday in his state, says he believes "it will be settled in a positive way."

Those favoring the holiday now plan a challenge of the referendum in state courts on technical grounds:

King holiday decision may cause church to look for new General Convention site.

that its title does not properly reflect the question at stake which is whether the law abolishing Columbus Day and establishing King Day (passed in September) shall be repealed.

At the same time, says William Jamieson, an Episcopal deacon who does peace-and-justice work for the diocese, efforts will be made to have the legislature restore both Columbus Day and King Day, which could

make the referendum moot.

The church accepted Phoenix as its 1991 convention site only after passage of the law last September seemed to assure that Arizona would celebrate the King holiday as the federal government and 45 states do.

Moving the site could be done but would be a big job, says Donald A. Nickerson, Jr., executive officer of General Convention. Under contract now for 1991 are the Phoenix Civic Center and six hotels with a total of 2,500 rooms. The contracts have standard cancellation clauses.

The problem would be finding another city with that kind of hotel accommodations available, plus a center with four major spaces for the sessions of the Houses of Deputies and Bishops, the Triennial Meeting of Episcopal Church Women and convention exhibits.

The Presiding Bishop, with advice of Executive Council, has the responsibility of choosing the convention site. Council is expected to discuss the matter at its March meeting in Kansas City.

YOUR OWN Guardian Angel



Set \$11.99 available in gold or silver plate.

Legendary "Angel on my Shoulder" pin. Now with matching pendant and earrings. Pin available in 14K gold for only \$59.95.

Quantity Discount Available.

Send Check or Money Order to:

The Courtlind Collection
10097 Cleary Boulevard Suite 515
Plantation, Florida 33324

30 day money back guarantee.
Postage and handling: \$1.00
Florida residents add 6% sales tax.
Please allow 4-6 weeks for delivery.



An Invitation — to host your own brass rubbing workshop

If you provide the space and a group of volunteers for us to train, we will bring—at no cost to you—all the plates and materials, so that you can offer the old English craft of brass rubbing at your church.

- A unique and original fund raiser
- A fun 'hands-on' activity for young and old alike
- An educational experience for school children and youth groups in your area



For more information contact:

The London Brass Rubbing Centre
in Washington D.C., Inc.
11808 Silent Valley Lane,
Gaithersburg, MD 20878
Tel.: (301) 279-7046

As seen at the Washington Cathedral and now on a national tour.

CELEBRATE SPECIAL EVENTS AT YOUR CHURCH

Anniversaries • New Buildings
Fairs and Bazaars



Commemorate with
Plates, Tiles, Ornaments,
Glassware, Mugs or many
other items.

Custom Imprinted

with a sketch of your church
and appropriate phrases.

Great as fundraisers, mementoes, souvenirs or gifts
for present and past members, friends and relatives.

FOR FREE INFORMATION CALL TOLL-FREE
1-800-843-3279

In MA, call collect (413) 533-4655

Hampshire Promotional Services
P.O. Box 566, So. Hadley, MA 01075-0566

Looking for a book?

When you're looking for a book—from the Bible to the Classics—think of us. We specialize in mail and phone orders.

- *The Book of Common Prayer*
 - Sturdy new bindings
 - Deluxe gift editions
- Inspirational and scholarly literature
- Anglican Studies

Call or write:

Trinity Bookstore
74 Trinity Place
New York, NY 10006
(212) 602-9689

AMEX, VISA, MC
Churches will be billed.

TRINITY BOOKSTORES

CALENDAR

March 1
Nationwide Congregational Communications Teleconference. Sponsored by the Religious Public Relations Council. Contact: Gomer Lesch, (615) 662-0435.

March 2
World Day of Prayer

March 5-9
Executive Council meeting, Kansas City, Mo.

March 6-10
"Underhill and Anglican Spirituality," Washington Cathedral, Washington, D.C. Contact: Carole Crumley, Washington Cathedral, Mount St. Alban, Washington, D.C. 20016.

March 11-16
"Journey into Wholeness," Mo-Ranch, Hunt, Texas. Exploring Jungian psychology for the spiritual pilgrimage. Contact: Journey into Wholeness, 21 Windemere Dr., Greenville, S.C. 29615.

March 12-14
"Medieval Heritage and Modern Realities in Jewish-Christian Relations," New York, N.Y. Workshop. Contact: Robert Reber, Auburn Theological Seminary, Broadway and W. 120th St., New York, N.Y. 10115.

March 13-16
"Christ for a New Century," the official opening event of the Decade of Evangelism, Hendersonville, N.C. Contact: Kanuga Conferences, Drawer 250, Hendersonville, N.C. 28793.

March 16-18
Lenten Retreat, Peekskill, N.Y. Harvey Jacobson, conductor. Contact: St. Mary's Convent, John St., Peekskill, N.Y. 10566.

March 19
St. Joseph

March 19-23
"Children: Victims of Society in Crisis," Sao Paulo, Brazil. Contact: Oscar Bolioli, NCC Latin America and Caribbean Office, 475 Riverside Dr., New York, N.Y. 10115.

March 25
Annunciation

April 1-4
Lenten Retreat, Hendersonville, N.C. Speaker: C. FitzSimons Allison. Contact: Kanuga Conferences (see address above).

April 2-6
Congress on Urban Ministry, Bismarck Hotel, Chicago, Ill. Sponsored by Seminary Consortium for Urban Pastoral Education. Contact: SCUPE, 30 W. Chicago Ave., Chicago, Ill. 60610.

April 8
Palm Sunday

April 13
Good Friday

April 15
Easter

April 18-21
Associated Church Press, annual meeting, Opryland Hotel, Nashville, Tenn. Contact: Donald F. Hetzler, ACP, Box 306, Geneva, Ill. 60134.

April 18-22
Computer Applications for Ministry Conference, annual meeting, Nashville, Tenn. Contact: Dave Pomeroy, NCC Communications Unit, Room 860, 475 Riverside Dr., New York, N.Y. 10115.

April 23-26
National Workshop on Christian Unity, Pittsburgh, Pa. Contact: Kathleen Hurty, NCC Commission on Local and Regional Ecumenism, 475 Riverside Dr., New York, N.Y. 10115.

April 25
St. Mark the Evangelist

April 25-28
Black Family/Community and Crack Cocaine, 2nd national conference, San Francisco, Calif. Contact: Jackie Keys, (415) 563-8576.

April 27-29
Consultation on Church Union Women's Conference, United Methodist Conference Center, Lake Junaluska, N.C. Contact: David W. A. Taylor, COCU, 151 Wall St., Princeton, N.J. 08540.

KANUGA TOUCHES ACTIVE MINDS AND CARING HEARTS

"Jesus," wildlife camps and church arts represent the richness of diversity at Kanuga. An Episcopal Conference Center nestled among mountain ridges, towering trees and rushing streams, Kanuga challenges your mind, touches your heart and renews your spirit.

With a deft touch, we blend the best of the church and its people with nature's bountiful beauty and a professional staff that knows how to make you feel right at home. We make it simple and easy for you, so you can focus on the reasons you've come to Kanuga: education, inspiration, relaxation and renewal.

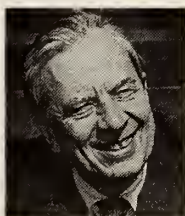
Consider this year's conference schedule. From a Lenten Retreat to a Bible Symposium to the 15th Annual Winterlight, the choice is yours. All told, there are 20 Kanuga-sponsored conferences during the Spring, Summer, Fall and Winter. Here is the complete schedule of Kanuga-sponsored conferences for the rest of 1990.



Terence Kelshaw



Rebecca Pippert



Gordon Cosby



David Collins



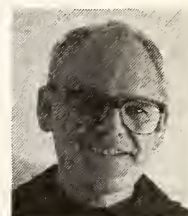
Edmond Browning



Donald Coggan



Madeleine L'Engle



Robert Hugh



Emmanuel Arongo



Walter Harrelson

JUST A FEW OF THE FACES YOU WILL SEE IN 1990 . . .

Conferences

- **CHRIST FOR A NEW CENTURY: LAUNCHING THE DECADE OF EVANGELISM**, March 13-16.
- **LENTEN RETREAT**, April 1-4.
- **CONFERENCE FOR LARGE, MULTI-STAFF CHURCHES**, April 30-May 3.
- **WOMEN'S CONFERENCE: CARING FOR GOD'S CREATION**, June 4-6.
- **JUNIOR YOUNG PEOPLE'S CONFERENCE**, June 10-15 (for grades 7-9).
- **SENIOR YOUNG PEOPLE'S CONFERENCE**, June 10-15 (for grades 10-12).
- **CONFERENCE FOR ADULTS WHO WORK WITH YOUTH**, June 10-15.
- **REFLECTIONS ON FAITH AND ART WITH MADELEINE L'ENGLE**, June 17-22.
- **EVANGELISM CONFERENCE**, June 24-29. Keynotes: Rebecca Manley Pippert, the Rt. Rev. Roger White, and the Rev. Gordon Cosby.
- **CHRISTIAN EDUCATION CONFERENCE**, June 24-29. Keynote: the Rt. Rev. Terence Kelshaw.
- **PRESCHOOL/PARENTING CONFERENCE**, June 24-29.
- **"JESUS,"** July 1-6. Keynotes: Bishops Craig Anderson, Richard Grein, and Arthur Vogel.
- **BIBLE SYMPOSIUM**, July 1-6. Keynotes: the Rev. Walter Harrelson, the Most Rev. Donald Coggan, 101st Archbishop of Canterbury, and the Rev. Fleming Rutledge.
- **FAMILY LIFE CONFERENCE**, July 1-6.
- **SPIRITUALITY CONFERENCE**, July 8-13. Led by Brother Robert Hugh and a team of Episcopal Franciscans.
- **RENEWAL CONFERENCE**, July 8-13. Keynotes: the Very Rev. David Collins and the Rt. Rev. Michael Marshall.
- **STEWARDSHIP CONFERENCE**, July 8-12.
- **WINTERLIGHT XV YOUTH CONFERENCE**, December 27-January 1, 1991 (for grades 9-12).

Camps

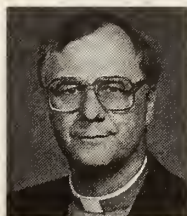
- **CAMP KANUGA FOR BOYS AND GIRLS**, June 9-August 19 (five sessions).
- **THE WILDLIFE CAMP OF THE NATIONAL WILDLIFE FEDERATION**, June 9-August 19 (five sessions).

Guest Periods

- **SUMMER GUEST PERIOD**, July 14-September 1.
- **SEE THE LEAVES**, October 14-21.
- **THANKSGIVING AT KANUGA**, November 20-25.
- **CHRISTMAS AT KANUGA**, December 21-26.



Myrtle Gordon



Roger White



Herbert Edmondson



Michael Marshall

FOR MORE INFORMATION ABOUT OUR:

Programs scheduled in 1990, send for a free catalogue. Clip and mail to:
Kanuga Conferences, Inc.
Postal Drawer 250
Hendersonville, NC 28793

Please send the 1990 catalogue. ☐

Name

Address

City

State Zip

*I want more information specifically on:

- Individual scholarships
- Team discounts
- Reduced rates for accompanying family
- Special airline fares
- Area attractions in Western North Carolina

AN
EPISCOPAL
CENTER
Kanuga
Postal Drawer 250
Hendersonville, NC 28793
704/692-9136

Treading dangerous waters: Sexual involvement by clergy

by Lindsay J. Hardin

Six years ago, Margo Maris received her first phone call regarding sexual misconduct in the parish. A male priest had entered into a sexual relationship with a female parishioner. The woman was hurt, angry, depressed. Split from her congregation, she wanted Holy Communion but only from a woman priest.

Maris, then interim rector of a large parish in suburban St. Paul, Minn., responded, eventually assisting the woman to confront her priest about the experience. With that dialogue and professional therapy, the woman was able to overcome her depression and renew her spiritual journey.

Maris, now canon to the ordinary for Minnesota's Bishop Robert M. Anderson, has since participated in 14 such encounters in several denominations.

She is no longer alone. Thirteen church leaders—clergy, bishops and lay people—met in Minneapolis for three days in January to develop strategies for a national response to sexual misconduct by clergy.

"The problem is not a new one," said conference co-sponsor Bishop Harold H. Hopkins, Jr., executive director of the Office of Pastoral Development.

"The church has often looked the other way when inappropriate behavior has occurred on the part of clergy. Our commitment now is not only to recognize that the problem exists, but to begin immediately to take preventive and educational steps."

A serious problem

"Sexual abuse and exploitation by clergy is a serious problem," said psychologist Gary Schoener. "It happens much more often than we realize, and most cases go unreported."

Schoener, who works with victims of sexual misconduct by professionals and wrote a book on the subject, believes that as many as 13 percent of clergy may have had sexual relationships with parishioners one or more times in their ministry.

Additionally, he says, other troublesome patterns occur too often. "Inappropriate touching and excess emotional involvement are all trouble signs



**'The church has often
looked the other way.'**

—Bishop Harold H. Hopkins

and clearly do not belong in the parish."

Although some clergy who exploit the trust of parishioners are repeat offenders and are mentally ill, others find themselves straying into dangerous waters during a troubled marriage or isolated professional life.

A recent *Newsweek* article characterized the typical offender: male, middle-aged, disillusioned with his own calling, neglectful of his own personal life, isolated from his clerical colleagues. And, more importantly, he's met a woman who needs him, depends on him and makes him feel special.

Although Maris has most often worked with adult parishioners who have been taken advantage

of by either male or female clergy, she says that such misconduct also takes place in other situations: bishops with clergy; clergy with other clergy, spouses or staff members; rectors with assistants; clergy with children or teenagers; college chaplains with students.

It's more than wrong

Under a new Minnesota law, clergy may be found guilty of felony charges for a range of sexual contact, even that which falls short of sexual intercourse.

Under the statute, sexual contact that otherwise would be a gross misdemeanor is a felony if it occurs during psychotherapy. Clergy are considered therapists under the law. Although there is some debate as to when clergy are administering psychotherapy, the message is clear: Clergy may be found criminally and civilly responsible for entering into sexual relationships with parishioners.

A key element of the new law is that the consent of the parishioner is not a defense. Thus, criminal proceedings may take place even if the parishioner has given his/her consent to become sexually involved.

Much of Maris' work now brings the parishioner together face-to-face with the one who has abused the trust. Such an encounter takes place in the presence of the priest's bishop or other denominational authority figure.

"Our purpose is not to go after clergy so much as it is to help the victims become survivors and to go on with their spiritual journey," she said. "Having that anger and pain heard is an important step toward reconciliation, which is what is needed to heal and to mend."

According to Hopkins, a primary goal is to begin the process of education on a national level, including training clergy to know how to respond when a person victimized by another professional seeks their help. He also hopes seminaries will become more active in training future clergy to avoid potentially hazardous situations.

Two groups have been formed: a research and educational group and a committee to plan a conference for bishops and designated individuals tentatively scheduled for the spring of 1991. The conference will involve parts of Provinces V and VI.

A probable conference outcome is the formation of a group of 10-12 people to serve individually on an on-call basis after abuse has occurred.

Lindsay J. Hardin is a priest and free-lance writer residing in Maryland. Minnesota correspondent Michelle Holtze also contributed to this article.



The NewRSV Bible
*As literal as possible,
as free as necessary*

Three Holman editions:

Softcover, \$9.95 (t)

Pew (black, navy, red), \$11.95

Imitation leather (black, blue,

burgundy, white, dusty rose), \$12.95

at Christian
book stores everywhere

HOLMAN
BIBLE PUBLISHERS

TRINITY JOURNEY PROGRAM 1990

• **The Church of Rome: Our Western Roots** — Rome, Assisi, Florence, May 27 - June 8 — The Rev. Dr. J. Robert Wright, General Seminary, Member Anglican-Roman Catholic International Commission, Guest Lecturer

• **Come, Let Us Sing to the Lord: A Journey into English Cathedral Life and Music** — Winchester (Southern Cathedrals Festival) and Environs, July 9 - 20 The Rev. Nancy Roth, Author, and Mr. Robert Roth, Organist & Choirmaster, Guest Lecturers

• **Journeying with Julian: A Seminar on the Showings of Dame Julian of Norwich** — Norwich and the Norfolk Area, July 11 - 22 — Dr. Elisabeth J. Koenig, Professor of Ascetical Theology, General Seminary, Guest Lecturer

• **The New Russia: Orthodoxy, Culture and Transition** — New Valamo Monastery (Finland), Leningrad, Odessa, Moscow, Helsinki, Aug. 19 - Sept. 3 (Labor Day) Madeleine L'Engle, Author, Guest Speaker

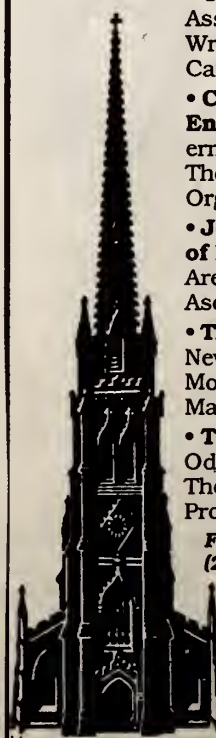
• **The New Russia II: A Russian Christmas** — Moscow, Odessa, Leningrad, Helsinki, Jan. 3 - 12, 1991 The Rev. James C. McReynolds, Director, Trinity Journey Program

For free brochure call the Christian Education Office
(212) 602-0755 or write:

Trinity Journey Program
Parish of Trinity Church

74 Trinity Place, New York, NY 10006-2088

TRINITY CHURCH
IN THE CITY OF NEW YORK



Church's Washington office busy during Salvadoran crisis

by Elizabeth Eisenstadt

During much of November, December and January, Robert Brooks and his staff survived on four hours of sleep a night. As word of the detention of Episcopal Church workers in El Salvador hit the front pages of newspapers around the country, the Washington office's phone lines were tied up constantly with inquiries from concerned churchgoers and the press, according to staff.

The detention of the church workers (all but one has since been released) threw the church's Washington office into high gear and thrust the Presiding Bishop into the spotlight in his role as denominational leader and ecumenical spokesman.

The Washington office is responsible for communicating the public policy positions of the Episcopal Church, mandated by General Convention and Executive Council, to lawmakers in the House and Senate. As part of the church's public ministries team (which also includes Brian Grieves and Diane Porter in the New York office), Brooks and staff officer Betty Coats also alert church networks to upcoming bills or changes in policy on anything from day care to South Africa.

With Browning shuttling back and forth to Washington for meetings with Secretary of State James Baker, House leader Tom Foley and Senate Foreign Relations Committee chairman Claiborne Pell, the Washington office became the nerve center of a campaign on behalf of the detainees which quickly spread across the country, according to Brooks.

"On no other public policy issue have we had anything like that response," says Brooks. "These people played a very key role in moving the administration to recognize the unacceptable situation of religious persecution in El Salvador."

Due in part to years of contacts with the media and public officials nurtured when Brooks represented the state of Texas in Washington, phone calls to high-ranking officials

Browning speaks for rights bill

At the invitation of Senator Edward M. Kennedy, Presiding Bishop Edmond L. Browning represented the religious community in announcing details of the 1990 Civil Rights Bill at a Washington press conference on February 7. He was accompanied by Coretta Scott King.

Churches, Browning told the gathering, "have been in the forefront of the march for justice and for the recognition of the dignity of every human being." The 1990 bill, to be considered in Congress this year, aims to plug "major gaps in the federal laws banning job discrimination" left by recent Supreme Court decisions, Browning said.

The court, said Browning, did "severe damage not only to the Civil Rights Act of 1960, but to civil rights laws that have been in existence since 1860."

Kennedy is chairman of the Senate Committee on Labor and Human Resources.

'On issues of... morality, the appeal of the church is very important.'

—Caleb Rossiter

were returned. "We found at no point were we stymied in being able to move something [along]," he says.

Because the crackdown in El Salvador also affected other denominations, church leaders joined Browning in pressing for justice for the

detainees and thorough investigation of allegations of human rights abuses. Heads of churches were giving the same message on El Salvador, says Brooks. "It was pretty striking, historically unprecedented."

The murder of the Jesuits, followed by a "remarkable campaign of repression by the military," shocked the religious community into action, according to Arms Control and Foreign Policy Caucus staff member Caleb Rossiter.

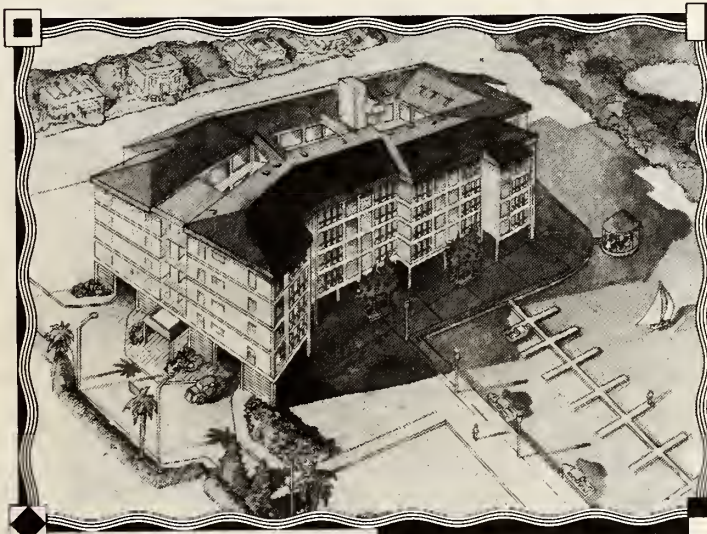
"On issues of foreign policy that relate to morality [South Africa, Cambodia, human rights in China], the appeal of the church is very important, . . . more so than in domestic policy, which has a lot of constituencies," adds Rossiter.

Clint Shaw, legislative associate in

the Washington office, singled out Browning's role in negotiating both with the administration and with the government of El Salvador. "One gets the impression that Bishop Browning has a strong sense of what he wants to accomplish in his 12 years." George Bush has come, and after eight years George Bush will go, says Shaw, but Browning will still be around.

Until church life goes back to normal in El Salvador, until parishioners feel safe enough to return to church and the church receives restitution for the property and goods which were seized, the Washington office, working under the direction of the Presiding Bishop, will continue to monitor events carefully, says Brooks.

Why Shell Point Village, Which Has Been Flourishing For 21 Years, Is Suddenly Being "Discovered"



Introducing Harbor Court—Luxurious Waterfront Living Anchored With Care.

Why Shell Point Village, America's premier retirement community, is suddenly being "Discovered"—again—is Harbor Court. 64 new luxurious apartments nestled in the southwest corner of Shell Point's 75-acre island, and bordered on three sides by water and boat dockage.



Each of these fine residences has a formal entry and boasts generous living and bedroom areas, superbly-equipped kitchens and luxury baths with Jacuzzi whirlpool tubs.

And besides the magnificent setting and first class apartments, the possibilities for adventure and activity outside the apartments are almost endless.

At Harbor Court you're but a few steps from your boat and only minutes by water from world class Gulf fishing and some of the finest beaches you'll ever explore.

On the island itself Shell Point's nearly 1,100 residents enjoy shops, restaurants, pools, spas, The Village Church, and many many other amenities.

Life care at Shell Point features an on-site medical center, luxurious personal care residences and superior rated nursing center.

Harbor Court—it's just about everything one could design into fine retirement living. And more. Much more. Because it's anchored to the 21 years of experience and stability of Shell Point Village.

Discover Shell Point Village. Discover Harbor Court.



SHELL POINT VILLAGE • SINCE 1968

Discover Harbor Court!

For more information on Harbor Court call or write to Shell Point Village. Dept. EP, 15000 Shell Point Blvd., Ft. Myers, FL 33908. Phone: 1-813-466-1131

Name _____

Address _____

City _____

State _____ Zip _____

Phone _____

A ministry of The Christian and Missionary Alliance Foundation, Inc.

Waterfront Living Anchored With Care

AT SHELL POINT VILLAGE • 15000 Shell Point Boulevard • Fort Myers, FL 33908 • (813) 466-1131

88040
PrAd
4/7/89



Archbishop Desmond Tutu and Cheryl Carolus share a laugh before marching on the South African Parliament February 2.

The Boston Globe/Joanne Rathe

WORLD

Bishops see Cristiani; church workers released

by Harry G. Toland

Seven Episcopal church workers were released from prison by a judge in El Salvador on January 5. Some saw the judge's order as a direct result of the visit to the country by four Episcopal bishops a month earlier.

Was there a connection, Bishop William E. Swing of California, one of the four, was asked. "Absolutely," he said in a telephone interview.

But the Episcopal presence, which included a two-hour meeting with President Alfredo Cristiani, was only part of the pressure applied to the government by other Christian denominations whose people also had been persecuted, he added.

"He [Cristiani] volunteered to investigate the situation," said Bishop William C. Frey of Colorado, another of the four. "I presume he did. We were told after Christmas that the local lawyers had done everything they could. So I think our trip helped."

Bishop David B. Reed of Kentucky, who with Bishop James H. Ottley of Panama completed the contingent, said Cristiani "heard our requests" and "denied that there was persecution against the churches in El Salvador despite evidence to the contrary. . . .

"I like to think it helped," said Reed of the bishops' trip. "We got the desired result. Others say it was what tipped the balance."

An eighth Episcopal worker, Julio Cesar Castro Ramirez, remains in prison, apparently because his brother is a leader of rebel guerrilla forces.

Swing believes that the key to the release of the prisoners is "the great fear of the Salvadoran government that they'll lose \$1.5 million a day in aid from the United States."

Lutherans and Baptists, whose people have been exiled and churches burned, also have brought pressure to bear on the government, he said. But the Episcopal persuasion may have been special.

"I told President Cristiani," said Swing, "that the Episcopal Church is part of the Anglican Communion with 75 million members worldwide. I said, 'Let me name just three of them: Archbishop Desmond Tutu, Queen Elizabeth and George Bush.'"

"Cristiani turned to his secretary and said, 'Make a note of that.'"

The government suspects church workers, Swing said, because "the guerrilla forces [in the 10-year civil war] come from the poor, and the church works with the poor. The government doesn't like that. But we don't discriminate; we work with all the poor."

Frey was asked if the climate for church workers was better in the wake of the bishops' visit. "I don't think it's better yet," he said. "It's too soon. It's still dangerous. There are still death threats. A lot have left

Continued on next page

Tutu is 'astounded' at de Klerk speech

Archbishop Desmond Tutu said he was "astounded" at South African President F. W. de Klerk's speech to the South African Parliament February 2.

De Klerk legalized the African National Congress and other outlawed political organizations working for racial equality in his country, lifted media restrictions which had stifled the flow of news out of the country for over three years and indicated his government would soon free imprisoned black nationalist Nelson R. Mandela.

"Having pinched myself, I realize it wasn't a dream; it was real. But we shouldn't be euphoric," Tutu said February 4 in Boston, Mass., where he was to attend a meeting of the Harvard University Board of Overseers of which he is a member.

Tutu said much work remains to be done in South Africa and urged western governments not to lift their sanctions against the country. "The government got to where it is not because of a change of heart, but as a result of the effects of the pressure of sanctions," he said.

"We have not yet seen the dismantling of apartheid. We want it totally dismantled. Until that happens, or until we realize we are in an irreversible process to that end, they should not be removed."

Tutu praised de Klerk, however, for taking such a large and daring step. "He has moved a very considerable way, and that is what I want to emphasize—the positive."

Tutu telephoned de Klerk to "express my felicitations" following the speech.



from ST. MARK'S PRESS A LECTOR'S GUIDE TO THE EPISCOPAL EUCCHARISTIC LECTIONARY

Recognizing that the performances of the Liturgy of the Word is an area of our public worship in need of attention, and that no Lector or Lay Reader can be effective without preparation, **A Lector's Guide** is designed to assist in understanding the Propers, containing an outline of the general sense of the passages of Cycles A, B and C for the Sunday Readings along with suggestions for presenting the text. While designed by author Frank Mulligan from long experience in helping people deliver the Word with maximum effectiveness, **A Lector's Guide** is also indispensable for Bible Study and adult education programs.

It makes a perfect companion to the **Episcopal Eucharistic Lectionary**, now in its 7th printing and found in more than 1000 parishes across the U.S. Available in both RSV and NEW ENGLISH editions, the **Lectionary** contains the words of the Gospel, Epistle, Lessons and Collects for years A, B and C in ONE compact and easy to use volume.

ORDER BOTH TODAY.

Perfect-bound **A Lector's Guide** only \$12.00

Perfect-bound **Lectionary** only \$12.00

Spiral-bound **Lectionary** only \$14.00

(A small shipping/handling charge will be added to your order.)

Quantity Discounts Available

For information, or to place your order call TOLL FREE 1-800-365-0439

VISA/MASTERCARD accepted

ST. MARK'S PRESS

2040 Westridge Drive
Wichita, KS 67203



His Life Is On The Line

THE
ST. FRANCIS
HOMES
EPISCOPAL



He needs attention, not detention.

Behavior-disordered adolescents can get into man-sized trouble. To start over, they need intensive treatment — the kind of treatment we've pioneered for over 45 years.

Give him a fresh start. St. Francis Homes, a ministry of the Episcopal Church, provides treatment centers in Kansas and New York. Our programs combine psychiatric care with Therapy in Christ. We help children and adolescents, ages 10 through 18, make a fresh start.

YOU can make a difference. Your tax-deductible gift will allow many more children and their families lead fuller, more productive lives.

To invest in the future of a child, or for your free copy of Focus, call or write...

St. Francis Homes, Inc.

c/o Keith P. Richardson, CFRE

P.O. Box 1340

Salina, Kansas 67402-1340

In New York, Call 800-822-4363

From Other States, Dial 800-423-1342

In Kansas, Call 913-825-0541 Collect

JCAHO Accredited • CHAMPUS Certified • Financial Assistance Available

© 1991 St. Francis Homes 290

Is there religious persecution in El Salvador? That depends...

At the request of Presiding Bishop Browning, Bishops David B. Reed of Kentucky, William E. Swing of California, William C. Frey of Colorado and James H. Ottley of Panama visited El Salvador December 4-6 to evaluate reports of religious persecution there. Following is the text of a message Reed sent to Salvadoran President Alfredo Cristiani and others following the visit:

Hanging over my brief trip to San Salvador was one question: Is there religious persecution in El Salvador or not?

In meeting with the vice-minister of foreign affairs, with the president and with the U.S. ambassador, the four Episcopal bishops were assured that there was no religious persecution. Some of these people went out of their way to point out how important their religion was to them. And this is true: There is no governmental restriction on Sunday morning worship activities, Sunday school or bingo.

On the other hand, there seems to be a concerted program of harassment against churches. Six Jesuit priests were gunned down on the grounds of Central American University. Nineteen workers were arrested in the buildings of St. John's Episcopal Church, and eight, including our senior priest, were still in prison awaiting trial when we went to El Salvador. An American working for the Church of the Brethren was accused of hiding guerrilla weapons in her back yard and was also put in prison. Pressure on the Lutheran Church has been so intense that the bishop and others have had to flee the country. But there is no religious persecution?

Two things helped to put this in perspective for me. One was a conversation at the Miami airport on the

way home. I met an American missionary from a conservative group who said her church people had no problem with the government or the military. Then she went on to say, "Only those groups which have substituted liberation theology for faith in Jesus Christ are having troubles."

Primarily four churches seem to be bearing the brunt of these problems—and they are quite different churches. These are the Roman Catholics, Episcopalians, Lutherans and Baptists. These are the churches which have been cooperating in humanitarian aid programs, assisting refugees driven off their land in the civil war, providing legal counsel and aid to people awaiting trial and *standing beside the poor*. That is what liberation theology is all about—standing beside the poor, powerless and oppressed peoples of the world.

The other thing that brought this into focus for me was the emphasis on John the Baptist during the Advent season. This strange and disturbing man who challenged the shallowness of religious practice in his day was described by Jesus as the greatest of the prophets. His message repeated that of the Old Testament prophets which said there is something defective about a religion that is only concerned with worship and teaching.

Is there religious persecution in El Salvador? It depends on your definition of religion. If people are being harassed, arrested and killed because they were carrying out that other half of their religious convictions which involves standing with the poor, there seems to be little doubt that they are being persecuted because of their religion. There is also no doubt in my mind that if John the Baptist were incarnated in El Salvador today, he too would be in jail. Look what did happen to him.

Bishops' visit

Continued from previous page. the country. The pressure is still there."

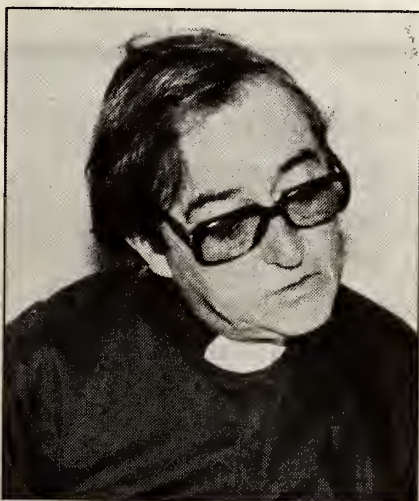
Among the seven released was Luis Serrano, rector of St. John the Evangelist Church in San Salvador and head of CREDHO, a social service agency of the Diocese of El Salvador.

Serrano, who left for his native Spain after his release, said in a letter that the government had "not been able to prove any of the things of which we are accused. What we do confess is that we have served and will continue to serve the God of our people."

Nineteen workers originally were arrested on November 20, and all but eight were released shortly after that.

Meanwhile, Episcopalians across the country have joined in prayer vigils, fasts and demonstrations to protest persecutions in El Salvador, including the murder in November of six Jesuit priests, their housekeeper and her daughter.

As Congress convened on January 23, a score of Episcopalians joined



Luis Serrano, rector of St. John the Evangelist Church in San Salvador, prior to his arrest.

others in Washington in a "national day of prayer."

People have been asked to pray for Castro Ramirez, still in jail, and the safety of those released and to write to President Alfredo Cristiani to seek release of all detained church workers and an end to threats against them (San Salvador, El Salvador; telex 301-205-22).

You are cordially invited to preview the most Complete and effective Stewardship Program ever. Created by Episcopalians for Episcopalians, This 9-segment video series blends Annual Budget needs with the Theology of Giving. It thoroughly trains the Visitors, Organizes the campaign, And draws the Parish Family together.

RSVP
813-923-2800
1-800-237-8400 Ext. 8

The Stewardship Program
7140 Beneva Road, Sarasota, FL 34231

Fund Raising Counsel to the Episcopal Church

Since 1920, Ward, Dreshman & Reinhardt has served the fund raising needs of the Episcopal Church and its educational and health institutions. No one knows the Church better or has more experience.

Recent Parish Campaigns:

St. Thomas, Miami
Christ Episcopal, Reading
St. John's, Memphis
Christ Church,
Overland Park
Eastern Shore Chapel,
Va. Beach
St. Paul's,
Cleveland Heights
St. James, Danbury
St. Paul's, Marquette
St. Paul's, Nantucket
Christ Church, Greenville
All Saints, Lakeland
Christ Church, Tuscaloosa
Trinity Cathedral,
Columbia

St. Mark's, Geneva
St. Paul's, Waco
St. Mary's, Honolulu
St. Luke's, Des Moines
Calvary, Memphis
St. David's, Austin
All Saints, Phoenix
St. Luke's, Darien
St. Mary's, Tuxedo Park
St. James The Less,
Scarsdale
St. James, San Francisco
Emmanuel, Champaign
Trinity, Myrtle Beach
Old Donation,
Virginia Beach

Recent Diocesan Campaigns:

New Hampshire
Upper South Carolina
West Tennessee
South Dakota
East Carolina
Massachusetts
Western Louisiana
N. W. Pennsylvania
S. E. Florida
W. North Carolina

Mississippi
Albany, NY
Central New York
Arkansas
Alaska
Kansas
Texas
Dallas
Hawaii
Georgia

**WARD
DRESHMAN & REINHARDT**
FUND RAISING COUNSEL



P.O. Box 448
Worthington, Ohio 43085
Telephone: 614/888-5376

Founding Member American Association of Fund Raising Counsel
Affiliated in the British Isles with Craigmyle and Company, Ltd., London

Mother Teresa: Angel of hope or instrument of imperialism?

by David L. James

Not everybody likes Mother Teresa. In Calcutta and other places in India there are those who believe what she is doing and the attention and adulation she receives are not good for India, Calcutta or the poor.

The most highly revered woman in the world is rarely insulted. She is nevertheless damned by faint praise as her critics claim that while India is proud of her, she is not unique in her humanitarian efforts.

Supreo Bonnerjee, a long-time United States Information Service employee and Calcutta native, told some members of a group of Episcopal volunteers in January that "Mother Teresa hasn't done more in India than many other humanitarian agencies. She's just better at manipulating the press."

Later that evening after the service

'If God lets me into heaven, it will be because of the press. Facing the press is more difficult than bathing a leper.'

—Mother Teresa

of Benediction at the Mother House, Mother Teresa told other members of our group that "if God lets me into heaven, it will be because of the press. Facing the press is more difficult than bathing a leper."

Each January, a group of student volunteers from the Partnership for Learning Service and lay people from Mission Opportunities for Episcopalians work in Mother Teresa's homes and other social service ministries in Calcutta. These experiences are challenging and frequently life-changing but are not achieved without shock, pain and surprise, such as hearing Mother Teresa criticized on her own doorstep.

Agnes Gonxha Bojaxhiu was born the daughter of an Albanian grocer in Skopje, Yugoslavia, in 1910. In 1928, Sister Agnes, as she was then known, went to Calcutta as a Loreto nun and teacher. Twenty years later she began her work with the destitute and dying of Calcutta's slums, taking the name of Teresa in honor of a young French saint.

Until the late 1960's the world was largely unaware of Mother Teresa's work. Then in 1969 a BBC team led by Malcolm Muggeridge made a documentary called *Something Beautiful for God* which Muggeridge later published as a best-selling book. From then on the world has had a growing love affair with the tiny, stoop-shouldered nun who fishes throw-away children from the gutter and

dying old men from the streets.

Her critics charge that she is more concerned about dying destitutes than living destitutes and provides abundant custodial care of cleaning, washing and feeding but little health care.

Nurses in our group of volunteers were shocked by the unsanitary medical practices they saw some of the nuns use. A volunteer nursing supervisor said, "If one of my nurses did

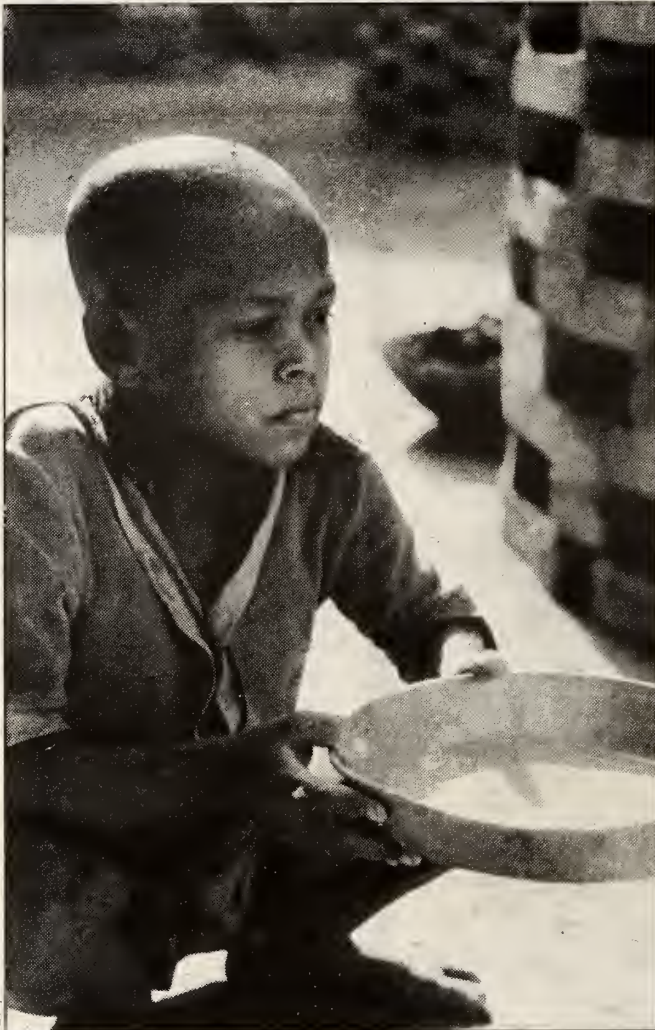
family planning, India will soon surpass China as the most populous nation on earth. In this country where cash prizes and free lottery tickets have been rewards for voluntary sterilization, many Indian leaders do not appreciate Mother Teresa's stand on abortion and natural birth control.

Some critics have suggested that the volatile topic of population control is what makes the Nobel laureate

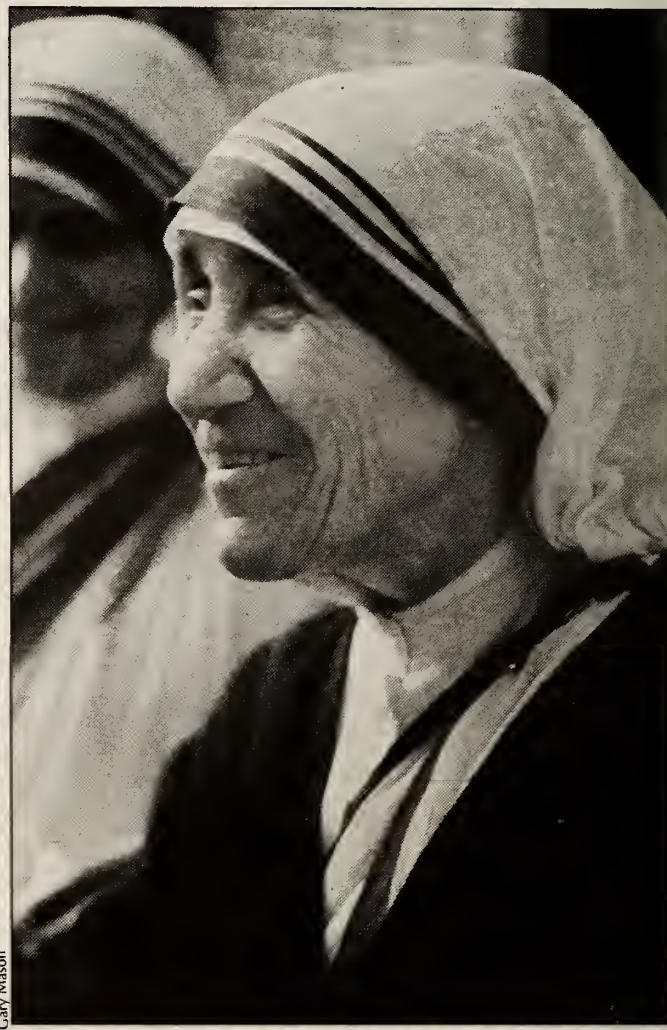
foreign domination—political, cultural and economic. A number of industries and technologies that the country desperately needs were forced to leave India a number of years ago, and religious groups are no longer granted visas for mission work and must travel as tourists.

Yet this Albanian nun has become the most highly regarded woman in the world by calling attention to the plight of India's poor.

When she received the Nobel prize in 1979, a widely distributed pamphlet published in New Delhi said in part: "She is a missionary. . . Her sole objective is to influence people in favor of Christianity. Missionaries are instruments of western imperialist countries—and not innocent voices



A boy in Calcutta



Mother Teresa

that back home, I'd fire her—and yet they use far more love here, and it heals."

None of the more than 390 Missionaries of Charity homes around the world is a hospital. Mother Teresa explains that they are in the hospice business not the hospital business. "We try to help the greatest number we can," she says.

Other critics claim that by feeding people on the streets and at the doors of her homes she is fostering dependency, encouraging beggary and contributing to a welfare mentality.

India is not proud of its image as a nation of beggars. People all over Calcutta tell tourists not to take pictures of beggars or give them money, and the government has temporarily stopped production of a film about Calcutta's slums based on the book, *The City of Joy*.

But in this city, where over a million people live and die on the streets, it is hard to believe that giving bowls of rice and cups of cold water to a few hundred people a day is responsible for such misery, poverty and disease.

Despite many years of attempts at

'Missionaries are instruments of western imperialist countries—and not innocent voices of God.'

—A critic

less popular at home than abroad.

But another reason may account for the thinly veiled resentment of Mother Teresa by the Brahmin class of Indian intellectuals: Dr. D. H. Bose, Indian church historian and teacher, has suggested that the real reason behind all the criticism is envy of this famous foreigner in their midst.

India was ruled by foreigners for so many centuries that today it fiercely guards its freedom from any kind of

of God."

Other critics charge "she merely bandages the wounds of capitalism and does little to change the conditions that make people poor."

"If she were born Indian," Bose noted, "none of these criticisms would exist."

Today the frail, 79-year-old nun with a new pacemaker and a trunk load of honors to her name still eats sparingly, sleeps briefly and only owns two saris which she hand-laundered each day.

Mother Teresa has written no articles, published no books, engaged in no debates. Having established nearly 400 little islands of hope in the poorest areas in the world she has no time for armchair philosophizing.

When confronted with the charge that she does not educate and train or confront the political systems that create poverty, she simply replies: "In a world like ours there is plenty of room for both missions. All I know how to do is love and feed."

David L. James is a priest and free-lance writer who has been a frequent contributor to *The Episcopalian*.

Some in Colombian diocese reported joining ESA

New York, New York—The Episcopal Synod of America claims that "half the Diocese of Colombia" has voted to affiliate with the synod "in protest over liberal trends in the church." But Ricardo Potter, the Episcopal Church's partnership officer for Latin America, says the move "represents the latest in a two-year conflict between the bishop of Colombia and some of his priests." The diocese, with 1,500 communicants, is served by Bishop Bernardo

BRIEFS

Merino and 11 priests. Last June five of the 11 met with representatives of their parishes in Bogota, denounced Merino and said they would no longer recognize his authority. An ESA spokesman said the Colombians would have to renounce their dissociation from the church and the diocese to proceed with ESA affiliation which requires Episcopal membership. Potter said Merino has been accused by some clergy of being "high-handed and authoritarian." The bishop denies the charge.

Soviet Jewish activists urge speedier emigration

Jerusalem, Israel—Increasingly fearful that anti-Semitic attacks may break out in the Soviet Union, Soviet Jewish activists are urging Israel and the west to press for a faster pace of Soviet Jewish emigration. At an emergency conference of former Soviet Jewish political prisoners here, the activists said Soviet Jews are desperate to leave the country to escape anti-Semitic attacks they expect to begin within the next few months. An estimated 3 million Jews live in the Soviet Union. Last year 13,000 Soviet Jews emigrated to Israel, and 100,000 are expected to enter the U.S. this year. Meanwhile, American Jews are being asked by the United Jewish Appeal to contribute \$420,000 to help Israel absorb the wave of immigrants from the Soviet Union.

First Bible societies organized in Soviet Union

Moscow, U.S.S.R.—The first Bible societies in the history of the Soviet Union have been established in the former Baltic nation of Latvia and in Moscow. The Latvian Bible Society was organized in December by Lutheran and Baptist churches. Egon Rusanovs, a Lutheran and former prosecutor who left his government post last March and began studying theology, heads the society. It has requested 17,000 copies of the Bible from the United Bible Societies in Stuttgart, West Germany. The Russian Bible Society here in Moscow is operating under the auspices of the Soviet Charity and Health Organization. Its membership so far includes only individuals, not church bodies, and has no Russian Orthodox representation.

Honduran Episcopalians launch their Decade of Evangelism

Puerto Cortes, Honduras—More than 120 representatives of Episcopal parishes and missions of the Diocese of Honduras recently kicked off the Decade of Evangelism at a beachside retreat here. "Now the participants can get to work in their own parishes," said Oscar Lopez, a deacon and member of the committee that planned the four-day conference called "The Great Event." Marcy Walsh, representing the

Executive Council subcommittee on evangelism, urged women at the parley to tell their faith stories.

Many Chinese students are embracing Christianity

Beijing, China—Thousands of Chinese university students have been turning to the Christian faith in the aftermath of the brutal suppression of the pro-democracy movement here last June 4. Since then, China's official Three-Self Protestant churches have been swamped with students inquiring about the Christian faith. A member of Beijing's Haidian Church commented, "We are mobbed. It takes me two hours to get from my pew back to the door because so many students are asking me about my faith." Some students warned, however, of a crackdown on Christians that Communist Party contacts are predicting for some time this year.

Cardinal persuades Ortega to release 1,000 prisoners

Managua, Nicaragua—After a 90-minute meeting with Miguel Cardinal Obando y Bravo and eight Roman Catholic bishops, President Daniel Ortega announced that more than 1,000 prisoners will be released prior to Nicaragua's February 25 elections. The prisoners are contras and former members of the National Guard, described by some as political prisoners. The persistence of Obando was the main factor in his decision, Ortega said. Appearing at the president's side after the meeting, Obando praised the decision saying it would "help create a climate of confidence."

Browning expresses joy at Mandela's release

New York, New York—Presiding Bishop Edmond L. Browning said he "share[s] the joy of millions of people

in South Africa and around the globe" at the release from prison of South African anti-apartheid activist Nelson Mandela, February 11. Browning said Mandela's release "vindicates the right of all South Africans to have full participation in the country of their birth" but warned that to think of apartheid as gone would be premature. Browning called for continued economic pressures on South Africa. "I pray that President [F. W.] de Klerk will have the courage to lead his government to a peaceful transition on the road to a non-racial, democratic society. And I pray that it be done swiftly," Browning concluded. In Capetown, Mandela addressed a crowd which had waited four hours in the tropical sun to see him for the first time since he was imprisoned in 1962. "Today the majority of South Africans, black and white, recognize that apartheid has no future," Mandela told the crowd.

TAX SAVINGS TODAY, A SECURE RETIREMENT TOMORROW,

...with a Church Life tax-sheltered annuity

Tax law permits Church employees — both clergy and lay — to have their employer reduce their taxable salary by an amount they specify, and pay that amount each month into an annuity for the employee's retirement.

• Tax savings today . . .

No current Federal income taxes are payable on the portion of salary that goes into the annuity. And, in the case of the clergy, no self-employment Social Security taxes are payable, either. The money goes right to work earning interest — without current taxation — at rates geared to financial market conditions.

• Other pension programs not affected . . .

Other retirement plans that your employer may provide (such as The Church Pension Fund) are not affected by this voluntary reduction, and are still based on the full amount of your salary.

• A secure retirement tomorrow . . .

Aside from the tax savings, you will have built up a substantial sum of money over the years that will guarantee an extra measure of financial security for your retirement.

RETURN THE ATTACHED COUPON TODAY.

We'll send you full information by mail.

Or call Joe Ganci or Tony Rossi, toll free,

(800) 223-6602; in New York City, 661-6700.



CHURCH

Church Life
Insurance Corporation

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

An Affiliate of The Church Pension Fund.

Form 912



CHURCH

Church Life
Insurance Corporation

800 Second Avenue
New York, NY 10017
212-661-6700
800-223-6602

Please send me more information, by mail, about Church Life's tax-sheltered annuity program.

Name

Address

City State Zip

Nature of salaried Church employment

Date of birth

The church is starting to catch up on stewardship of the environment

by Elizabeth Eisenstadt

Acid rain. Global warming. Toxic waste. Garbage dumps. As Americans hear the litany of present and potential environmental disasters catalogued on a daily basis by the media, many are becoming aware that "we are a prodigal species, just beginning to realize that we are far away from home," according to Paul Gorman, director of program for environment at New York's Cathedral of St. John the Divine.

But if Episcopal churchgoers turn to their local parishes or dioceses for advice on how to become environmental activists, they may be disappointed. The Episcopal Church needs to integrate a theological and educational approach to environmental problems with the work currently being done by secular groups like the Sierra Club and the Audubon Society, say Episcopalians already involved.

"I think the church and the people in the church have been slow to recognize the religious dimension of this issue and its extraordinary potential to renew Christian life," Gorman says.

Carla Berkedal, canon at St. Mark's Cathedral in Seattle, agrees: "People really hunger for someone to speak not only as an issue of mission, but as an issue of pastoral care. People are scared, and they want to know what, if anything, the gospel and the traditions [of the church] have to say."

From the vast reaches of the Alaskan coast to the hustle and bustle of New York's Upper West Side, a sampling of churches

Throughout America dioceses, parishes and individual Episcopalians are beginning to see themselves as stewards of God's creation. Here is a sampling of what they're doing to translate that new awareness into action.

and dioceses shows they are also sponsoring conferences on environmental stewardship, creating liturgies and moving ecological concerns to the top of their priority list.

Juneau, Alaska: "It was a crucial time for me and a time for me to be in more direct touch with the God who made me and knows my hidden, unhealed memories. . . . Manna had fallen on my wilderness," wrote retired correctional institutions employee Charles Campbell in a log he kept during a trip over the Chilkoot Trail one June a few years ago.

Campbell was part of a group of hikers participating in the Wilderness Manna program. Founded five years ago by Roger Wharton, rector of Holy Trinity Church, Juneau, the program offers people of all ages an opportunity to spend time reflecting on the natural world through backpacking and canoeing, group prayer and time spent in solitude in the wilderness. "We use the eucharist as a means of communion with God, with each other and the natural world, with the [natural] environment as meta-

phors for our reflections," says the 42-year-old priest.

Wharton, who works with a ministry team from Holy Trinity, is willing to take his program to other dioceses. He has kept up a letter campaign aimed at raising environmental awareness among concerned staff, like the Presiding Bishop, at the Episcopal Church Center. "I think that this is one of the few programs of this kind in the church. . . . Other programs won't matter if we don't have an earth to live on."

Pacific Palisades, Calif.: St. Matthew's Episcopal Church sits on 32 acres of well-tended ground between Santa Monica and Malibu where property values are sky-high, according to associate rector Peter Kreidler. Set down in the midst of the affluent and well-educated, the church has become a community leader in environmental responsibility.

The church took a while to catch up to Kreidler, who has made the environment his subject since 1969, but now parishioners are using Corning Ware at their coffee hours

instead of plastic pesticides, and a school's second papers on the girls in other grades.

Over 100 families have signed a Care declaration to educate themselves and recognize "that" says Kreidler.

A Sunday E members of the information on cling. At the me gating whether recycled paper ad "My ultimate our life style," rently on sabbat country to meet with the same g

Durham, N.C.: "The ability as what w God's world," sa subcommittee o Episcopal Church mission. A freq national church many hours to t ardsthip Council

Now compose ish judicatories, of retired Bishop Lex Mathews, the person for the D With a speaker bank, the council judicatory conver ture, says Evans.

In addition council curriculum diocese has devel tions. One addre lems North Caro suggests ways ho houses safer and

Although she statement from Council meeting level of awarene lems is a sign th Noting that most this century, Eva '90's will be the d

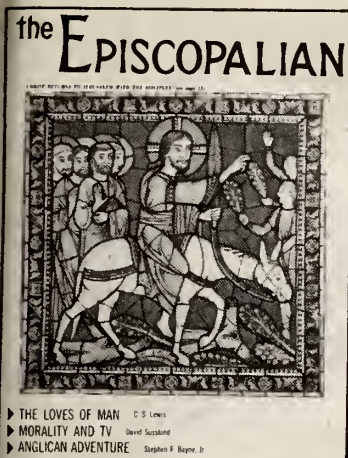
New York, towers ab war zone theater of Manhat John the Divine sl vative environmen to Paul Gorman.

Thanks to the James Parks Mo sponsored enviro the early 1970's, sa 13-acre campus, th first and largest Upper West Side signed to grow hea As well as offerin environmental pr sponsors artists like Missa Gaia/Earth M

But the cathedr tives are probably



Courtesy of the Rockwell Kent Legacies



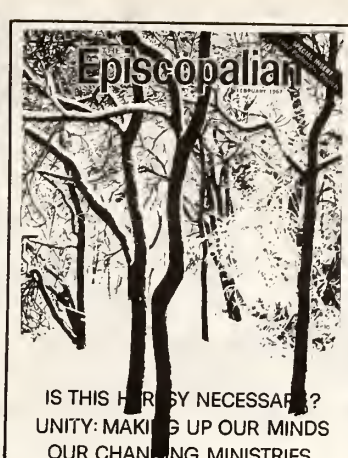
April 1960 (first issue)



March 1962



December 1964



February 1967



September 1967

The Episcopalian: Thirty years of deadlines

by Judy Mathe Foley

Despite—or maybe because of—being born outside the institutional church and essentially without benefit of clergy, *The Episcopalian* chronicled for 30 years the work of the branch of Christendom it served. As the “independently edited, officially sponsored publication” of the Episcopal Church, it reached more Episcopalians, in their own homes, than any other church publication ever had.

Under the successive editorial direction of founding editor Henry McCorkle and later Edward T. Dell, Jr., Judy Mathe Foley, Janette S. Pierce and Richard H. Schmidt, *The Episcopalian* never changed its mission as “a journal of contemporary Christianity for the whole Episcopal Church,” but it did change its format.

From 1960 until 1974, it was a shiny magazine that received a regular subsidy from the General Convention budget. When church membership fell off and the subsidy stopped, and at a time when other main-line denominational publications were failing, *The Episcopalian* survived—and increased its circulation—by converting to a tabloid newspaper and carrying some 20 diocesan editions in the continuing attempt to create a “unified communications system for all the church’s families.”

Stories of people

The Episcopalian was both title and content. Throughout its life it told the stories of people carrying out their faith in their daily lives—in their parishes, dioceses and workplaces. People ministering where they found a need—whether to LSD-tripping “hippies” in Haight Ashbury or hungry people in Bangladesh, to Cuban refugees in Miami or homeless people in Indianapolis, to AIDS sufferers in Minnesota or prisoners of apartheid in Soweto.

It profiled well-known Episcopalians such as Desmond Tutu, George Bush, Terry Waite and Bruce Laingen, charge d'affaires of the U.S. embassy in Iran who was taken hostage, but it also recorded the faith transformation of a white southerner who revealed how his church helped change his view on race relations: “I can’t move any mountains, but I can work on the foothills.” And of a woman’s decision to work to alleviate world hunger: “And God said to Kathryn, ‘Go!’”

From Mary Morrison’s “Meditations” in early issues to “Reflections” featuring many church people’s voices, through personal observations by Christine Dubois and Edward Sims, each issue of *The Episcopalian* brought spiritual enrichment. The many contributors included Bible teacher Verna Dozier; poets Chad Walsh, Sonia Ralston and Thomas John Carlisle; theologians Herbert O’Driscoll and Robert Farrar Capon; nationally known secular religion columnists Louis Cassels and George Cornell; and authors Phyllis Tickle, C. S. Lewis and Martin Marty.

Resources for faith

The Episcopalian taught the basic tenets of the church with such seminal articles as Stephen Bayne’s “What the Episcopal Church Is” and John E. Booty’s “What Makes Us Episcopalians”—and, in a less serious vein, in “Chapter and Verse,” a churchly Trivial Pursuit-like quiz. It recalled its history with A. Margaret Landis’ “How We Became Missionaries” and its founding in revolutionary times in “The Loyalist Papers.” And in Virginia Richardson’s “Feasts

for Feast Days,” it used recipes and biographical sketches to teach liturgical lessons. E. D. Vanderburgh’s “Letter to My Survivors” was a classic piece on the theology of funerals.

Theologian Mark Gibbs defined the publication’s attitude toward its audience well when he said, in a 1972 issue, “The secular laity are not called by God to any lower standard of discipleship than clergy or churchly laity. They are not limited to any less Christian standards of life and witness. They are indeed God’s first line of agents in the world. He has placed them and can use them in secular structures where the clergy can seldom penetrate.”

The typical Episcopalian is a woman, and it was her story *The Episcopalian* chronicled most regularly—from the battle to serve on vestries, through seating as General Convention deputies, to ordination to the priesthood and later election to the episcopate and in lay ministries of all kinds throughout the years and throughout the world. In 1971 *The Episcopalian* published Leonard Swidler’s classic, “Jesus Was a Feminist.”

The Episcopalian viewed the institu-

tional church much as Anglican theologian and author Herbert O’Driscoll described it—as “a thing of grime and glory. . . composed of human beings [and therefore] riddled with all the mixed baggage we humans drag with us on our groping journey.” But it can “bring to birth great souls who blaze like lights in the shadows of history, whose loveliness and courage and selflessness radiate not only into the darkest and most unattractive corners of the church’s life, but also into a world distrustful of, yet desperately longing for, goodness.”

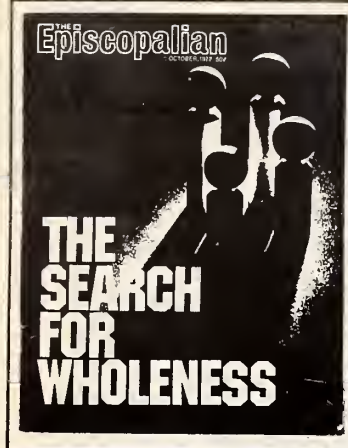
While it focused on people, *The Episcopalian* never neglected the churchly necessities, offering guidance on such nuts-and-bolts subjects as altar guild training, energy conservation and parish computer use.

It gave life to such necessary information as church statistics and reports of all House of Bishops and Executive Council meetings—all the esoterica known in the trade as boilerplate. It recorded church facts in features such as Martha Moscrip’s regular roundup of diocesan convention actions, the Emma Weighart-

Continued on next page



The Episcopalian’s booth at the 1988 General Convention with Bill Griffiths behind the table.



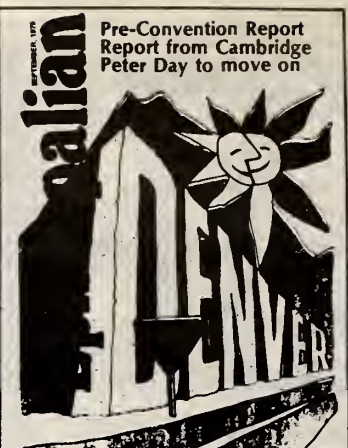
October 1972



November 1973



June 1974 (first tabloid)



September 1979



November 1980

30 years

Continued from previous page shepherded "Know Your Diocese," and Jeannie Willis' "Mission Information" on the overseas church and the decennial reports of the Lambeth Conference. It provided information of special interest to clergy in A. Margaret Landis' special section, "Professional Pages."

Its triennial reports on General Convention were the most complete anywhere, and in its later years its "Summary of General Convention Actions" was used to meet the canonical requirement that these actions be circulated among church members immediately following convention.

Turbulence at its birth

The Episcopalian was born in a tumultuous decade—for both the church and the country.

In 1960 William S. Lea examined race relations in "The Christian Dilemma in the South." That dilemma would widen both in intensity and geography. Martin Luther King, Jr.'s, march on Washington in 1963 captured the hearts and galvanized the resolve of many Episcopalians to work to eradicate racism, a mission shared and encouraged by Presiding Bishop Arthur Lichtenberger. His successor, John Hines, turned pronouncements into action with the General Convention Special Program which channeled grant money to community organizations working to "right a great wrong and heal a bleeding nation's life."

With this birthright, it was perhaps not unusual that *The Episcopalian* always related faith to its application in contemporary society.

By decade's end, both King and John F. Kennedy had been assassinated, Bishop James Pike was almost tried for heresy and was eventually censured, the "deeply spiritual, even magnetic leadership" of Pope John XXIII produced the revolutionary Vatican II, Neil Armstrong went to the moon, General Convention voted to seat women as deputies and to revise *The Book of Common Prayer*, the Tet offensive escalated opposition to the Vietnam War, and theologians were declaring God is dead.

The tumult took its toll. The Episcopal Church began the '60's with over 3.4 million members, but by 1968, baptisms and confirmations were declining and the church was no longer in a risk-taking mood. In times of stress, the church reverts to census-taking and study committees,

and the '70's, plagued by inflation and decreasing income, were such a time. The Episcopal Church Center staff was trimmed by half, and Executive Council took a poll of its members, resulting in the report, "What We Learned from What You Said."

Fence-mending

When General Convention elected John Allin Presiding Bishop, his acceptance speech was about fence-mending. He quickly had an opportunity to try his hand at it, for only a few months later, on July 29, 1974, three bishops ordained 11 female deacons to the priesthood in defiance of the decisions of the last two General Conventions. *The Episcopalian's* report of that event won an Associated Church Press Award for excellence, but the church began a decade-long frenzy of debate, ecclesiastical trials, rumors of schism that surfaced again when, in 1989, Barbara Harris was consecrated the first woman bishop.

Charismatic renewal took root in a church which had never dreamed that possible. Inclusiveness—for non-white Episcopalians, in the language of liturgy, for homosexuals—became a watchword as special caucuses and interest groups sprang up and a breakaway church consecrated its own bishops. *The Episcopalian* carried debates on sexual ethics, nuclear brinkmanship, bioethics and capital punishment.

When Presiding Bishop Edmond Browning was installed in January, 1986, he began the census-taking again, spending a year "listening," and eventually gathering all the church's disparate groups "Under One Roof."

An *Episcopalian* article asked, "What kind of spirituality does the 21st century require?" As we near the end of the 20th century, church people are still groping for the answer to that question.

You be the judge

Perhaps more than others, readers are best able to judge how well *The Episcopalian* carried out the mission mandated by the 1958 General Convention:

- to give the news of the life and work of the whole church;
- to discuss and clarify the faith of the church;
- to relate the faith of the church to its mission in the world; and
- to help make Episcopalians articulate as witnessing Christians.

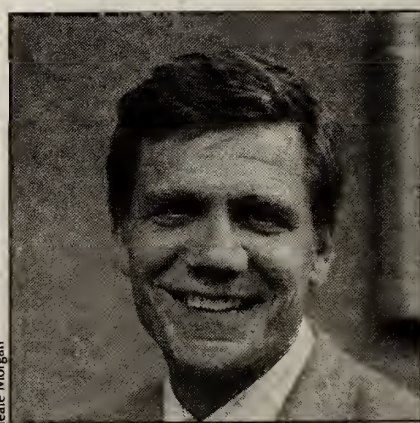
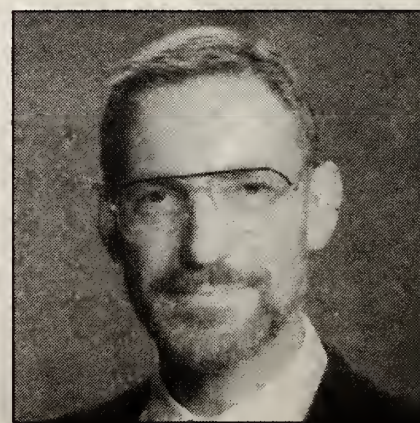
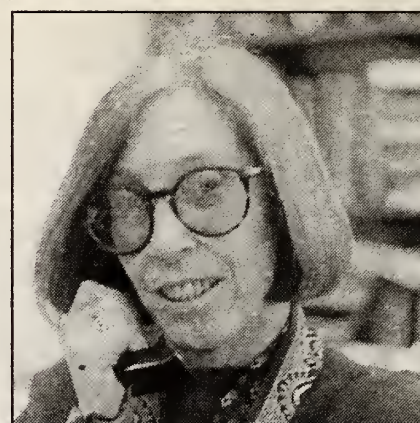
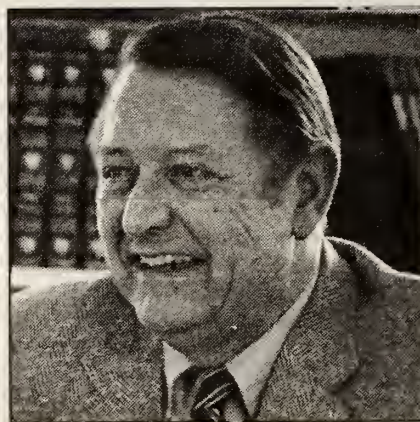
Communication requires a sender, a receiver, a medium and a message.

Those of us who labored behind *The Episcopalian's* masthead—and thousands of you who shared your stories as well as your cajoling, commitment and caring criticism over the years—gave it our best shot! If the quality of the medium was limited, it was never by lack of vision.

And as for the message. . . In its 30th year, *The Episcopalian* goes out of business with words from its 25th: "The church has survived through calm and crunch, through movement

and decline. Along the way it changed—too fast for some, too slow for others—but changed it has. *The Episcopalian*, too, changed—from a shiny magazine to a tabloid newspaper. . . But we have not changed our opinion that communication of the word of the One we serve continues to be as vital today as when we began."

30



Neale Morgan

Top left: Henry L. McCorkle, editor, 1960-68; editor-in-chief, 1968-80; editor and publisher, 1980-84; now retired and living in Brunswick, Me. **Top right:** Edward T. Dell, Jr., associate editor, 1962-68; managing editor, 1968-73; now an editor and publisher of several publications in Peterborough, N.H. **Middle left:** Judy Mathe Foley, associate editor, 1967-73; managing editor, 1973-87; now a free-lance writer in Philadelphia, Pa. **Middle right:** Janette Pierce, associate editor and news editor, 1974-87; managing editor, 1987-88; died in 1988. **Bottom left:** Richard L. Crawford, publisher, 1984-89; now a sales representative for Coppinger & Affiliates, Cleveland, Tenn. **Bottom right:** Richard H. Schmidt, managing editor, 1988-90.



Three former editors share their views:

Lessons from the past should guide the future

by Henry L. McCorkle

Thirty years ago this month a small group of optimists led by the president of the Magazine Publishers Association, an advertising executive from Philadelphia, a founding investor in Time, Inc., and publishing people from New York, St. Louis and Los Angeles began an experiment in church journalism called *The Episcopalian*.

We started in a single room at the church's Victorian digs at 281 Park Avenue South. Several moves later we settled into a low-rent, art-deco building in Philadelphia for an eventful quarter century.

Like Egyptians in the days of Joseph, we seemed to go through Old Testament cycles of feasting and fasting. We survived the tumultuous '60's, almost died in the traumatic General Convention of 1973, changed format and direction in the middle '70's, reaching a record 300,000 circulation. Then we faded a bit in the middle '80's even though we were solvent financially.

But now, after much soul-searching and study, com-

plicated by circumstance and personal tragedy, *The Episcopalian* joins *The Spirit of Missions* and *Forth* in the church's Smithsonian—30 volumes of paper, ink and dust, hidden like the trunk in *Raiders of the Lost Ark* but full of fire, passion and action like the Special Convention of 1968, the Minneapolis debates of 1976, the Philadelphia ordinations and their aftermath.

Church journalism is a fragile art at best, part missionary work, part manufacturing business, part politics, part survival drill. And, best of all, miracles. We at *The Episcopalian* all believed in miracles.

Like the faith that motivates it, telling the Good News is a journey, not a destination. Two of the giants in denominational publishing, *Presbyterian Life* and the Methodist *Together*—each with more than a million subscribers—have gone, as has the remarkable inter-church magazine, *A.D.* The most enduring national church journals since World War II are Lutheran and Canadian, products of good editing and strong feelings about reaching every member's home with many mes-

sages in the same low-cost carrier.

I hope the lessons learned in the past three decades will be put to rewarding use in the new *Episcopal Life*:

- The integrity of the editors is most important. Let them do the job.

- But if the editors or the people who run the business end don't do the job, fire them and find someone else. That's the professional way.

- Reaching lots of people costs money. *The Episcopalian* was the greatest publishing bargain the Episcopal Church ever had.

- Be positive about editorial independence.

We're in a time of opportunity, of regeneration unparalleled since the late 1940's. And the church has hired an exceptional editor from Canada for *Episcopal Life*.

Ron Kovic, author/subject of the movie blockbuster, *Born on the Fourth of July*, recently quoted Franklin D. Roosevelt: "It's not what you've lost; it's what you have left and what you do with it."

'There seemed no end to what was possible'

by Edward T. Dell, Jr.

Watching the closing episode of Dorothy L. Sayers' *The Nine Tailors* on television recently, I saw Lord Peter Wimsey read the wonderful Noah narrative during a service of thanksgiving after a devastating flood around one of England's Fen churches. It reminded me of the early days of *The Episcopalian*.

Sayers and C. S. Lewis, two prominent Anglican authors of this century, graced *The Episcopalian's* pages during its first year, 1960. And they epitomized the sort of task we believed we were undertaking.

As a staff we'd been given the most exciting opportunity any Christian communicator could receive: produce a monthly medium where all the people of the church could meet to think about what their lives meant and what our baptism as part of Christ's body had to do with how we made our lives. We had the opportunity to find the best writing and to encourage new writers. We asked lots of people with special skills to interpret and

critique what our readers were viewing on TV, hearing on radio, reading in the press or seeing at the movies.

There seemed to be no end to what was possible.

Our mandate came from General Convention and from our distinguished board, seven of whom were laymen who earned their livelihood in the magazine trade. Their workplaces included *Time*, *McCall's*, *The New Yorker*, *Printer's Ink*, *House & Garden*, *Better Homes & Gardens* and J. Walter Thompson. The entire staff were lay people with professional magazine experience except for one greenhorn—myself. The guiding spirit, teacher and standard setter was Henry L. McCorkle, a classic editor of rare greatness.

Episcopalians are part not only of Christendom, but of Anglicanism. That meant reporting on Anglican Congresses as well as almost every staff member's logging thousands of miles, reporting on mission in Africa, Europe, the western Pacific rim, the Caribbean, Central and South America. We crisscrossed all 50 states to talk with lay people and clergy. We took thousands of

photographs and wrote many more thousands of words.

The Episcopalian's editors met regularly with six other denominational magazine editors to gain insights and to commission articles jointly. But fears, territoriality, ambition and all other too human foibles afflict the institutional church. All those denominations are leaner today and, like *The Episcopalian*, their publications have mostly grown smaller or disappeared altogether.

At the close of Sayers' most famous mystery novel, the emeralds have been found, the guilty discovered, the dead buried, and the flood waters which threatened the small community huddled in the church have receded. The villagers have dispersed to their homes to lives that cannot afterward be the same. But they survived. In some ways our staff was like that. We lived through the flood, we did all we could, we survived. None of us can be the same afterward. And I do not, for one, believe a single one of us would have missed it for the world.

The question is : Who pays and who controls?

by Judy Mathe Foley

The Episcopalian always lived below the poverty line, but it was never poor. Lean, yes; bloodied, yes; often unloved and unappreciated; but ever sure of and challenged by its mission of reaching ever more Episcopalians with no other political agenda than to strengthen the church it served.

From the beginning, the publication had several built-in Catch 22's. Being "independently edited" meant we could use reportorial standards and didn't need to hold a committee meeting to decide how best a story should be told. The question "Is-you-is-or-is-you-ain't-a-house-organ?" plagued disgruntled Presiding Bishops and readers alike; staff members had no such problems.

We wrote for the laity, the 99 percent, but sold subscription plans to vestries which were often controlled by the ordained 1 percent.

For 27 years, *The Episcopalian* protected its independence through a separately chartered corporation with a

board of directors composed primarily of lay people with impressive credentials. Five of the board's six presidents were not only active Episcopalians, but publishing and advertising executives. They understood both the necessity of maintaining journalistic integrity free from bureaucratic control and cutthroat economics.

When the structure of *The Episcopalian, Inc.*, was changed to provide for rotating board membership to gain "geographical representation," this understanding was lost. When ownership was transferred to the Episcopal Church, board president Gerald McAllister, retired bishop of Oklahoma, said, "This has been the vision the board of *The Episcopalian* has had for over three years—to create a national publication."

Since *The Episcopalian* already was a national publication, the only real difference was in who paid and who controlled. And according to a Diocesan Press Service release, "Presiding Bishop Edmond Browning has been consistent and clear in his wish for a totally new publication, completely unencumbered by past models."

So unencumbered, apparently, that the church was willing to pay \$155,000 in consultant fees instead of consulting 30 years of experience and to incur costs of \$645,000 rather than forgiving a \$60,000 loan and granting a \$75,000 subsidy to put an existing publication into the black.

An unwritten rule of every article I ever wrote for *The Episcopalian* was to end on a redemptive, upbeat note, but I'm too sad to do that here. I owe *The Episcopalian* and all the Episcopalians—both colleagues and contributors—a tremendous debt for the faith I learned in 22 years among you, but I never was good at carrying a tune and will, in the spirit of what we all tried to do all these years, end with a question that former managing editor Edward T. Dell asked the Presiding Bishop:

"If President Bush set up a publication edited in the White House and produced it from the Pentagon, how much of it would you be prepared to believe was objective in its published articles about the government's program?"

And now we say good-bye

Two young Philadelphia women eyed each other across a train platform one morning 28 years ago.

Both had bought a ticket to New York; both paced nervously as they awaited the train.

They smiled at each other. One of them spoke—neither remembers who spoke first. It turned out both were headed to the same Manhattan address where they would be met—and eventually hired—by Henry McCorkle, editor of a new periodical soon to be located in Philadelphia.

Anita Spence, 49, and Vera Shemi-atovets, 58, could hardly be more different. Anita was born and reared in Center City Philadelphia where she still resides. She's quiet, steady, solid. Hired as a clerk in *The Episcopalian's* circulation department when she was just out of high school, Anita was given greater and greater responsibilities, mastering one computer system after another, until she was appointed director of circulation in 1986.

Vera had traveled half the world by the time she reached the train platform in Philadelphia that morning. A displaced person after World War II, she came to the United States in 1949. She's volatile, demonstrative, generous, eager to tell you what she thinks—in Russian or Serbo-Croatian when she merely wants you to know she has an opinion but not what it is.

As business manager for *The Episcopalian*, Vera was noted for such remarks as, "No more business lunches—too much money going out for ham and cheese sandwiches! Fewer pages next month—newsprint is expensive! Don't let me catch you using letterhead for scratch paper again!"

If *The Episcopalian* had a mother, it was Harriette Padgett. For 25 years Harriette was far more than the paper's executive for administration. She helped the publisher and board members with correspondence, record keeping and planning, all the while offering an understanding ear to any staffer who needed to talk about problems at the office or at home—and never repeating anything told to her.

Harriette will reach 65 in June and plans to retire to her Beverly, N.J., riverfront home where she "will probably watch the ships and boats go by."

Paulette Roberson came to *The Episcopalian* 23 years ago. At 45, Paulette looks more like the sister than the mother of her daughter Robin Roberson, *The Episcopalian's* 25-year-old receptionist who joined the staff full-time in 1989 after helping off and on for several years.

Paulette was a hard and quiet worker, often spending her Saturdays at the office to keep up with her data processing responsibilities and unassumingly washing the dishes after as many as 20 people had dined in *The Episcopalian's* conference room.

Those dinners! Regular readers of *The Episcopalian* will remember the paper's "Feasts for Feast Days" column. Staff members of *The Episcopalian* knew what those dishes tasted

like because the full menu was served to the staff—and evaluated by them—before it appeared in the paper.

The coordinator of the feasts was *The Episcopalian's* other 20-year veteran, A. Margaret Landis. Margaret, 54, often cooked most of the feast at her home in suburban Swarthmore and brought it to *The Episcopalian's* Center City office on the commuter train.

At other times Margaret, assistant managing editor, applied her trained eye and unerring grammatical instincts to manuscripts, galleys and page proofs. "Margaret has eyes like a spy satellite," says one colleague. "She can spot an errant comma or misspelled word from 90 miles up."

Richard H. Schmidt, 45, left the rectorship of his St. Louis parish two years ago to become *The Episcopalian's* fourth managing editor. Dick "did it all"—wrote, edited, solicited articles,

And her writing talents were quickly apparent, leading to her appointment as news editor in mid-1988.

Elizabeth's desk was where the pounds of press releases and news service copy landed, there to be sorted through, evaluated, further researched and rewritten for *The Episcopalian's* columns. Elizabeth, Harry and Dick dug out the information and wrote most of the paper's news and feature stories during its final two years.

The remaining member of the editorial department was Renee Stokes, 23, who reminded staff members of the fizz in a soft drink. Renee disliked sitting around doing nothing. When a lag in her duties as production supervisor gave her free time, she asked whether those in advertising or circulation or the business office needed any help. Often they did, and Renee learned quickly how to do whatever needed doing.

tells me this will be good for the church if things go forward and if the church is at last committing itself to communication," she says.

Bookkeeper Emma Richardson, 53, came to *The Episcopalian* five years ago. She processed and deposited as many as 100 checks a day.

Emma's temperament suggests calm seas. Staffers often wondered if anything could upset her or make her mad. As others would pace through the office, head down and muttering to themselves, they would often look up and catch Emma's eyes. She'd be smiling, and things would suddenly seem a bit better.

Stefanie Kitchen, 20, circulation assistant, was the most recent addition to the paper's staff, joining the family just 18 months ago.

What will become of these people?

Staff members expressed a range of emotions during *The Episcopalian's* last days: grief, fear, hope, resignation, disbelief, anger, affection, humor.

Some will not lose their jobs, at



From left, top: William M. Griffiths, Robin Roberson, Vera Shemi-atovets, Anita Spence, A. Margaret Landis, Renee Stokes, Dorothy Kelso, Emma Richardson. Bottom: Harry G. Toland, Paulette Roberson, Stefanie Kitchen, Janice M. Duncan, Richard H. Schmidt, Harriette Padgett, Elizabeth Eisenstadt.

laid out the pages, selected art work, answered sacks of mail and mediated minor staff hassles with unflagging good humor. He also led the staff in noonday prayers.

Dick says he's excited about returning to parish ministry: "I always thought I'd return to parish ministry some day; only the timing is a surprise." While his search for a position unfolds, he'll continue his educational work for the Diocese of Pennsylvania and finish writing a book of reflections on the weekly Collects of the Day.

Veteran newsman Harry G. Toland occupied the office next to Dick's. Harry is semi-retired. He came to *The Episcopalian* two years ago at 65 after a long career as an editor and columnist for *The Bulletin* in Philadelphia. He wrote *The Episcopalian's* editorials—after receiving the views and suggestions of others in the editorial department—and edited the paper's editorial and opinion pages.

"I feel as if I've been here before," says Harry, who remembers the closing of *The Bulletin* in 1982. "It isn't any happier the second time around."

News editor Elizabeth Eisenstadt, 35, arrived on *The Episcopalian's* doorstep like the answer to prayer just after the sudden death of managing editor Janette Pierce two years ago. She opened and answered bags full of mail and wrote news articles which Margaret, acting as managing editor, lacked the time to handle.

"Renee could put all our names in a hat and draw one out to list as a reference—and she'd get a glowing recommendation," says Dick.

Two other former *Bulletin* staffers worked at *The Episcopalian*. Advertising director William M. Griffiths and advertising manager Dorothy Kelso did for *The Episcopalian* just what they did for *The Bulletin*: Sell ads.

At 68, Bill is semi-retired. "Working three days a week for a religious monthly was a radical change from the daily pressure at *The Bulletin*," he says.

Dottie, 43, was *The Episcopalian's* resident Roman Catholic, commenting around the lunch table on Episcopal oddities from the viewpoint of one whose tradition takes literally the words, "Father knows best." Episcopalians, she says, are very nice people, but they love to disagree, especially if Father has already expressed his own opinion.

General manager Janice M. Duncan, 51, worked three days a week for *The Episcopalian*. She came to the paper four years ago with Episcopal connections nearly everywhere: Her father was the late Bishop Waterman of Nova Scotia, and the 1991 General Convention will be Jan's fifth as a deputy from Pennsylvania.

In addition to her duties at *The Episcopalian*, Jan is an organization development consultant for parishes and dioceses. "I feel frightened by the loss of my job here. But my head

least not immediately and perhaps not at all. Ellen Cooke, treasurer of the Episcopal Church, visited with *The Episcopalian's* staff February 1 and said the paper's Philadelphia office will remain open. The advertising, circulation and perhaps production departments of *Episcopal Life*, the newspaper which will succeed *The Episcopalian* next month, will be located there for the indefinite future, she said. Staffers of *The Episcopalian* in those departments will be able to continue their work and participate in future decisions affecting them.

Cooke also said some other Episcopal Church operations would be moved to the Philadelphia office, perhaps permanently.

Some staffers at *The Episcopalian*, however, are now looking for other work. These are primarily members of the editorial department. Jerry Hames, editor of *Episcopal Life*, is assembling a new team of editors and writers to work out of the Episcopal Church Center in New York. Those not retained for positions with *Episcopal Life* or other positions with the church have been granted generous transition allowances.

And so the time has come to close the book and move on to new pursuits even as we await expectantly the first issue of *Episcopal Life* which will carry on our mission and mandate. To one another and to our readers we say, "God speed." To Jerry Hames and his new team we say, "God bless."

ner is not using
in the parish
grades produce
t for boys and

igned the Earth
they resolve to
y example and
are significant,"

able, staffed by
re Team, gives
atters like recy-
urch is investi-
h to using only
roducts.

reorganization of
er, who is cur-
ing around the
church members

have a responsi-
s to witness to
is caretakers of
ans, head of the
ronment of the
n Affairs Com-
ker at local and
ans has devoted
the Land Stew-
arolina.

ristian and Jew-
is the brainchild
raser and the late
ministries staff
North Carolina.
and a resource
influence both in
the state legisla-

- to eight-week
on the Bible, the
media presenta-
ronmental prob-
e and the other
s can make their
rgy-efficient.

ed for a policy
ember Executive
says the higher
ronmental prob-
are waking up.
age was done in
"I hope that the
solutions."

aring limestone
versities, urban
e endless street
Cathedral of St.
number of inno-
vatives, according

g work of Dean
e cathedral has
programs since
an. Situated on a
al is home to the
g center on the
"bioshelter" de-
ed in urban plots.
ms that focus on
the cathedral
inter, who wrote

ronmental initia-
own by the public



NASA

"This fragile earth, our island home"

through its celebration of St. Francis' Day. In 1985, says Gorman, the procession of animals to be blessed included elephants, boa constrictors, a flask containing an estimated 10 trillion algae and "brother rat and sister roach."

Morton and Gorman are in close touch with the mayor's office. Working with a coalition of secular and church-related environmental groups, the two men helped draft a 25-page platform setting environmental goals for the city.

During the 1970's and 1980's the cathedral was home to organizations like the Lindisfarne Association that linked science and religion. Recently Morton helped organize, in collaboration with scientist Carl Sagan, a statement from 24 prominent scientists. "Preserving and Cherishing the Earth: An Appeal for Joint Commitment in Science and Religion" went to hundreds of religious leaders. "This is all rooted in a conscious theology of creation preached regularly from the pulpit," says Gorman. "You can experience acid rain as a nuisance or as a violation of God's creation."

Gorman says he has complete confidence that the church will make the environment a "fundamental priority."

Delegates at the 1988 General Convention requested that Executive Council develop a policy on the global environment. About 60 blocks down and across town from the cathedral, staff at the Episcopal Church Center are pooling resources to overcome the fact that no one person is charged with responsibility for environmental concerns, according to Peace and Justice officer Brian Grieves.

Some Church Center staff members will attend the World Council of Churches' March convocation, "Peace, Justice and the Integrity of Creation." Grieves and other staff members are also collaborating with

the National Council of Churches' eco-justice working group.

Although General Convention asked for a policy, it did not allot any money to make it happen, Grieves says. Several other denominations have staff specifically assigned to develop policies and programs on the environment, Grieves says, adding that he hopes the Episcopal Church will provide more support to "put this issue on the front burner."

Minneapolis, Minn.: "If we have an environmental crisis, it's very often related to having an inadequate perception of our place and importance within the cosmos," says Newell Searle. Senior warden at St. Edward the Confessor, Wayzata, Minn., Searle argues that the church should speak to the spiritual dimensions of current problems rather than try to be another environmental group.

In addition to celebrating Earth Day on April 22 with a blessing of the animals, Minnesota's diocesan offices are planning to highlight education, youth-oriented activities and stewardship, says stewardship officer Howard Anderson. "We are hoping to establish the Episcopal Church as a place where people who take the just and right use of creation seriously can have their agenda taken seriously," he says.

If creation is a gift, says Searle, then "if you treat that gift with contempt or indifference, you may have a big problem with the giver. . . . Maybe there is something broken in your relationship."

Seatle, Wash.: An oil spill near the coastal town of Ocean Shores was the catalyst for the ecology group centered at St. Mark's Cathedral, according to canon pastor Carla Berkedal. Learning that many birds had been hurt by the oil,

Berkedal and a group of cathedral volunteers headed for Ocean Shores to participate in the clean-up efforts.

When they arrived at the convention center which served as an impromptu bird hospital, they found hundreds of birds in various stages of health. The center had a nursery for recuperating birds, a morgue and a place where the birds, who took about an hour and a half to clean, were released.

Berkedal had preached on environmental subjects before the spill, she says. But the group of 40 men and women who now meet once a month grew out of the trip to Ocean Shores. Meeting to educate themselves and make others aware of ecological problems, the group is also looking for liturgical, devotional and theological materials that link environmental and theological concerns.

Christians are "waiting for the church to say something [about the environment]," says Berkedal. Pointing out that the "New Age" movement and various groups have connected spirituality with ecology, Berkedal says the church has some catching up to do.

Washington, D.C.: Washington Cathedral plans to pull out all the stops in its May 19 "Festival of Creation," according to Canon Michael Hamilton. Open to the public, the festival will feature Britain's Prince Philip and be chaired by Environmental Protection Agency head William Riley.

The day's activities will include 30 workshops with leaders of conservation organizations, drama, art exhibits and a tree planting. It is also the culmination of a four-day conference sponsored by the North American Conference on Religion and Ecology to be held at the city's Omni Shoreham Hotel.

"I am distressed about the lack of theologians and biblical scholars who have thought about the problems of ecology," says Hamilton. Since the summer of 1988 with its record high temperatures Hamilton has, however, seen a surge of public concern about climate and environment. "This new concern provides us an opportunity to gather people to examine the Christian dimension of this issue," he says.

By and large, those questioned agreed that the church should not assume the lobbying role of secular organizations, but should speak to the spiritual needs of those committed to finding solutions to environmental problems. Some pointed to an increase in public concern about the environment. While applauding the steps dioceses and individuals have taken, activists around the country are asking, as does Kreidler, that "the church join hands with the secular community. . . and become a leader rather than a follower."

For more information

For information about the May events in Washington, write: North American Conference on Religion and Ecology (NACRE), 5 Thomas Circle NW, Washington, D.C. 20050, or call Washington Cathedral for information about the May 11 event, (202) 537-6237.

For information about Wilderness Manna, write: The Rev. Roger Wharton, Wilderness Manna, 325 Gold St., Juneau, Alaska 99801.

For information about programs at St. John the Divine, write Mr. Paul Gorman, Cathedral of St. John the Divine, 1047 Amsterdam Ave., New York, N.Y. 10025.

If you are doing something interesting in this field, please write: Mrs. Scott Evans, 3818 Regent Rd., Durham, N.C. 27707.

RAISE MONEY

FOR YOUR CHURCH OR
ORGANIZATION BY
SELLING

**Christmas Cards
and Prayer Cards**

Designed and printed
to your specifications.
Catholic illustrations and
pictures available.

ACT NOW BY CALLING

PARAMOUNT PRINTING

17 Bergen St. Brooklyn, N.Y. 11201

718-875-5707

WE SHIP NATIONWIDE



*Delay in
answering
this ad
can be
injurious
to your
income!*

The sooner you purchase an Episcopal Church Charitable Gift Annuity the sooner you begin to receive a guaranteed income for life. At your death your gift is given to the Church you designate.

In the meantime you enjoy tax and other benefits, not least of which is the satisfaction of knowing for sure you have provided a gift for your Church.

For more information use coupon below or call 1-800-334-7626 Ext. 410

TO: PLANNED GIVING OFFICE
EPISCOPAL CHURCH CENTER
815 SECOND AVENUE, NEW YORK, NY 10017

E 390

Please send me-at no obligation
additional information about
CHARITABLE GIFT ANNUITIES

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____ Birth Date _____

Parish _____

people & places

St. Timothy's reaches way out—to Rumania

by Ariel Miller

"The whole country was a prison. The largest prison in the world was Rumania."

Viorel Ratiu is describing, in his vivid English, why he battled almost nine years to leave his native land and come to the United States. His story has all the elements of an international thriller: embassies with wire taps, Radio Free Europe, a single brave man who defied a dictatorship.

But the event that finally broke the impasse was the decision by St. Timothy's Church, an Episcopal parish thousands of miles away in Cincinnati, Ohio, to sponsor a refugee from Rumania.

For both Ratiu and the people of St. Timothy's, their ultimate meeting was the result of deeply considered choices. And even as the possibility of freedom in Rumania is beginning to seem real, neither would undo a single step of the events that brought them together.

Viorel Ratiu began work as an industrial electrician at the age of 18, and his disgust and frustration with the repressive Rumanian government deepened every year until he finally decided he had to leave.

On Sept. 9, 1980, at the age of 33, Ratiu went to the U.S. embassy to ask what he needed to do to obtain a visa. "The State Department told me, 'When you get a passport, you can have a visa,'" he says with a rueful laugh.

"When I went to apply for a passport, the chief of the secret police told me: 'You will never get a passport. You were born here, and you will die here.'"

That was not enough to stop Ratiu. In 1982 he wrote a stinging indictment of the corruption and brutality of the Rumanian government and asked some friends to smuggle it to Radio Free Europe via Hungary.

Ratiu's first letter was never aired although Radio Free Europe acknowledged it had received it.

Ratiu continued to work and wait. In 1987, still without a passport, he wrote to Radio Free Europe again.

Radio Free Europe, which usually broadcasts letters three times, aired this one 11 different times, complete with Ratiu's name and address.

Ratiu did not go to prison—but neither did he receive a passport. He was downgraded at work from a high rank to the lowest classification, and his pay was cut by a third.

And so he wrote again. This time, the director of Radio Free Europe read Ratiu's letter over the air and used it as the basis for an editorial.

And everyone in his town waited for the ax to fall.

But Ratiu went straight to the police and asked once again for a passport. He was told that the official in charge of passports, Major Liporvan, was on vacation.

At the end of August, 1988, Ratiu discovered that his campaign of mortifying publicity had finally succeeded. Major Liporvan was back in her office and greeted him effusively. "Where have you been?" she asked

**'I don't know if
all American
churches are like
St. Timothy's,
...but all of its
people are gold
people with
golden hearts.'**

— Viorel Ratiu

with an enormous smile. "I have your papers!"

But when he presented himself to the U.S. embassy, passport in hand, they told him he could have no visa until some American individual or group agreed to sponsor him.

Meanwhile, in Cincinnati the vestry of St. Timothy's was just beginning to study the process of sponsorship under the guidance of Robin Tetzloff, coordinator of the diocesan refugee committee, and Carol Fisher of the Ohio Council of Churches (OCC).

Ratiu went back to work and

Friday your refugee will be at the airport."

St. Timothy's refugee committee responded like a team of professional firemen. "I spent the next two days on the phone," laughs Kathy Pawlak. "The exciting thing was that everyone was thrilled and said they would help. I think we got more done in two days than if we had had three months to prepare."

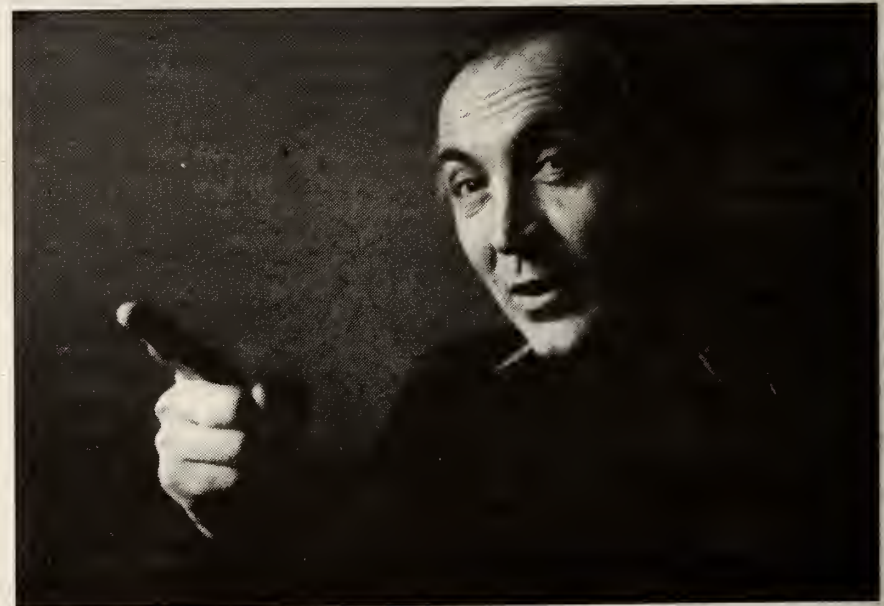
In fact, the committee had already done a lot of preparation with the help of Fisher and Tetzloff and the OCC's very comprehensive sponsorship manual.

When Ratiu arrived in Cincinnati, an exuberant crowd from St. Timothy's was waiting to meet him.

"I don't know if all American churches are like St. Timothy's Episcopal Church," said Ratiu in January, "but all of its people are gold people with golden hearts. It's not just any church!"

"If I could do anything here," this self-reliant man went on, "it was with their help. They are proud of me, and I am proud of them. We are a team."

Armed with his own excellent English and his knowledge of electronics and with brisk networking by parishioners, Ratiu obtained a job as an electrician in a matter of weeks.



Viorel Ratiu

waited five months—and in the meantime his passport, which was only valid for 90 days, expired. "I had to go back to the police and have it renewed!" he exclaims. "The passport officials just laughed at me: 'See,' they said. 'We give you the passport, but the U.S. doesn't want you!'"

But someone did. One day Ratiu received news that something called the "Presiding Bishop's Fund for World Relief" had arranged for his sponsorship. The U.S. embassy called him in and gave him the precious visa on June 28.

On July 12, Ratiu left Rumania on a flight to Rome.

A week later, Kathy and Dick Pawlak had just returned from a vacation when they received a phone call. "I hope you are sitting down," said Carol Fisher of the OCC, "because

He attends St. Timothy's regularly and considers it his parish family. "It's not my religion—I am Orthodox," he says, "but God is one. I have a lot of friends at St. Timothy's."

Just months after his arrival, the seemingly impervious dictatorship in Rumania began to totter. Parishioners have been riveted by the unfolding events. And, of course, the question comes up: Does Ratiu want to go back?

"I will never go back to Rumania," he says firmly. "If Rumania has good management—we have very rich resources—in 10 years we can be a modern country—maybe."

"But," says Viorel Ratiu, shaking his head with laugh, "I will watch it from the United States!"

Ariel Miller is a Cincinnati-based correspondent for *Interchange*, the monthly publication of the Diocese of Southern Ohio.

New clergy associations' head 'collects' animals and people

by Elizabeth Eisenstadt

As a child on the Massachusetts rock farm her parents owned, Noreen Craley would head out to the fields where, she fancied, God would speak to her the way he spoke to Joan of Arc.

Eventually, the Maryland priest recalls, she would become bored and run away. But she still has strong ties to the countryside in which she was reared and says now that "it's very sacred ground for me."

The eldest of five children, Craley also grew close to the succession of foster children her parents took in. Her first vocation—teaching third-graders—seemed natural. "A lot of my concepts of community grew out of my upbringing," she says.

When Craley became a seminarian intern at St. Columba's, Washington, D.C., in 1976, it was the fastest growing church in the diocese and had a reputation for ministry to children, drama, liturgy and music. She spent six years at the parish, the first five working with then rector William Swing.

In 1979 Swing was elected bishop of California and Craley was chosen priest-in-charge of St. Columba's. Singled out from her colleagues at the multi-staff parish, Craley, then 31, also became the first woman priest in charge of a parish in the Diocese of Washington.

Chosen rector of Christ the King, Baltimore, Md., in 1982, Craley once again made the record books—as the first woman rector in the Diocese of Maryland. "She rose to the top," says the current senior warden, Richard Holmes, recalling the search process. "It was very obvious that she was the one for us."

In June of last year, Craley was elected president of the National Network of Episcopal Clergy Associations (NNECA). In NNECA Craley found "a place where I could serve as well as meet my own needs." In the



Noreen Craley

1980's the organization addressed such conundrums as the "dissolution canon," which sets up standards for terminating a priest's relationship with his or her parish (see *The Episcopalian*, February, 1990), the 1983 tax revision regarding clergy housing allowances and the pastoral care of clergy and their spouses.

"The philosophy of NNECA is to identify and work to resolve our needs without waiting for the proverbial daddy diocese to care for us," she says.

A story Holmes tells illustrates Craley's continued concern for nurturing the helpless. Taking a walk while on a retreat at Maryland's Claggett Conference Center, Craley heard a "meow" from a shed. Looking inside, she found an abandoned kitten. Now the cat, named Claggett, lives in comfort at the rectory—along with three golden retrievers, another cat and "zillions of plants."

"Noreen is a collector of animals and people," Holmes says. "She just encourages people to use the gifts they have received from God for ministry."

Craley may not be like Joan of Arc. But she did find out, from a friend along the way, that her name transliterated into Japanese means "meeting God in a field."

BRIEFLY NOTED

St. Luke's Church, Somers, N.Y., recently gave a certificate of "grateful appreciation" to **Karl Budnik**, 15, an acolyte, for saving the church from a "disastrous fire" last May when he removed a smoldering garment from the sacristy. A celebration of the ministry of Mother **Anne Marie** of the Society of St. Margaret will be held March 4 in St. Paul's Cathedral, Boston, as she retires as mother superior of the order. Captain **Philip Johanson** has been named chief secretary of the Church Army, the first layman to hold the office; he has been the society's evangelism director.

Adventures in Ministry (AIM) has appointed **George E. Romot**, an Orlando, Fla., psychologist, to be its full-time executive director; AIM lifts up the ministry of the laity. Brother **Richard Thomas Biernacki**, founder and superior general of the Brotherhood of St. Gregory, was invested recently as honorary canon of the Cathedral of the Good Shepherd in San Pedro Sula, Honduras. **John A. MacDonald**, a former South American Missionary So-

ciety missionary in Honduras and now associate rector of St. Andrew's Church, Longmeadow, Mass., has been appointed to the SAMS board.

Edward Nason West, retired canon sacrist of New York's Cathedral of St. John the Divine and sometimes called "the American Cranmer," died January 3. **J. F. Titus Oates**, 62, a former British Royal Navy chaplain and now rector of All Saints' Church, Boston, takes over in March as executive director of the Episcopal Synod of America, replacing Bishop **Donald A. Davies**, who becomes deputy to synod president Bishop **Clarence C. Pope, Jr.**

Arlynn Turnquist, a Lutheran minister, was instituted recently as vicar of St. John's Episcopal Church and Grace Lutheran Church, Snyder, Texas; bishops of both churches participated in the rite. Episcopal World Mission has named **Sam B. Gilkey** deputy director for the Central United States. **Gail Hartman**, a member of St. Christopher's Church, Hobbs, N.M., was named New Mexico's 1989 teacher of the year.

British Teak Classic Garden Seats

Enduring Gifts to Celebrate or Dedicate Life's Milestones



Immediate Shipment
Country Casual pays the freight
Colour catalogue \$2.00
Country Casual - EP
17317 Germantown Road
Germantown, MD 20874-2999
(301) 540-0040

CAMP STAFF IN MAINE: Bishopswood, Episcopal Diocesan resident camp on Lake Megunticook near Camden, ME. Positions: Resident Nurse, Christian Ed. Leader, ASL Interpreter, Waterfront Director, Asst./Program Director, Cabin Counselors/Activity Leaders: waterfront, dance, crafts sports, outdoor living skills, ropes course, sign language, music and drama, housekeeping and kitchen helpers. 9 week season. Minimum 18 years old. Maturity, caring, and commitment to community living are a must. Inquiries to:

Georgia Koch, Bishopswood,
143 State Street, Portland, ME 04101.

ENGLAND YOUR WAY



made—plane, car, train. Personalized service.

Self-catering flats and cottages in England and Scotland. Rent by the week or longer. Hundreds of choices, London and throughout the country. All arrangements

Pilgrim's Way

Box 1307 Havertown, PA 19083. (215) 649-1868.



ADJUSTABED Comfort

- Electric Hand Control
- Lifetime Warranty
- Twin, Full, Queen, King
- As Low as \$25 a month

FACTORY DIRECT

SAVE 62%

AMERICAN HEALTH MFG., Dpt. E1
P.O. Box 16287, Baltimore, MD 21210

For FREE Brochure & Prices
CALL 1-800-835-2246 ext. 74

New Orleans Jazz & Heritage Festival

The Crescent City is coobin' up food, jazz, gospel, Cajun, and rock 'n roll the last weekend of April, first weekend of May — the way only New Orleans can! Past artists have included Bonnie Raitt, Rita Coolidge, Santana, and Jose Feliciano — all for one low admission price. Choose a weekend and stay in the home of a fellow Episcopalian. For more information write:

St. George's Episcopal Church
4600 St. Charles Avenue
New Orleans, LA 70115

All proceeds to benefit the building preservation fund.

MISSION'S SAFARI

Experience God's wonders in East Africa.

- Dynamic warmth of emerging African Church
 - Exotic beauty of African wildlife
 - Hosted by a diocese • Guided by professionals
 - Meaningful and affordable
- African Team Ministries
Box 115, Sioma, Madra, CA 91024
Telephone: (818) 405-0843

TRAVELING ABROAD? Discounts of 10-40% also available. Call (818) 405-0843

Lead your VBS on Journeys with Jesus.

Exam Kits
Only \$28.95

(\$73 retail value)
Limit one kit per congregation.



Follow the public ministry of Christ in ancient Galilee with Augsburg 1990 VBS, *Journeys with Jesus*. Through creative activities, colorful materials and insightful writing, the Gospel of Luke comes to life for students of all ages.

Each Bible-based lesson is as fun to teach as it is to learn. The Teacher Guide features well-planned, easy-to-follow outlines for every session. So make your VBS a big success. Pick up your Exam Kit today.

Augsburg 1990 VBS
Vacation Bible School at its best.

Augsburg Fortress

Order from your nearest location:

Atlanta, GA • Austin, TX • Chicago-Niles, IL • Columbus, OH
Los Angeles, CA • Minneapolis, MN • Mountlake Terrace (Seattle), WA
Omaha, NE • Philadelphia, PA • Harrisburg, PA
Hicksville, L.I., NY • Rio Piedras, Puerto Rico

Love themselves? The boys could, the girls couldn't

by Christine Dubois

"Michelle," I said sternly, "if I hear you put yourself down one more time, I'm going to make you stand in the corner."

Her blue eyes widened in surprise. It was obviously not the sort of thing she expected to be punished for in Sunday school. Making students stand in the corner may be an outdated form of discipline, but I was fed up with hearing this bright, talented girl continually downgrade herself. Her paintings were "ugly," her achievements were "nothing," her ideas—when she did venture to share them—were "stupid."

I used to think we women were making great strides, that traditional, sexist attitudes were disappearing and a new dawn of equality and justice was just around the corner—if not for us, then certainly for our daughters. But after four months of teaching Sunday school, I'm not sure.

Last spring my husband Steve and I took the intermediate children (4th, 5th and 6th grades) at a local Episcopal church. We had two classes: a boys' class and a girls' class. The differences were revealing.

One day we talked about Jesus' command to love God, our neighbors and ourselves. The girls had no trouble thinking of ways to show we love God and our neighbors. But when it came to loving themselves, they were stumped.

The boys had no such problems. Their answers were typical for their age—"I'd buy myself a Porsche"—but, unlike the girls, they were comfortable with the idea of doing good things for themselves.

After the oil spill in Valdez, Alaska, we drew masks expressing our feelings about this despoiling of God's creation and discussed what we could do about it. The boys filled the chalkboard with possibilities—everything from "Nuke Exxon" to "Write to Congress." The girls had a

'Hadn't any of them absorbed the gospel message of justice and freedom? Where did they learn to act like this?'

hard time thinking of anything that would help. They felt powerless, immobilized, unable to take action in the face of the enormity of the tragedy.

The classes also differed in the way they responded to our authority. The girls obeyed either of us equally well. The boys would listen to Steve or our male helper but treated me as if I

were invisible. It was a new, uncomfortable feeling. I'm used to being taken seriously, used to being respected. The men I work with may not think women in the workplace are a great idea, but they know better than to show it. These boys had learned early that women don't count but hadn't yet learned the social value of pretending that they do.

How, I asked myself, could these girls still be locked in attitudes of powerlessness and self-hatred? How could the boys have such entrenched sexist attitudes? Hadn't any of them absorbed the gospel message of justice and freedom? Where did they learn to act like this?

The answer, of course, is they learned it from us. We talk about justice, equal opportunities, the dignity of women and so forth. Then we go home and do 80 percent of the housework. We're caught in a changing society, and it's no wonder we give our children ambivalent messages.

My mother is mystified when my sister and I talk about our struggle with self-criticism and doubt. "We fought hard so you girls wouldn't have to suffer from those things like we did," she says.

Girls like Michelle will have even more opportunities than my sister and I did. But they'll struggle with the same demons. We can't assume that our children or their children or even great-grandchildren will see the society we dream of.

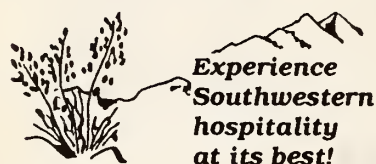
Thousands of years of oppression can't be erased overnight, but we can make progress. Our best hope for change lies not in what we do for our children, but in what we do for ourselves. The way we live will be the loudest message they hear.

Christine Dubois has written a bimonthly column for *The Episcopalian* since 1986. This article is reprinted with permission from the December, 1989/January, 1990 issue of *Puget Sound Women's Digest*.



Emily Wilson, 6, Laura Hurson, 4, in their Sunday school class at St. Andrew's, Seattle

Sherry Bowinkel



The Franciscan Renewal Center Conference and Retreat Site

Located in Scottsdale,
Arizona—just 30 minutes
from the Phoenix airport.

This oasis in the desert provides:

- Professional staff to attend to all your conference needs.
- Swimming pool, jacuzzi
- Home cooked meals
- Day and overnight accommodations
- Single and Double rooms with private bath

FOR RATES AND FURTHER INFORMATION:

Diane Runfola / P.O. Box 220
Scottsdale, AZ 85252
(602) 948-7460

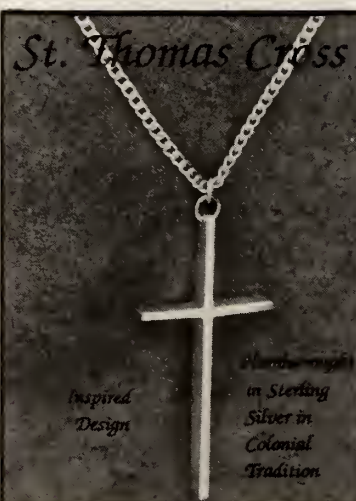


Write or Call for Catalog of Insignia and Gifts



The Unmistakable Quality of
© **TERRA SANCTA GUILD®**

858 Sussex Blvd., Box 300
Broomall, PA 19008
1-800-523-5155 in PA 215-544-9900



(Shown actual size—chain included.)

To Order Your St. Thomas Cross:
Send your check or Money
Order for \$49.95 p.p.

To:
St. Thomas Silversmiths
346 Long Lane Rd.
P.O. Box 487
Treichlers, PA 18086

Please Print your full Name and
Address Clearly.
2-4 Weeks Delivery

A Directory Service Created Just For You...



The EPISCOPALIAN
PARISH DIRECTORY SERVICE

Call Toll Free
1-800-826-2325



Kay Collier-Slone

Agnes O'Rear with Charles Ellestad, rector of Church of the Ascension, Frankfort, Ky., across the street from the church.

Across the street from church, 96-year-old poet greets friends

by Kay Collier-Slone

"But I kept on trying."
That's what Agnes O'Rear does. Celebrating her 96th birthday March 1, she is the oldest member of Church of the Ascension, Frankfort, Ky.

Restricted to a wheelchair a few years ago, O'Rear asked the vestry for permission to build a ramp for the church—and did so. She continued to go regularly to her parish across the street from her house until a series of falls made that trip impossible.

That was when O'Rear's ministry of greeting began. Sitting in her wheelchair on the front stoop, she greets the members of Ascension every Sunday, and many of them cross Washington Street to give the vivacious lady a hug or handshake as regularly as they greet the priest after the service.

Last autumn the parish had addi-

'The older I get, the more fun I have!'

—Agnes O'Rear

tional cause for celebration of Agnes O'Rear's ministry. Her poem, "Little Things," was chosen to set the theme for the United Thank Offering's resource and devotional booklet for parish and diocesan coordinators, *Into the Second Century with Thanksgiving*. "Little Things" was originally published in *With Love*, the third of O'Rear's three published volumes of poetry. The UTO became interested in the poem after an official of the organization heard the poet read her works at a parish UTO luncheon.

Agnes O'Rear's infectious spirit constantly reaches out. "I've had a

Lord,
Help me not to move so fast
That I leave you behind me,
Altho' I know if that should
come to pass
You still could find me—

I would not want to rush ahead
And not take time to pray—
So, God, please give me patience
And slow me down today.

—Agnes O'Rear

lot of fun all of my life," she says. "The older I get, the more fun I have!" Her spirit enlivens her poetry as well.

With Love is now in its third printing. "All my grandchildren and great-grand-children need copies," she says, although she declines to estimate the number of either group of descendants. Her earlier volumes of poetry are entitled *It Came to Me* and *From Where I Sit*.

Like many other poets, O'Rear often scribbles ideas and fragments of poems on any available piece of paper and then collects them for a volume. "My poems and thoughts often come at night," she says. "I keep a large piece of paper beside my bed so I won't forget although these days someone has to read my scribbles to me. I have my family and my nurse read my poems to me over and over again so I won't forget them. It's important to me."

Looking across the room she created as lovingly as her poems are structured, she can see her church. She says sadly, "I wish I could walk across the street." But the legacy of Agnes O'Rear lives at Church of the Ascension.

Kay Collier-Slone is editor of *The Church Advocate*, monthly publication of the Diocese of Lexington, from which this article is reprinted.

Would you trust this man with your baby?



Probably the Israelite mothers had no option. According to recently published evidence, Pharaoh Sesostri III, pictured above, was the king who forced the Israelites into slavery, and ordered the slaughter of all the newborn baby boys. This evidence reveals that during the 12th dynasty, Semitic slaves were used to build mud brick pyramids, babies were murdered, and these slaves suddenly disappeared, as would be expected from the Exodus record.

D*I*G*G*I*N*G*S

is a monthly archaeological journal reporting the latest exciting finds in the world of Biblical Archaeology. This journal accepts the historical reliability of the Bible records. The editor is David Down who excavates in Israel every year. Diggings costs only US\$20 per year.

Fill in the coupon below (or write a letter) and send it with your cheque for \$20 to **DIGGINGS**, PO Box 358, Berrien Springs, Mi. 49103-0358. and we will post your first edition containing the archaeological evidence for the Exodus from Egypt.

Payment is enclosed for a one year subscription to Diggings

Name

Address

Zip



100% cotton royal blue
white silk screened
Dove - short and long
sleeve t-shirts
adult S,M,L,XL \$10.95
child 2-4, 6-8, 10-12 \$8.95

Designs By Lusandre
P.O. Box 266
Bedford Hills, ny 10507



ENGLISH
PARISH
HOLIDAYS

... an Idea whose time has come!
Spend a week in an English village as guest of parishioners. All meals are included. Proceeds benefit the parish. Enjoy country fairs, gardens, pubs... A real "Meet the People" opportunity! Over 40 locations & weeks to choose from.

Catalogue from:
PARISH HOLIDAYS
North American Office
106 S. Fraley Street, Kane, PA 16735
814/837-9178

CARTER KERNS
INVESTMENT ADVISOR
Tel: 1-503-276-6564
203 South Main Street
Pendleton, Oregon 97801

Money For Your Treasury
OVER 2 MILLION
Sunflower Dishcloths
WERE SOLD LAST YEAR BY MEMBERS
OF GROUPS, SOCIETIES, CLUBS, ETC.
THEY ENABLE YOU TO EARN MONEY
FOR YOUR TREASURY AND MAKE
FRIENDS FOR YOUR ORGANIZATION
SAMPLE FREE TO OFFICIAL
SANGAMON MILLS, INC., Cohoes, N.Y. 12047
Established 1915

WIPPELL'S

Clergy and
Choir Outfitting

Stained Glass

Woodwork and
Metalcraft

Embroideries
and Hangings

J. WIPPELL and COMPANY LTD.

1 Mill St. • PO Box 468, Branchville, NJ 07826
Phone: (201) 948-2134/2144

SILK SCREENED
APRONS

*Have you hugged an
Episcopalian today?*

- Yellow apron with navy imprint (AE501)
- White apron with royal imprint (AE502)
- Medium blue apron with white imprint (AE503)
- 36" long and 24" wide • Durable easy-care fabric
- Handy waist pocket & adjustable neck strap
- Quality crafted in New York State

Apron (AE501, AE502, AE503) \$9, two aprons-\$16,
six aprons-\$42. Specify colors desired. Add sales tax for
delivery in N.Y. Money back guarantee. Also available for
other denominations.

MARKETING TANGIBLES

Rawson Rd. E., Cuba, N.Y. 14727
(716) 437-2923

STATIONERY

MEMOS • BUSINESS CARDS • EXECUTIVE
ESPECIALLY FOR CHURCHES Exclusive designs
in raised print on textured stocks or low cost bond.
Discount Prices! Fast UPS delivery anywhere. Send
for large kit of samples, ideas, prices and FREE
"How To Design Your Business Card."

Parish Office PO Box 1039 Brunswick, ME 04011-1039



STAINED GLASS

"SUNCATCHERS"

Episcopal Church Emblem
Handcrafted - 5"x5 1/2" - \$14.00 pp.
ECW-The Nativity and St. Stephen's
159 S. 2nd St., Newport, PA 17074
Proceeds to support ECW mission work
Bulk prices available

The scandal of the bread and cup

by Kenneth L. Gible

"They lick up the infant's blood."

That's what critics of Christianity in Roman times thought the eucharist was about. These rumors of cannibalism created a scandal and brought disrepute on the church.

And a scandal did indeed surround the eucharist, but it had its root in the meals Jesus ate before the last supper with his disciples—the meals where he sat down with tax collectors, terrorists and other sinners.

We have all but lost sight of the scandal of bread and cup. In nearly all North American churches, the eucharist is observed with order and reverence. I wonder if the civility of it all reflects our failure to grasp the truth that the shared bread and cup is a scandalous thing.

The eucharist is an inclusive meal. Many churches no longer practice closed communion. But have we gone far enough? When Jesus broke bread, he didn't ask those who ate with him to share his religious vision or become one of his followers or even be morally respectable. At the last supper, he ate with the very man who would betray him to his enemies.

Do we today give a message that certain people aren't welcome at the Lord's table? Those who don't believe, those who don't belong, those who haven't joined us, those not old enough? A communion in the spirit of Jesus' scandalous table fellowship will be open to all—including non-members and even non-believers.

The Holy Communion is scandalous in another way as well. Recall that the Last Supper was a Passover meal. At Passover, Jews recall their enslavement in Egypt and the Lord who delivered them from bondage with a mighty hand. They remember what slavery meant: to be forced to work until one dropped from exhaustion, to feel the lash of the overseer, to watch one's children grow up with their spirits and bodies broken.

Jesus shared bread and wine with his disciples at the meal where such memories of enslavement were present. But also present were folk memories

of the liberation from bondage God made possible.

Only later, when they knew Jesus was alive again, did the disciples grasp the meaning of that bread and cup: The one who was killed by the world's powers is alive. In the resurrected Christ, God shows that the injustice of the world's powerful ones is judged and overturned.

We often come to the Lord's table thinking of the bread and cup as a private transaction between ourselves and God. We do receive blessing, comfort and encouragement as we eat and drink. But if communion means no more than a personal spiritual lift, we have failed to receive what God has for us.

The communion is also God's witness that the living Christ still stands with and gives hope to

those enslaved by unjust economic and political systems. When we take the bread of communion in our hands, we hold a symbol of all the basic food produced in our society. Our systems of food production do not distribute that food equally, but at the Lord's table we see that God's will is for the whole human family to have bread enough to eat.

Thus the Holy Communion is God's judgment on mountains of grain hoarded while people starve, on nations that use food aid as a political weapon, on every program and policy that takes land and food from the poor.

The bread and wine remind us that people have sown, reaped, refined, packaged, transported and sold what we hold in our hands. Some of these people are robbed of their dignity by the process that brought these elements to us. We must confess the scandal of starvation that exists side by side in our world with affluence and waste.

At the Lord's table we are called to reflect on our responsibility to the hungry ones. St. John Chrysostom urged the faithful first to feed the hungry and then decorate the table. The temple of the afflicted neighbor's body, he said, "is more holy than the altar of stone on which you celebrate the holy sacrifice. You are able to contemplate this altar everywhere, in the street and in the open squares."

Might churches not appropriately take a special collection for the world's hungry as part of their eucharistic celebrations? Might not each home have a collection cup on the kitchen or dining room table to serve as a reminder that while the people in this household have plenty to eat, many are starving? Daily contributions to the cup, which can then be taken to the next celebration of the eucharist, will be a faithful response to the living one who is present not only at the table containing salver and chalice, but at every place where bread is broken, wine is poured. He is the one who says to us: "When you feed the hungry, when you give drink to the thirsty, you do so to me."

Kenneth L. Gible is a free-lance writer who lives in Arlington, Va.



Evelyn Underhill: Artist of the infinite life

by Dana Greene

The plaque on the front of the London home of Evelyn Underhill (1875-1941) calls her a Christian philosopher and teacher. She was also a theologian, mystic, ecumenist and spiritual guide to her generation.

But an examination of Underhill's prolific 40-year output reveals an artist at work, one whose subject was the human experience of the holy. She depicted the transformation of human consciousness and redefined what it means to be human.

As a young woman Underhill experienced the holy as beauty in the shrines and cathedrals of Italy and France. This led her to read the lives of the medieval mystics. There she encountered transformed human personality, powerful and convincing evidence of God in the world. In editing their texts and chronicling their lives, she demystified mysticism, defining it not as esoteric, occult knowledge, but as "a movement of the heart," an "organic life process which involves the perfect consummation of the love of God."

In her book, *Mysticism*, Underhill sought to convince "ordinary" people that they could learn from these "God-intoxicated souls," these



Evelyn Underhill

"great pioneers of the race." She felt every human being shared with them a "latent capacity for God."

Much of the vitality of Underhill's work stems from her life as an "ordinary" person: Although she wrote or edited 39 books and 350 articles, Underhill was a modern, married woman, not one whose entire life was contained by scholarly work and religious activities. When she wrote of spirituality for common people, she wrote from experience.

After years of work uncovering the heritage of the mystics, in mid-life Underhill took up a new vocation, exploring the spiritual life through lectures, radio broadcasts, spiritual direction and leading retreats. She felt afraid and inadequate for this task.

"I see only too clearly," she wrote, "that the possible end of this road is complete, unconditional self-consecration, and for this I have not the nerve, the character or the depth. There has been some sort of mistake. My soul is too small for it, and yet it is at bottom the only thing I really want. It feels sometimes as if, whilst still a jumble of conflicting impulses and violent faults, I were being pushed from behind toward an edge I dare not jump over."

Underhill's spirituality was squarely planted in this world. The spiritual life is a life of love, she wrote, and the one who lives it is neither "a special creation" nor "a spiritual freak, . . . but one whose great aspiration is to have real life, to be filled up by God."

Such a person is "won over" by the object of love and does not "stand aside wrapped in delightful prayers and feeling pure and agreeable to God, . . . but goes right down into

the mess and there, right in the mess, is able to radiate God because one possesses God."

If the prediction of Karl Rahner is correct, that "the devout Christian of the future will either be a mystic . . . or will cease to exist," we can be grateful to Evelyn Underhill. Having mapped the road we have traveled thus far, she can prepare us for our future as well. Her work is a beacon lighting the way before us.

Dana Greene is professor of history at St. Mary's College of Maryland, editor of *Evelyn Underhill: Modern Guide to the Ancient Quest for the Holy* and author of a forthcoming biography, *Evelyn Underhill: Artist of the Infinite Life*.

Cathedral to host Underhill retreat

Washington Cathedral will host a retreat and series of lectures on the work of Evelyn Underhill, March 6-10. Dana Greene will speak on Underhill's life and times; A. M. Allchin of Oxford University will speak on "Underhill and Anglican Spirituality." Allchin will also lead the retreat.

Cathedral Village

Announces the Addition of 32 Country Apartments

After ten years of experience, stability, and achievement, Cathedral Village Retirement Community is expanding its residential accommodations.

The new apartments are designed with two bedrooms and a study which, because of its ideal location, can be modified as a family room or dining room.

Each Country apartment will feature:

- A large living room with an entrance foyer
- Two spacious bedrooms, with a dressing room off the master bedroom, and two full bathrooms
- A kitchen with optional dishwasher and microwave oven
- Individual washer and dryer, generous closet space throughout plus separate storage area

In 1991, when your Country apartment is ready for occupancy, moving to the security of Cathedral Village will mean avoiding the inconveniences often experienced in newly developed communities. You will appreciate the exceptional quality of services provided by our deeply committed and dedicated staff.

In spite of the mid-winter chill, we invite you to visit, feel the warmth among our residents and personnel, and compare the quality and value that Cathedral Village offers.

For more information, and an opportunity to be among the first to select your Country apartment, call our Admissions Counselor, Jean Lawrence.

**Cathedral
Village**

600 East Cathedral Road
Philadelphia, PA 19128
(215) 487-1300

Cathedral Village is a Nonprofit, Nondenominational Continuing Care Retirement Community Accredited by the Continuing Care Accreditation Commission
Sponsored by the American Association of Homes for the Aging.

Evangelism: How to do it, how to stifle it

by Louie Crew

Millions will never know God's love if we Episcopalians do not incarnate it. Too readily we abandon some of our most effective ways to evangelize.

We have, for example, dismantled scores of college ministries over the last two decades, deeming them "not cost-effective"—accountability inspired by Big Business.

God reckons differently. I can name over 30 acquaintances, now Episcopalians, who first learned about our church while in college. Episcopalians provided the first evidence for some of them that Christians can respect the mind.

For others, Episcopalians provided the first evidence that Christians can love non-judgmentally: "Father Gribbin came right into her house like he was perfectly comfortable there!" The young atheist referred to Emmet Gribbin, chaplain at Alabama in the 1960's. The student's friend had had a baby out of wedlock, and the student was pleasantly shocked to discover that a religious person could respond without scorn.

Gribbin made sure the mother and the baby received what they needed, materially as well as spiritually. The baby is now grown, and its mother and stepfather are now Episcopalians, as is the lawyer who was the atheist student at that time. Through love and simple kindness Gribbin spoke far more cogently than most of their childhood pastors.

Just as true, unlove and unkindness stifle evangelism.

Racism now inhibits growth in most parts of the Episcopal Church. Recently I taught at a small black school in my native south where I had taught 18 years earlier. On the earlier occasion most of my colleagues attended the various churches of their youth. Last year many stayed at home except on Easter and Christmas. Many told me they are anxious not to throw the baby out with the bath water but are unhappy with traditions that leave little room for their intellect. Ripe for becoming Episcopalians? Yes, but. . .

That town has two Episcopal churches about 300 yards apart. The white parish operates a youth camp with funds it received from a black family, but it removed a deacon who suggested he might occasionally invite youth from the black parish to join the white youth for church functions. 1969? No, 1989.

Classism also inhibits Episcopal evangelism. The southern black parish to which I belonged has the highest percentage of Ph.D.'s I have ever encountered in any congregation. Yet few people without Ph.D.'s feel comfortable worshipping there.

If they knew how much God loves, the parish-

ioners would jump to share God's love with everyone. Even their vicar, my dear friend, long ago quit bringing in guests, not wanting to subject them to subtle forms of rejection in that congregation. These same rejectors were kind to me personally, at risk to themselves, and I love them dearly. They are not evil, only myopic. With better vision, the Episcopal Church could double its membership in five years.

Sexism also inhibits evangelism in the Episcopal Church. For several years I lived in a diocese that still refuses to recognize the priesthood of women. A retired woman priest was frequently a house guest, and on one occasion we held a house mass, inviting anyone and everyone to come. The huge crowd spilled into the front and back yards



From *Games Christians Play*. By permission of Harper & Row.

on a hot summer afternoon. Most of the women at the local Roman Catholic convent came, as did women leaders in the local Lutheran, Methodist and Presbyterian congregations.

When the bishop wrote a letter asking my house guest not to celebrate, the local newspaper took the Good News of God's unconditional welcome all over the county. While one member of my parish refused to share the Peace with me after that time, at least two other persons date their first interest in the Episcopal Church from that occasion. One was only 10 or 11 then; last week she wrote to me from college that she has become an Episcopalian and may become a priest.

Homophobia inhibits our evangelism. Mil-

lions of lesbians and gays have fled churches, in other denominations even more than in our own. Some of them stick around church, not fully convinced they belong. Others have understood clearly that God loves us all unconditionally, not on our own merits, but on Christ's.

Clericalism also inhibits evangelism in the Episcopal Church. As Bishop William Frey has poignantly warned, we're in danger of becoming a club of clerics with fewer and fewer members. While individual priests sometimes encourage us to place them in charge of everything, more often we lay people put priests in charge against their will. "We pay you; now you do all God's work," we seem to say.

We can't evangelize that way. Professional ministry is important, but it is no more important than "to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord." That's everyone's vocation.

The remedy for excessive clericalism is not anti-clericalism, but a strong vision of lay ministry. Even the most dedicated professionals cannot do lay ministry. Even the most charming of priests lack ubiquity. They can never see and influence all the people we lay persons touch.

Simple neglect stifles our evangelism. Few people bring any non-Christians to church with them. Do they fear non-Christians will misunderstand their motives? Are they afraid to seem pushy?

I bring a steady stream of visitors, especially house guests, and even those who are atheist and agnostic seem to understand that I am not trying to convert them when I take them to church with me. I never pressure them to pretend they're anything they are not. I respect their decisions and they respect mine. Many seem to enjoy my sharing what they know to be an integral part of my life. Taking them to church is part of my hospitality.

The Holy Spirit, the real evangelist, has made good use of these visitations. At least four non-Christians who first traipsed off to church as my guests over the last two decades are now priests in our church.

Hundreds of gay people won't come to church if I ask them to join me, but many will begin to come if heterosexuals will start inviting them.

If every person in our pews invited just one person every three months, God's kingdom would grow phenomenally, especially if we invited those whom others have made to feel unwelcome.

While the Anglican style is not for everyone, God's love is, and many will not know God's love if we Episcopalians fail to incarnate it.

Louie Crew, a founder of Integrity in 1974, is a professor at Rutgers University and a parishioner of Grace Church, Newark, N.J.

'Chastity is a worthy and realistic standard'

by Julia Duin

I am single, Episcopalian and, by the grace of God, chaste.

My decision to remain chaste came at the age of 16 when I gave my life to Christ. I knew sexual purity came with the Christian "package." But I've heard little on this topic from any pulpit. Sexual virtue is assumed, not taught.

There is a myth today that one must have sex to be normal. Jesus was celibate and the most balanced human being the earth will ever see. Chastity is a worthy and realistic standard.

The only book I've found with helpful advice on chastity is John Michael Talbot's *The Fire of God*. A lay Franciscan monk, Talbot has spent long hours in worship which

he feels helps him deal with sexual desires and lust.

Talbot says praise, a healthy asceticism (fasting, self-denial and a

'When did you last hear someone speak up during prayer time and ask for help in battling lust?'

simple life style), praying in tongues and allowing himself to weep are helpful. I would add dance in private worship: It loosens tensions and opens the door to

more worship. Any expression of love for God will help a single Christian handle the demands of chastity.

I suspect some churches have as many single people as children. Yet churches support child care long before they take seriously the needs of singles. And I don't mean providing an endless round of pizza parties and singles' conferences. Most singles need to come to terms with their sexual desires. Everyone has them, but no one discusses them—when did you last hear someone speak up during prayer time to ask for help in battling lust?

Singles also need to come to terms with the possibility that they may never marry—a thought that chills the hearts of many and leads them into the free sex market. God

does not always throw in a godly husband when a young woman accepts Christ. We need lots of support and prayer, especially during our 30's when most of us expect to marry.

When I try to ignore my sexuality, the Lord reminds me that he wants to hear about my most personal needs. So I tell him. This has increased the intimacy between us. Only the Lord can fully satisfy my need for intimacy. As I allow him to do so, sexual desires and loneliness don't disappear, but they do become manageable.

Julia Duin is a member of Church of the Redeemer, Houston, Texas, a reporter for *The Houston Chronicle* and author of *Purity Makes the Heart Grow Stronger*. This article is condensed with permission from the March, 1989, issue of *Acts 29*.

feasts FOR feast days

by Virginia Richardson

William Augustus Muhlenberg April 8

William Muhlenberg was born in Philadelphia in 1796. His father, a prosperous wine merchant, died when William, the oldest child, was 11. His mother reared her three children in the midst of her family, a large, well-established Philadelphia clan.

Muhlenberg studied for the ministry under Bishop William White. After ordination to the priesthood in 1820, he became rector of St. James' Church, Lancaster, Pa., where his interest in education led to his founding the first Sunday school in the area and to urging the Pennsylvania legislature to create a public school district for the city, only the second in the state.

Muhlenberg was also interested in church music. An accomplished musician who believed singing was important to the human spirit, he pressed for revision of the church's hymnal, which at that point consisted of the psalter and 57 hymns. When General Convention named a hymnal commission, it included Muhlenberg, who became one of its most active members.

In 1828 Muhlenberg founded the Flushing Institute, a boarding school for boys in Flushing, N.Y. Besides academic subjects, the curriculum included sports and religion. Garden plots were available to those who wanted them. Muhlenberg was concerned not so much with learning as with education, building men with spiritual strength and giving them a useful, practical background.

After 18 years as an educator, Muhlenberg became rector of a new parish in New York City, the Church of the Holy Communion. Although he had spent most of his life among privileged people, he was nevertheless well aware of the complex urban problems he would face. New York City had surpassed Philadelphia in population and teemed with European immigrants.

Muhlenberg believed that a pastor's work was to make the parish a holy community centered on a weekly eucharist. To further that concept he abolished the system of pew rents and established, among many other projects, a school, an unemployment

society, an infirmary and a Fresh Air Fund to send poor children to the country for the summer. Many people, however, considered these ventures "an affront to respectable American religion."

One priest—or even two or three—could not manage so many programs. Muhlenberg needed a staff. In Lancaster he had realized the great potential that lay in the women in the parish, and he contemplated a sisterhood of women whose lives would be devoted to church work. In 1845 he received the vows of Anne Ayres. When the second woman made her vows, the Sisterhood of the Holy Communion was formed. The sisters ran a girls' school, did parochial work and nursed in the infirmary, which by 1859 had evolved into St. Luke's Hospital, a model for its time which accepted patients from all creeds and classes.

Muhlenberg's life and inherited wealth were given to the relief of the poor and downtrodden. He dreamed of a colony of "social reconstruction" with religious, educational and welfare institutions for Christian immigrants from New York's tenements. Generous lay friends purchased a tract on Long Island for the project, christened St. Johnland, in 1866. Not everything Muhlenberg envisioned was achieved, but St. Johnland—which is now part of the social outreach of the Diocese of Long Island—did have a home for convalescent children and an old men's home.

William Augustus Muhlenberg died in 1877. A man of great personal charm and ability, he was truly an American "man for all seasons." He showed the church a new kind of school, a new kind of parish, a new kind of vocation for women and a new kind of hospital. He recognized urban problems and found practical ways to alleviate them; he pleaded for Christian unity long before the ecumenical movement; he practiced a broader use of *The Book of Common Prayer* and began a movement to reform the liturgy.

Remember this remarkable man with a spring menu adapted from old recipes from Pennsylvania and New York—roast stuffed lamb, green beans with celery, scalloped potatoes and tomatoes and New York-style cheesecake. (Serves 6 - 8.)

Roast Stuffed Lamb with Currant Gravy

Salt
Pepper
3 - 5 lb. lamb roast, leg or shoulder
deboned, with pocket cut into meat
¼ cup melted butter or margarine
1 onion, minced
2 tbs. chopped parsley
½ tsp. dried thyme

½ tsp. dried marjoram
Pinch sage
¼ tsp. grated lemon zest
2 tsp. capers
1 tbs. anchovy paste (optional)
1 cup fresh bread crumbs
1 cup coarsely chopped onion

Preheat oven to 450°. Combine salt and pepper and rub into all parts of meat. In a mixing bowl, blend together melted butter, minced onion, parsley, thyme, marjoram, sage, lemon zest, capers, anchovy paste. Add bread crumbs and mix until stuffing has an even, crumbly texture. Stuff pocket of roast with bread mixture and tie meat in 2 or more places to secure stuffing. Roast 10 - 15 minutes to seal surface. Lower heat to 325°. Surround meat with 1 cup chopped onions. Cook about 2 hours or until internal temperature registers 145° - 150° for medium lamb, 155° - 160° for well done.

Currant Gravy

Lamb bone
1 onion
1 clove garlic
¼ tsp. dried basil
3 cups water

¼ cup flour
Dash lemon juice
½ tsp. salt
¼ tsp. pepper
¼ cup currant jelly

Combine lamb bone, onion, garlic, basil and water in a 2-quart saucepan; simmer while lamb roasts or prepare the day before. Strain broth, reserving 2 cups. Add flour to roasting pan; stir until brown. Slowly whisk in 2 cups of broth, stirring until gravy is thick. Add lemon juice, salt and pepper. Stir in currant jelly, whisking until gravy is smooth and hot.

(Space prohibits printing all recipes mentioned. For the others, send a stamped, self-addressed envelope to Feasts, Episcopalian, 1201 Chestnut St., Philadelphia, Pa. 19107.)

Cloisonne Church Emblem NECKLACE

16" Sterling \$6.95 \$8.95
18" Sterling \$10.95 \$9.95
18" Silverplated \$6.95 \$4.95
Lapel Pin \$4.95 \$2.95
Charm \$4.95 \$2.95
Key Holder \$3.00 \$2.00
Purse \$4.00 \$2.00
(folded size 7½" x 3")

All Plus Postage and Handling
\$.95

Order: PAN ASIA PRODUCT CO.
P.O. Box 49182
Atlanta, GA 30359



ST. DUNSTAN CHURCHCRAFT

by
A. Edward Jones Limited
of England

SILVERSMITHS AND CRAFTSMEN IN METAL

Established 1902 We make the highest quality Church Silver and Metal Work including Altar: Crosses, Chalice, Ciboria, Vases etc. Custom made or to your own design.
CATALOG, DRAWINGS, AVAILABLE FROM
A. Edward Jones Limited, St. Dunstan Works,
Pemberton Street, Birmingham, England.
Incorporating Blunt & Wray of London

"DESSERT RECIPES CHILDREN LOVE AND CAN MAKE"

New cookbook with 40 selected easy yummy desserts.
Send check or money order for \$7 to: Van Vleet Publishing - a
420 E 55 St - 6U, New York, N.Y. 10022
(New York addresses add sales tax)



Pews Repaired /Refinished

Fredrick Woodcraft's
only business for the
past twelve years. Free
estimates. Call Collect.
717-898-7250.



OUT-OF-PRINT BOOKS

relating to the Anglican/Episcopal Church bought and sold. Send list of wants or offerings, or \$1 for catalog of selections from extensive stock.
The Anglican Bibliopole
858 Church Street
Saratoga Springs, NY 12866
(518) 587-7470

PEWS

TOLL FREE (800) 366-1716

Overholtzer

Episcopal
Accounting
System—
(made)
Easy

- A full function church management computer program for only \$695!
- Written just for Episcopal parishes!
- Calculates financial and member statistics for the annual report!
- Integrates fund accounting with member information and pledges!
- Incredibly easy to use!
- Recommended by the Episcopal Church Pension Fund!
- Over 400 installations in Episcopal parishes!
- FREE 60 day evaluation — SEND NO MONEY!



Call or write for more information:

Gosnell Computer Services

1331 THIRD STREET • NEW ORLEANS, LOUISIANA 70130 • 1-800-326-2235



LIFT CHAIR EASE



FACTORY DIRECT!

- Medicare/Insurance Reimbursable
- Push Button Control
- Lifetime Warranty

SAVE 62%

For FREE Information and Prices

Call Toll Free

1-800-835-2246 ext. 83

AMERICAN HEALTH MANUFACTURING
Dept. E1, P.O. Box 16287, Baltimore MD 21210

MINISTRY OPPORTUNITY

Clergy or Lay

Executive Director

Anglican Fellowship of Prayer

Applicant needs to have a heart for prayer, a knowledge of Scripture, teaching and organizational skills. Please send resume and a statement describing convictions about prayer and authority of Scripture to:

The Rt. Rev. Donald M. Hultstrand
Chairman of the Board, A.F.P.
Box M, Winter Park, Florida 32790.

WANTED: Automobile Literature

1900-1975



WALTER MILLER
6710 Brooklawn Parkway
Syracuse, NY 13211
PH: 315-432-8282

I buy automobile sales brochures, manuals or any literature pertaining to automobiles.



MOREHOUSE PUBLISHING

Send for our NEW catalogs

BOOKS • VIDEOS
AUDIO CASSETTES
CHURCH SUPPLIES

Morehouse Publishing
P.O. Box 1321
Harrisburg, PA 17105
1-800-877-0012



BED & BREAKFAST HAWAII STYLE

Experience the splendor of the Hawaiian Islands without high costs and crowds—write: AKAMAI BED & BREAKFAST, 172 Kuumele Place, Kailua, Hawaii 96734 or call: 1-800-642-5366, 50/nt; 300/wk; 900/mo.

NASHOTAH HOUSE SEEKS A PROFESSOR OF SYSTEMATIC THEOLOGY. Ph.D./Th.D. preferred. Applicants must be able to teach moral theology as well. Background in ascetical theology is helpful. Tenure track, rank open. Deadline for application is April 15, 1990. Send resumes to the Very Rev. Jack C. Knight, Dean, Nashotah House, 2777 Mission RD, Nashotah, WI 53058-9793.

EASE

Accounting, Church Management
& Member Listing

Used by more Episcopal
Churches than any
other software.

CATHEDRAL RESIDENCIES

An Independent Living Retirement Community



AFFORDABLE 1 BEDROOM & EFFICIENCY APARTMENTS

- Close to churches, banks & shopping
 - Full range of social activities and outings
 - Small pets welcome • 24 hour security
 - Rental assistance available for qualified tenants
- For Information Call (904) 356-5507 Ext. 458
601 Newnan St., Jacksonville, FL 32202
Sponsored by St. John's Episcopal Cathedral

ANNUALLY IN THE "CITY OF SONG"

12TH Vienna Int. Seminar

Austria - August 6-17, 1990

"ANCIENT ACTS, MODERN MESSAGE"

- European Theologians, lectures in English
 - Day Trips & Philharmonic Concert
 - Pre-seminar Alpine Tour INCLUDES OBERAMMERGAU PASSION PLAY Post-Seminar Eastern Europe & Lutherland
- \$849 covers 12 days room, board, tuition, concerts, day trips

Another unique program from
INTERNATIONAL SEMINARS
106 So. Fraley St., Kane, PA 16735

phone:
814/
837
9178



REFLECTIONS



Accountability and termination

by Edward R. Sims

An article in a recent *New York Times* speaks of an "epidemic" of pastoral dismissal in the Southern Baptist Church. It affords grim confirmation that the rapid increase of involuntary terminations in our own church is not an isolated development. Doubtless this is a complex phenomenon, closely related to the changing role of religion in a pluralistic culture and the uncertainties and bewilderments that accompany such change. Given that complexity, I believe some causal elements can be discerned in our own Episcopal situation.

Two broad changes have taken place in the ordained ministry of the Episcopal Church since World War II. The first is a simple matter of supply and demand. The number of our clergy has grown while our membership and our pastoral positions have not kept pace. An ample pool of available clergy reduces the toleration of incompetence, real or perceived. And the church has no formal, systemic means of intercepting a mistaken perception nor of dealing promptly and creatively with a melancholy reality.

The second broad change is the substantial increase in clergy compensation and in the proportion of parish budgets required by clergy support. The earlier levels of compensation involved a tacit trade-off between low pay and low accountability. Rising compensation has been accompanied by an unspoken rise in expectations, and the way has not been found—in most places not even been explored—to incorporate accountability into the pastoral relationship. Disappointed expectations find their way into involuntary termination.

Accountability is not a new idea. In the early 1970's, the Episcopal Church Foundation conducted a study called *Resources for Clergy Development*. It had three components: stewardship, compensation and ac-

countability. This otherwise productive study fell short in the third phase. Nothing of lasting consequence emerged to help clergy or vestries deal with the thorny task of holding themselves or one another accountable for the effectiveness of their leadership. Leadership, especially ordained leadership, is much more a role, like parenthood, than a job, like sales. A role, unlike a job, is difficult to quantify, to measure, to evaluate.

Episcopal polity focuses priestly accountability in the office of the bishop. But the bishop as a person frequently plays a passive role in placement and an absent role in supervision. Such history does not nurture a relationship from which the bishop can readily bring authority and trust to a situation of polarized conflict.

Our deployment system has undergone an authentic and timely revolution in the past two decades and is currently undergoing a study of its effectiveness. Designed to improve the rate of successful placements, it operates with handicaps of its own. A coherent deployment policy is difficult in an institution with fragmented deployment authority. A national search and placement system, moreover, tends to undermine confidence in diocesan programs of professional development and reward.

In the meantime, we pay a high price in waste, pain and dislocation for our failure to develop and test a workable system of accountability. The need for action is urgent.

I cannot close my column for the final issue of *The Episcopalian* without a word of appreciation for the opportunity to appear on these pages. It has been a labor of love. For the staff of *Episcopal Life*, our successor, I borrow the words of the psalmist and wish you good luck in the name of the Lord!

Edward R. Sims is a retired priest living in Rockport, Mass. He has written a bimonthly column for *The Episcopalian* since 1987.

ANGLICAN BOOKS FOR LENT

The Gospel and the Catholic Church

A Cowley Anglican Classic

by Michael Ramsey

Preface by Andrew F. Wissemann

The first and most original book written by one of the most loved archbishops of Canterbury provides a stimulating resource for Lenten reading. Through a probing meditation on the crucified and risen Christ, Archbishop Ramsey shows how important it is for the church to express the gospel it embraces by straining towards unity among all Christian traditions. Includes helpful chapters on the succession of bishops, the development of the creeds, and the liturgy, all in light of the spirit of the ministry of Jesus.

Michael Ramsey

The
Gospel
and the
Catholic
Church

- 234 pages
- \$19.95 hard
- \$11.95 paper
- Selection of the Episcopal Book Club

OTHER NEW TITLES FROM COWLEY

The Power of the Lamb

Revelation's Theology of Liberation for You

by Ward Ewing

Brings the issues of liberation theology to middle-class North Americans who are often overwhelmed by powerlessness when facing problems with marriages, money, employment and substance abuse. Ewing raises a Christian view of power through a close reading of the book of Revelation. 238 pp • \$11.95 paper

This Sacred History

Anglican Reflections for John Booty

Contributors include Stephen Sykes, Richard Norris, Fredrica Harris Thompsett and Marion Hatchett 250 pp • \$21.95 hard

The Inner Stage

Finding a Center in Prayer and Ritual

by James Roose-Evans

Practical guidance for spirituality from an Anglican priest who is also an award-winning Broadway director. 216 pp • \$9.95 paper

The Breath of God

An Approach to Prayer

by Nancy Roth

Teaches us how techniques of breathing can help focus ways of praying: contemplative, verbal, reflective. 174 pp • \$8.95 paper

Meditations on Maundy Thursday

A Cowley Retreatape

by John Booty

Excellent resource for groups or individuals. 90 min • \$9.95 tape

1. Circle titles you wish to order. Name: _____
2. Enclose prices of books chosen plus \$2.00. Address: _____
3. Or call with MC or Visa number. _____

COWLEY PUBLICATIONS

980 Memorial Drive • Cambridge, MA 02138 • 1-800-225-1534



ASK
DR. CHURCH

Dear Dr. Church:

Your column is insulting... pathetic... refreshing... enjoyable... inept... gross. If this feature is designed to amuse, it doesn't. ... Thanks for many good laughs. ... Hooray, may the doctor continue to keep his tongue in cheek—it is, isn't it? ... A frightful failure. ... I enjoy his gentle humor. ... Dr. Church has opted for ridicule and sarcasm. ... Please keep his good

words coming. ... Two words describe the column: inane and banal. ... No wonder you hide under the cloak of anonymity. ... I have decided the reason for your anonymity is that you would be deluged with resumes from clergy who would love to work under a bishop who can laugh both at himself and at the church. ... Who are you, anyway?

Some of your readers

Dear readers:

Your reactions to Dr. Church are as diverse as are church people generally. When confronted with something new and prickly, we tend to ride off in all directions.

Dr. Church has enjoyed your comments when they've been favorable and been saddened (sometimes chastened) when they haven't been.

Continued on next page

Dr. Church

Continued from previous page
When you have taken seriously comments he intended as ironical or funny or just plain spoof, he has been distressed. Dr. Church wanted to raise chuckles, not hackles!

A political cartoonist uses caricature, exaggeration, whimsy to get his point across, amusing some while outraging others. Dr. Church thinks of himself as a verbal cartoonist. If he sometimes offended, it was not with malice, but to nudge you to think new thoughts. Or to laugh. The motto of Jeff Danziger, cartoonist for *The Christian Science Monitor*, is: "The world is too serious not to be laughed at." Change "world" to "church" and you have Dr. Church's platform.

Dr. Church thanks all who sent him questions, including some daunting ones. He regrets he was not able to answer them all—and that not all the answers he did write found their way into print.

Some of you have accused Dr. Church of hiding behind his anonymity—as if he were ashamed of his own words. He chose anonymity, thinking it would be fun to keep people guessing. But now that he, along with this fine journal, is about to fade into oblivion, he has authorized me, his alter ego, to make known our identity.

Keep smiling!

The Rt. Rev. David R. Cochran,
Bishop of Alaska, retired
4705 41st St. NE
Tacoma, Wash. 98422

FINE LINES

Good things still to come

by Richard H. Schmidt
Managing Editor

The only other newspaper closing I remember was in 1986. I read the *St. Louis Globe-Democrat* with my coffee and cereal each morning. Its columnists and comics had become my friends. I even enjoyed getting mad at its editorials. When the *Globe* folded, I grieved.

But something unexpected happened: The *St. Louis Post-Dispatch*, which replaced the *Globe* on my breakfast table, became a better paper than either it or the *Globe* had been before. The *Post* started carrying some of my favorite features from the *Globe*, expanded its commentary section and added a new page of world news and background.

My grief at the closing of *The Episcopalian* is deeper than at the closing of the *Globe*. More is at stake for me than my breakfast reading. I shall miss the people I have grown to love here: *The Episcopalian's* editorial staff who routinely corrected my mistakes and tolerated my idiosyncrasies, our diocesan editors for their friendship and support, Executive Council and the Episcopal Church Center staff, and the people and parishes of Penn-



sylvania.

But could something exciting await us around the corner?

Jerry Hames, newly appointed editor of *Episcopal Life*, the newspaper which will replace *The Episcopalian* in your mailbox, is splendidly qualified. Under his leadership *The Canadian Churchman* became one of the great religious journals in North America. I always admired his work and aspired to attain his standards. When I learned of his appointment, I said, "You could not have made a better choice."

Presiding Bishop Browning and Executive Council are committed to good communication. In the 1988 Mission Imperatives they called communication "the lifeblood of committed mission." They saw communication as "a broad avenue with many lanes running both ways, enabling the Church Center, the dioceses and the congregations to share their ideas and experiences in a mutually responsive ministry in the world." This is not the description of a house organ. Some observers have voiced concern about publishing the church's national newspaper from the Episcopal Church Center in New York City, fearing that editorial inde-

pendence will be lost and the paper will be little more than a bulletin board for church officials. Maybe so, but only if the Presiding Bishop and Jerry Hames want it that way, which they say they don't. Seeing no evidence to the contrary, I believe them.

The church has neglected communications in recent years. Other concerns, all valid, consumed the church's resources and energy. While the resulting programs were noble, too few people heard about them. Not knowing about them, too few people responded to the church's ministries and benefitted from them. I commend the Presiding Bishop and Executive Council for moving to fill this gap.

Large chunks of money will be needed—and for a long time. If *Episcopal Life* is to be read in every household of the Episcopal Church, the dioceses must be offered a plan they cannot afford to refuse. Advertising alone will not carry this load. In all denominations, outstanding church communication—when it has existed—has always been subsidized from the general church budget. We may expect to hear complaints about how much *Episcopal Life* is costing the church. Let us ask at the same time what the cost would be—and was in the 1970's and 1980's—when the church failed to make such a commitment.

A new day is upon us. I shall be watching, cheering and praying from a distance. Let us celebrate the past and then turn, without looking back, to the future, that a new generation may bring to fruition the good work God began in us.

Coeducational School

THE STONY BROOK SCHOOL



"Stony Brook combines first-rate education with a most excellent presentation of the biblical faith. It teaches young people not only how to think, but how to shape their vision and values according to Christian ideals. It's a happy and wholesome place."

— Right Rev. Alden M. Hathaway
Bishop, Diocese of Pittsburgh on daughter Melissa's experience

Founded in 1922

Independent college preparatory • Boarding and day, grades 7-12

for more information, write or call

THE STONY BROOK SCHOOL
Stony Brook, New York 11790
(516) 751-1800

Women's School

"...she's only in eleventh grade but taking college psychology."

SAINT MARY'S

The Episcopal High School and College for Women



900 Hillsborough Street
Raleigh, North Carolina 27603
919-839-4100

education Guide

The Episcopalian reserves this section for listing qualified institutions of learning. To list your school contact Advertising Manager, 1201 Chestnut St., Suite 1200, Philadelphia, PA 19107, or phone (215)564-2010

Boys' School



Christ School

Since 1900

- An Episcopal boarding school for 150 boys, grades 8-12
- 7:1 student-teacher ratio
- College preparatory curriculum
- Advanced placement and accelerated courses
- Strong religious life
- Emphasis on outdoor and athletic programs
- Daily work program
- 500-acre campus in the mountains of North Carolina



CHRIST SCHOOL
Box E
Arden, N.C. 28704
(704) 684-6232

Know someone who should be reading this issue?



Give a Subscription
... or pass this coupon on to that someone!

☐ 1 YEAR \$6 ☐ 2 YEARS \$11
Add \$7 per year for foreign postage.
MAIL COUPON WITH PAYMENT TO:
THE EPISCOPALIAN
1201 CHESTNUT STREET • PHILADELPHIA, PA 19107
NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
PARISH _____ DIOCESE _____

OUR VIEWS

Thank you all; it's 30 and goodnight

The Episcopalian started with the April, 1960, issue. Since this is our final issue, we are rounding out exactly 30 years of publication.

Our job has been to let Episcopalians know what's going on in their church and the wider world of Christianity as well as to open doors to deeper faith and understanding. This is a most human undertaking so it has not been without flaws. But we have given it our best effort.

We have been with the church, for the church and officially sponsored by the church. But as the original General Convention resolution said, we're "independently edited" and always have been. We believe that independence has helped us do our job.

From the start we have been supported by people in various groups: readers—individual subscribers and those in parish and diocesan plans—free-lance writers, artists and photographers who flooded us with talent, advertisers whose revenue kept us afloat until the expenses of publishing rose too high, and finally a staff with special dimensions of ability, enterprise and good will.

Just as Henry McCorkle, the first editor, thanked helpful hands in April, 1960, so we say thank you, *gracias*, to all the above for all you have done and been.

In our first issue, we pointed out that the Episcopal Church included such diverse persons as Linda Lee Mead, Miss America of 1960; Yasofi Ito, a Japanese convert from Buddhism ministering as a priest in Brazil; and Nathan Pusey, the president of Harvard University. If anything, the church reflects an even more marvelous diversity now than then.



CORNERSTONE

When we started, the Episcopal Church numbered 3.4 million members. Now we're almost a million fewer (it wasn't all our fault—honest). The Anglican Communion had 40 million members in 1960; now the figure is about 70 million (we can't take a lot of credit for that, either). Everything changes except the God to whom we all pray.

Now the church's main vehicle of communication is changing, too. We give way to *Episcopal Life* which will appear in your homes next month.

While we may regret our demise, it is impor-

tant that our successor succeed—the well-being of our part of the Body of Christ depends on good communications.

So we wish *Episcopal Life* and its editor-in-chief, Jerry Hames, all the best. We hope their first 30 years of service to the church will be as gratifying and as much fun as ours have been.

It's 30 AND GOODNIGHT here, in the old newspaper lingo—no pun on our age intended. To our readers we say: Hang in, go in peace, love and serve the Lord.

YOUR VIEWS

Marxism is no ideal; it's an evil system

I was shocked and disappointed with Richard Schmidt's column on the changes taking place in eastern Europe (January). Surely he cannot be serious when he suggests that "... part of me wishes the other side had won." His assertion that Marxism represents idealism and that capitalism merely appeals to greed is all too common among a certain class of American intellectuals.

Marxism does not pose some unattainable ideal; it has produced some of the most drab and oppressive societies the world has ever known.

Every Marxist regime when it has come into power has produced a massive flood of refugees who abandon all they have to escape its tyranny.

Marxist regimes stifle the human spirit and smother the soul. More often than not, they are overtly hostile to traditional religion. You call this idealism?

Like all instruments in the

hands of a fallen humanity, the free-market can be perverted and misused. Many corporations behave in morally inexcusable ways. But the perversions of capitalism are deformations of the good. Communism is evil, root and branch.

James B. Robinson
Cedar Falls, IA

Column showed courage

We wish to commend Richard Schmidt for the courage and insight of his excellent column, "If Cold War ends..."

We cite his courage. Although most of our large relationship identify themselves as Christians, we would be most reluctant to announce to them that "capitalism appeals without apology to our pride, envy, anger, sloth, avarice, gluttony and lust." Our college-educated family would bridle at the suggestion of capitalistic weakness or shortcoming.

O. B. Moor, Jr.
Elizabethann W. Moor
Clemson, SC

America helped achieve Eastern Europe liberation

In the editorial, "Cold War: 'Winner,' heal thyself" (January), you tell us to put the dawning of freedom in eastern Europe in proper perspective—this is not the time to gloat. How well I agree; but I haven't seen U.S. leadership express anything but cautious optimism. Self-congratulation, smugness and triumphalism have not characterized American reaction as suggested in the editorial.

In order to maintain our liberty and opportunity, a price was paid both monetarily and personally. Had America not made these sacrifices, would the same dissolution of the communist apparatus have occurred in the Eastern Bloc?

If and when the resources to contain communism are no longer required, they can be diverted to help solve our many problems. In any case, America must continue to place foremost emphasis on her most important issue—securing her liberty.

Allan L. Novak
Eagle Pass, TX

Win people for Jesus, not an institution

In this Decade of Evangelism, let us be careful not to change the meaning of the word "evangelism." According to Webster, the word means "the winning or revival of personal commitment to Christ."

In the cartoon, "Welcome to the Nineties" (January), it appears the artist confuses recruiting members for the institution and serving humanity with introducing people to Jesus.

To urge evangelism in our churches, we need more action articles like Harry Toland's "Evangelism takes many forms."

Les J. Kizer
Hyde Park, NY

Ruling on Swanson is 'an affront to justice'

I have followed the dispute between the Church of the Ascension, Jersey City, and the Bishop of Newark since its beginning. I have known George Swanson, the rector of that parish, for 35 years. That George Swanson has

been found "guilty as charged of conduct unbecoming a member of the clergy and that he is inhibited by Bishop Spong from performing priestly duties is an affront to justice and a condemnation of our ecclesiastical court system [which is] no court system all.

The way the canons are currently written, the diocesan bishop is the chief executive and the chief judge of diocese. Since the diocesan bishop is a party in most ecclesiastical court actions, it is an incredible conflict of interest to have him involved in the ecclesiastical legal system. There can be no justice in this setting.

The Rev. John C. Lathrop
South Pasadena, CA

Cab-driving priest thanks caring people

There have been so many responses to my article, "Down but not out" (November, 1989), I cannot respond to all of them personally, but I wish to express my appreciation for their thoughtful-

The Saint Thomas Choir

presents a recorded library of sacred music.

Easter Morning at St. Thomas

Featuring the *Missa resurrectionis* by Master of Choristers, Gerre Hancock and Bairstow's popular *Sing Ye to the Lord*. Recorded live.

Available as LP disc or cassette.

Festive Music at St. Thomas

An eclectic collection of new and old works for choir and organ.

Available as LP disc or cassette.

The Great Service—Byrd

An exquisite performance of Byrd's greatest piece of sacred music. A rare and complete version recorded by a choir of men and boys.

Available as LP disc only.

Improvisation II

Variations on ten well known hymns.

Performed by Gerre Hancock on the organ at St. Thomas Church.

Available as LP disc only.

WONDERFUL GIFT IDEAS!

All recordings available for \$12.00 each, post paid.

Any 3 for \$29.00. Any 4 for \$36.00.

Any 5 for \$40.00. (U.S. currency, please.)

All orders are post paid on orders delivered in U.S. only.

MAIL ORDER FORM

Music, St. Thomas Church
1 West 53 St., New York, N.Y. 10019

Please send me the following:

____ copies of **Easter Morning** for \$____
☐ LP Disc or ☐ Cassette
 ____ copies of **Festive Music** for \$____
☐ LP Disc or ☐ Cassette
 ____ copies of **The Great Service** for \$____
☐ LP Disc only
 ____ copies of **Improvisation II** for \$____
☐ LP Disc only

Name _____

Address _____

City/State/Zip _____

ENCLOSE CHECK OR MONEY ORDER

"MORE BLESSED TO GIVE..."



by JOHN H. MacNAUGHTON
Bishop of West Texas

"For straight talk on how to run a parochial stewardship program, you can't beat this book."

Reprinted by popular demand and available from the Episcopal Diocese of West Texas for \$8.00 per copy.

"More Blessed to Give"
Episcopal Diocese of West Texas
P.O. Box 6885
San Antonio, Texas 78209

OLD ORTHODOX PRAYER BOOK

Old Believers' prayerbook as used by the Russian Orthodox Church before the 17th cent. reforms. Beautifully bound in imitation black or maroon leather. Printed in two colours. Church Slavonic and English. \$29.95 (U.S.) Holy Rosary Apostolate, Box 263 (Dept. EP) Zurich, Ontario, Canada NOM 2T0

BISHOP WHITE PARISH LIBRARY ASSOC.

Provides money for book grants to parish libraries & clergy. Send requests stating whether personal or parish grant, reason for request and endorsement from your Bishop to: BISHOP WHITE PARISH LIBRARY ASSOCIATION, c/o The Rev. Bernard L. Maguire, 224 Flourentown Road, Plymouth Meeting, PA 19462.

HELP RESTORE your STATE SHIELD on the historic Episcopal Cathedral of St. Andrew's, ABERDEEN. (where the first American bishop was consecrated)

Info & Donations: The Treasurer
St. Andrew's Cathedral, Aberdeen,
Scotland, UK. Tel: Aberdeen 645567

SEE MORE THAN SHRINES MEET THE PEOPLE OF THE HOLY LAND

Israel, Palestine, Jordan
MARCH 24-APRIL 5, 1990

Did you know that the Anglican Church is one of the strongest Arab Christian groups in the Middle East? We invite you to experience the Holy Land on an unusual tour led by the husband/wife team Jerry and Sis Levin. Jerry is the former CNN news bureau chief in Lebanon held hostage—the only Middle East hostage ever to escape. Sis Levin, an Episcopalian, is the author of *Beirut Diary* that tells about their harrowing year. Join them in their efforts to bring about peace and reconciliation in this troubled region by meeting people on various sides of the Israeli-Palestinian struggle. Visit Amman, Jerash, Qumran, Jericho, Jerusalem, West Bank, Gaza, Galilee, Nazareth, Bethlehem, and Tel Aviv.

Cost: \$1895 from JFK, New York

Call or send coupon immediately:
PAX WORLD FRIENDSHIP TOURS
4400 East-West Highway, Suite 130,
Bethesda, MD 20814,
(301) 657-2440

NAME _____

ADDRESS _____

PHONE # _____

EPISCOPAL CHURCH TIES

Superbly woven in England. Neckties with Episcopal shield in full colors on Navy or Burgundy. Finest silk blend. An ideal gift \$19.75 including gift box and shipping. Write today for brochure with other designs.

CHURCH TIES

P.O. Box 1445 • Tryon, NC 28782 • 803-457-4613



SPECIAL EASTER GIFT IDEA FROM ST. MARK'S PRESS

Spiral-bound **Lectionary and Lector's Guide** priced at \$18.95 plus postage & handling.

Perfect-Bound **A Lector's Guide** only \$12.00.

Perfect-bound **Lectionary** only \$12.00.

Spiral-bound **Lectionary** only \$14.00.

Quantity Discounts Available

For information, or to place your order call

TOLL FREE 1-800-365-0439
VISA/MasterCard accepted

ST. MARK'S PRESS
2040 WESTRIDGE DRIVE
WICHITA, KS 67203

LITURGICAL CALENDARS

EPISCOPAL and CHURCHMAN ORDO

Individualized for your Church

CALL or WRITE FOR FREE BROCHURE



ASHBY COMPANY
P.O. Box 2051, Erie, PA 16512
(814) 453-3414
FAX (814) 453-4698

QUALITY "CUSTOM" CLOISONNE ENAMEL PINS



Produced To Your Own Design
Lapel Pins + Medallions + Charms

Call For Brochure And Prices - 515-573-8265

THE PIN PLACE

1508 11th Ave. No. Fort Dodge, IA 50501

INTEGRITY, Inc.

Gay and Lesbian Ministries

Write: Box 19561
Washington, DC
20035-0561



God, me and the test

by John-Michael Olexy

I sat on a bench in the patio of Health Center Number One in San Francisco's Castro district. Two weeks earlier I was tested to determine if I had been exposed to the AIDS virus; I would soon hear the results. I was scared. As a gay man living in San Francisco, I was in a high risk group.

I walked slowly into the building as my appointment time approached. I felt like a condemned man walking into a gas chamber.

I was to hear the test results from a trained counselor who would stay with me as long as I needed. The counselor sipped coffee from a paper cup as I sat down. I blurted out my number, and he slowly looked down the list. I turned away as if I were getting a flu shot and couldn't look at the needle.

"Negative. You're negative," he said. I looked up. He was smiling. I'm certain my exhaled breath could be heard in Oakland.

I was overwhelmed. I had beaten the odds. But why?

I drove up to the cathedral on Nob Hill. I needed to sit and meditate on what all of this meant. Grace Cathedral is huge and beautiful, but it is not a museum. The staff hurried about. Tour groups strolled through the building, eyes searching the stained glass windows. Children scurried amid the pews. A verger worked in one of the chapels. All the activity helped my thoughts.

Why me? So many of my friends and co-workers had already died, so many were ill, so many more were HIV positive. Recently in two horrible weeks I had attended five funerals for friends who had died of the disease. So why me? Why was I to be spared?

Was I chosen specifically to help, to become a caregiver, to help my community, my parish and those with AIDS?

I was already helping my stricken friends. They counted on me to shop for groceries, run errands, drive them to church and medical appointments. But was I chosen to do more? I sat for hours in the cathedral, med-

itating and praying for guidance.

Within the week I had part of my answer. A friend needed help on his "Open Hand" route. "Open Hand" is a food delivery program which each day delivers hot meals and bag lunches to over 600 people with AIDS. I volunteered to be part of the delivery team.

What an experience that has been! Sometimes I am a client's only outside contact during the day. Just bringing a smile to the face of someone who is ill makes any inconvenience worthwhile. But there are sad moments also. A name disappears from our list of clients. The following Thursday it appears among the obituaries in the newspaper.

I am not the Mother Teresa of the gay community. I sometimes don't

'So many of my friends and co-workers had already died. . . Why was I to be spared?'

feel like making that food delivery. I sometimes dread opening a door and seeing one more lesioned 30-year-old, elderly man reaching out for the food.

But each time one of those guys opens the door for me, I can see and feel and share the suffering. I realize my own immortality each time I come face to face with one of those men.

I always thought I found God at Grace Cathedral on the day of my reception into the church. Now I know where I really find him. I come face to face with Jesus each Saturday in the faces of the young, old men.

I still don't know why I was chosen. But I say, "God, here I am! I am coming to obey your will."

John-Michael Olexy is a parishioner of Trinity Church, San Francisco, Calif.

The faces of Cursillo

by John E. Borrego

This is Cursillo...three friends, a clinical psychologist, a rehabilitation counselor, and a priest, meet weekly for prayer and reflection on their spiritual lives.

This is Cursillo...a management trainer for a large corporation pursues her work not as a job, but as a ministry in the name of Jesus.

This is Cursillo...a civil engineer says his prayers as he drives to a small town to consult on a new water system.

This is Cursillo...a woman finds a painful separation easier to bear as she is supported by the prayers of many friends, far and near.

These "snapshots" may be surprising to many people outside—and within—the Cursillo movement. Doesn't it have something to do with rainbows, roosters, guitars, Spanish jargon? Isn't the purpose of Cursillo to put on what one priest ironically has called "those ecstatic weekends that sound like wonders reserved for the very few"?

Unfortunately, those of us who have had the best experience of Cursillo may have

"Cursillo's purpose and focus remain the same as in the 1940s in Spain—to train laypeople to bear witness to Christ in the daily environments."

been its poorest advocates. We have encouraged the notion that Cursillo is a kind of secret society, a church-within-the-church. The Cursillo weekends are perceived as initiations in which the converts learn passwords and secret handshakes.

The weekends themselves, though the most visible parts of the Cursillo movement, in fact are the *least* important aspect; they were the last part of the movement to be developed.

Cursillo was born in the socially and religiously oppressive atmosphere of Franco's Spain. Catholic Action, a lay organization, was searching for a way to make the gospel a significant and living force in Spanish society. Political action was not possible: Franco's Falangist party controlled all levels of society, and the hierarchy of the church was very much in league with the Franco government through a series of treaties and concordats. So, Catholic Action in the city of Majorca developed the idea of the "penetration of environments" by nuclei of dedicated Christians who would by their work and witness change the character of workplaces, communities, and society itself.

The men of Catholic Action began meeting in small groups weekly to pray, to encourage

each other, and to plan for the future. They worked under the authority of their bishop, Juan Hervas, who encouraged this novel strategy for witness to Christ.

As the movement began to grow in numbers, Catholic Action began to hold three-day retreats as training sessions on what is fundamental to being a Christian and how to live it out in the daily environment. Those weekends were called *Cursillos de Cristiandad*—short courses in Christian living.

The Cursillo movement came to the Spanish-speaking Roman Catholic communities of the U.S. in the 1950s, and began to grow in the Episcopal Church in the 60s and 70s. Cursillo's purpose and focus remain the same as in the 1940s in Spain—to train laypeople to bear witness to Christ in the daily environments.

What happens on a Cursillo weekend? (No, it is *not* a deep dark secret.)

A group of people making their Cursillos gather at the conference center with the team, or staff, for the weekend. The team are all people who have made Cursillos before, and return at their own expense and on their own time to share the experience with others. After introductions and registration, the group makes the stations of the cross. All are asked to remain in silence until the next morning as they think about their relationships with God. On Friday morning, the newcomers are assigned to table groups, with a team member at each table.

In the course of the weekend, a series of 15 talks are given (ten by laypersons, five by clergy). Table groups discuss and respond to the talks. The Eucharist is celebrated daily, and the daily offices are used. Time is provided for prayer, confession, and spiritual direction.

During the course of the weekend, the Cursillo method is presented in an orderly way. Each newcomer, or "candidate," is told of his or her own importance as an individual witness to Christ and presented with a proven and successful way of living the Christian life in the various environments encountered back home.

This description, which may sound rather pedestrian, does not account for the extraordinary emotional impact that a Cursillo weekend has on many people. Perhaps the whole is greater than the sum of the parts. Many candidates experience a living, giving Christian community for the first time; many suddenly realize that they are truly a much loved son or daughter of God; many find strength in a discipline of prayer, study, and action in the world, a discipline they can take home with them.

We in the Cursillo movement must continually remind ourselves that the emotional "high" of the weekend *cannot* be sustained, nor should it be. We need to persevere in our commitments to be influential in our individual environments and be the members of



FOOD, GLORIOUS FOOD is part of the celebration here at the Ultreya following Cursillo, at which time the new Cursillistas are welcomed, along with their sponsors and families. This Ultreya took place at St. John's, Wilmington. *photo credit—Ede D. Baldrige*

Christ's body in the world. Sometimes it is more comfortable to fall back into elitism, separateness, and spiritual snobbery as we look at the "commoners" who are not part of Cursillo.

If we are faithful to what the Cursillo method teaches, we are not Cursillo people first, and Christians second. Our commitment is to remember that Christ is counting on us, and we on him. We are not called to become a class of scribes and pharisees within the

church.

The Cursillo method is not a magic formula, but a tool. We do not worship tools, or enshrine them, we *use* them. Cursillo is one successful way to live out Christ's call to all of us to bear witness to him, so that his presence is felt and his voice heard through his people. This voice is heard not for a weekend at a conference center, but everywhere he sends us, and for all time to come.

reprinted from The Living Church

CrossCurrent is often the last to learn of church's anniversaries, retirements, resignations, changes and/or deaths of the clergy, special parish events or programs and is rarely supplied with material for the stories. If you want something in CrossCurrent, please send it in. It is at all possible, it will be published. And, given enough notice, it is at all possible, CrossCurrent will cover the event.

Don't imagine that CrossCurrent is fully aware of all that is going on in the Diocese's 75 churches but, somehow, just choosing to ignore what's happening. To the contrary, CrossCurrent is here to serve the Diocesan family by helping to keep it members informed about each other.

You can't just assume-

by Glenn K. Richards

Today, more than ever before, we are asking ourselves, "What will become of my property when I die?" It may be because we need and want to make every provision possible to assure future security for our families, in the face of inflation and longer life spans. And, most certainly, it is because more information on the need for making a will is available. It is disappointing (if not tragic) when estates are settled without the benefit of a will.

You can know with a will

If you already have a legal will, you can *know* what will become of your property. But if you don't have a legal will, consider the following:

1. *You can't just assume "my spouse gets everything."* If you are a wife and mother or husband and father and die first, your spouse may get only a part of your estate. The state may set aside part of your assets for the children when they come of age. In that event, your spouse will have to obtain permission from the probate judge to use these funds for the children's benefit. In your will, however, you could have eliminated these restrictions.

2. *You can't just assume estate taxes and court costs are the same with or without a will.* The simple fact is that court costs are usually higher when there is no will. And tax-saving arrangements can often be included in a will to help conserve your property.

3. *You can't assume that any of your assets will go to the Church.* Even if you have told your spouse or close friends of your wish, by law the court cannot take such action. But

your wishes can be carried out if you include bequests in your personal will.

How to get started

Step I: List the persons you have responsibility for, including yourself. Consider the ages and needs of the people in your life.

Step II: Prepare a list of all of your property. Include house and car(s), stocks, bonds, mortgages, real estate, jewelry, antiques, collections, and other assets. List the value and original cost of your assets and your income.

Step III: Write down what you want to do for each person you listed and how you want to accomplish it. Some will need income, others cash. What do you want to happen to what is left? Consider naming the Church for a bequest of what is left.

Step IV: See your attorney and ask him or her to draft a legal will for you.

For more information, just return the coupon below:

— — — CLIP AND MAIL TODAY — — —

TO: East Carolina Foundation
P.O. Box 1336
Kinston, NC 28503

() Please send me a copy of your booklet, *37 Things People 'Know' About Wills That Aren't Really So.*

Name _____

Address _____

City _____

State _____ Zip _____

This poem, entitled "What Is Cursillo?", was written by one who attended Cursillo #33.

What is Cursillo, what can it be?
Is it a secret? a mystery?
It is God calling, 'come unto me'.

Who is Cursillo, who fills the halls?
The special, the religious, the "know-it-alls".
Those who are ready to follow his call.

Where is Cursillo, how do you know?
At vacation time, when you've saved up the dough?
When He touches your heart and says 'time to go'.

Where is Cursillo, where can it be found?
At Trinity Center, next to the sound?
In the homes and the hearts and the churches around.

Cursillo is you, Cursillo is me;
Cursillo is one big community.
Cursillo is meeting once a week
To share and love, to listen and speak.
Cursillo is singing and praising and prayer,
Opening our hearts, layer by layer.
Loving God, ourselves, and our neighbor, too;
Cursillo goes on and on--we make the dream come true.

reprinted from The Epistle, St. Paul's, Edenton.

Decade entered in joy, discovery by 350 youths

by Carol Taylor

The Winterlight Conference for 9-12 graders from across the Southeast was held December 27-January 1 at Kanuga in Hendersonville. There were over 350 young people there, with a group of 71 from the Diocese of East Carolina! (The largest group from any diocese!) The conference coordinators were: Joe and Cathy Easley from the Diocese of South Carolina.

The theme for the conference was "Looking In, Reaching Out." We spent the conference week looking in at our individual spiritual journeys and sought ways to reach out and evangelize our visions with others. The program consisted of a variety of thought provoking skits, small group discussions, worship, talent shows, singing, dances, and lots of quality fellowship with new and old friends.

A number of our East Carolina youth, college students, and adults served on staff this year and did a superb job in sharing their leadership, talents, fun and love with others!

A highlight of the week for many was our worship experiences. The services of the Holy Innocents and the Healing Service were times

we remembered painful experiences or losses in our lives and were able to receive God's healing power as we dealt with our human pain. The closing service of the week on New Year's Eve was full of joy, discovery, love, and commitment as we entered a new decade together. We began together being commissioned to step into the new decade and share God's love and witness with others. The feeling of commitment to their faith and call was felt by the 350 gathered on New Year's Eve in the chapel.

We shared in other highlights during the week with the music of Fran McKendree of Toronto, Canada, a nationally known Christian musician. Also, we had a lovely dress-up dinner on New Year's Eve before bringing in the 1990's at a great New Year's Dance.

On the trip home, the youth reflected on their experience as noted below. It was once again another grand Christmas season experience shared with our brothers and sisters in Christ from across the country!

What a neat group of East Carolina young people we have. May we continue to be blessed by these young people in the years to come.

Carol Taylor is Youth Coordinator for the diocese.



EAST CAROLINIANS AT WINTERLIGHT—THE LARGEST REPRESENTATION FROM ANY DIOCESE

Reflections on Winterlight

Winterlight is a time which in my heart is cherished. It is a time in which on the first day 350 youth are present, and on the last day, 350 friends leave as one family in the name of Christ. However, more than meeting friends, Winterlight is a time where the youth of the Episcopal Province can go to enjoy the beautiful setting of Kanuga in Hendersonville, and also where the youth learn to bring Christ closer through worship.

Bryan Bell, Wilmington

I totally enjoyed myself and finally let myself go and have fun. Because of the service of the Holy Innocence and the Healing Service I finally let go of some old hurts. This is definitely something I plan to do again.

Ann Taylor, Lumberton

This was my first Winterlight. I totally enjoyed everything about it. I really didn't know what to expect about the program. I was really surprised about how nice the people were. The staff was especially great at welcoming us freshmen to our first Winterlight. It was kind of weird though. I mean, I didn't know hardly anybody except for my youth group and a few other people. Everybody was so happy because they were seeing friends they hadn't seen in a year since Winterlight III. But, it was really easy making friends there, and I'll always have their memories with me forever.

Ashley Novak, New Bern

This was my first Winterlight and definitely not my last. I liked it alot. I learned alot. I like reading and sharing my poems with everyone; it made me feel wanted by everyone. I'm very thankful to Fran for letting me do that and I'm happy that I was able to come, because it made me think about some things that were bothering me and knowing all the love I felt there made me feel better. Mostly, I liked the love I got from my poems. I had a great time. Fran's music was great, so was everything else. THANKS!

Susan Fernandez, New Bern

I think Winterlight was the most enjoyable event I have ever been to. I would really like to go to next year's Winterlight. I met so many new friends, learned so much, and felt great.

Robert Brooks, Grifton

Winterlight was cool this year. I've been before and it (this year) was just as good as last year's.

Dave Beauchamp, Wilmington

Oh, great! My first Winterlight! I loved it! I made some great friends. I grew spiritually; and over all, I had a great time. I can't wait till next year!

Stephen Johnson, Greenville

This was my second Winterlight. It was a little more meaningful, because I knew what to expect. I'll definitely keep going until I'm a senior. Overall I had a really good time.

Nancy Thornton, Greenville

I was nervous when I first got there about what I expected and what was expected of me. By the second and third day, I was less nervous and was enjoying myself. I was able to release a lot of emotions through the Holy Innocent and Healing services. I can't wait till next year.

Duffy Corcoran, New Bern

Winterlight was an experience unlike anything I've ever imagined; one which, I will carry with me for a very long time. It was a chance to get a perspective on many aspects in my life, and to find God's love through my relationships with others. The world is full of so many talented and special people. I was with more of them this week than I had ever been at any one time before.

Bethany Barratt (17), Fayetteville

Imagine unconditional love, beautiful scenery, and the presence of God's Holy Spirit and you're just beginning to understand the awesome power of Winterlight!!

Tommy Koonce (16), Fayetteville

It's a wonderful way to rekindle old friendships and also make new ones. A feeling of God's awesome love and beauty prevailed throughout the week. Winterlight XIV gave us the chance to rethink our relationships with God and others and start out the New Decade on a different note. This is groovy!!

*Dow Perry (17), Colerain
Brindly Garner (16), Jacksonville
Lee Knott (15), New Bern*



SUSAN FERNANDEZ, POWELL BLAND, ANN TAYLOR AND DUFFIE CORCORAN

Winterlight XIV gave us the chance to share Christ's love. It gave us a chance to renew our friendships and make new ones. Winterlight was an experience we won't forget!

*Caroline Bunn, Wilmington
Ashley Holland, Wilmington
Joe Deveau, Kinston*

Winterlight XIV was very special to us because we made friends through the love of Jesus Christ. These friendships will be with us for the rest of our lives. They will flourish through other diocesan events, but most importantly we learned how to look in and reach out.

*Suzie Simpson, Columbia
Edmund Knott, New Bern*

Winterlight was a great chance to learn more about myself, others, and God.

Elise Morgan (15), Jacksonville

With help of the healing service, I lifted some heavy burdens over a friend's death. The scenery was a major highlight as well as all the new friends.

Donovan Moody (15), Ayden

Winterlight XIV was fabulous—it's a time to get away from it all and learn what life is really about. You make new friends and strengthen relationships with old ones—you also learn a lot about yourself (at least I did). Winterlight is something I'll carry with me forever, and I hope to share it with as many people possible. Love in Christ!

Megan Astrab (17), Wilmington

Winterlight XIV was my first Winterlight. I had a little trouble getting into it at first, but it turned out to be a wonderful experience. I got to make some really special friends there.

Ben Bernard (15), Wilmington

"Enroute home, Carol Taylor, Youth Coordinator, Diocese of East Carolina, overheard the following: 'The best part of the week was the healing service. I really had a lot to get off my chest and a reason to cry—I also liked the Holy Innocence service.' Then Carol's thoughts — 'I wept throughout the healing service for the pain that was released and the healing received by so many; for me, personally, that was the most powerful moment of the week.'"

*The Rev. E. Robinson Dewey
St. John's, John's Island, SC
from Jubilate Deo*

Plans for summer camp

by Carol Taylor

Plans for the summer of 1990 are in the making for Camp Trinity. The dates of the camp sessions are set at this time to help people begin making plans for their families next summer. Camp brochures will be sent to parishes and those who were campers in 1989. Brochures were mailed in February. If you would like to be on the mailing list for the camp brochure, please contact Mrs. Carolyn Brooks, Camp Registrar, Trinity Center, P.O. Box 380, Salter Path, NC 28575.

Sessions, Rising Grades and Dates:

Explorers I (7 days), 6-8 graders, June 9-15
Senior High (6 days), rising 9-12 graders, June 17-22

Camp for the Handicapped (6 days), all ages, June 24-29

Discoverers I (6 days), rising 4-5 graders, July 2-7

Explorers II (7 days), rising 7-9 graders, July 9-15

Discoverers II (7 days), rising 4-6 graders, July 17-23

Explorers III (7 days), rising 7-9 graders, July 25-31

Discoverers III (7 days), rising 4-6 graders, August 3-9

Discoverers IV (7 days), rising 4-6 graders, August 11-17

OPPORTUNITIES FOR SUMMER STAFF

COUNSELOR-IN-TRAINING (CIT) Volunteer Staff positions are available for rising 11th and 12th graders. CIT's will serve for one session of camp during the summer. Applications are available from Carol Taylor.

CAMP FOR THE HANDICAPPED Volunteers are needed to serve as companions and counselors this session. Applicants must be rising 11th and 12th graders, college students and adults. Applications are available by writing Carol Taylor, Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503.

DIOCESAN YOUTH EVENTS

Diocesan Youth Event (DYE) packets have been sent to local parishes and youth advisors. Look for all the details for registration in these materials. The youth events are as follows:

March 10-11, New Beginning #5, Trinity Center

March 30-April 1, Happening #15, Trinity Center

April 7, Adult Training Workshop, Diocesan House, Kinston

Carol Taylor is Youth Coordinator for the diocese.

Book review

Third volume in Genesis trilogy studies trust in God

Madeleine L'Engle: "Sold Into Egypt: Joseph's Journey Into Human Being." Wheaton, Ill. Harold Shaw, Publishers, c. Crosswicks, 1989. 233 pp.

Sold Into Egypt is the third volume in the Genesis trilogy by this well-known writer, lecturer, and retreat leader. It completes the two earlier books: *And It Was Good: New Beginnings* and *A Stone For A Pillow: The Story of Joseph*. These are not simply retold Bible accounts. Mrs. L'Engle imbues each tale with her own philosophy, insight, and interpretation.

The author's foreword sets the theme of this last book. "The story of Joseph is the journey of a spoiled and selfish young man finally becoming, through betrayal, anger, abandonment, unfairness and pain, a full and complex human being. I have much to learn from his story. So do we all." Side by side with the Joseph account run two other themes. One is the life story of each of the twelve sons of Jacob, told in his own words, and which

comprise the twelve chapters of the book. The last and third story is that of the author herself, who weaves her loss and grief following the death of her beloved husband into comparison with Joseph's struggles in Egypt.

One should read *Two-Part Invention: The Story of a Marriage* to better understand this period in Madeleine L'Engle's life. Actually, the Joseph story was written, as a sort of outlet during her personal "dark night of the soul." As Joseph trusted his God throughout adversity, so this author fought through to the certainty that God was always with her, whatever happened; that nothing can separate us from the love of God.

This set of stories based on the book of Genesis would make a good addition to any church library. Incidentally, Mrs. L'Engle is an Episcopalian. Her son, Alan, is dean of Grace Episcopal Cathedral in San Francisco.

By Katharine Melvin, a member of St. Paul's, Clinton.

Work and witness of wordsmiths Lewis and Chesterton celebrated

G.K. Chesterton and C.S. Lewis: The Riddle of Joy by Michael H. Macdonald and Andrew A. Tadie (Wm. B. Eerdmans Publishing Co., 304 pages)

Two laymen: both wordsmiths of the first order; one essentially a journalist and the other primarily an academic. Yet both G.K. Chesterton and C.S. Lewis did more to commend Christianity to the thinking world outside the church as well as to the believing world within its walls than all the bishops and professional theologians of this century put together.

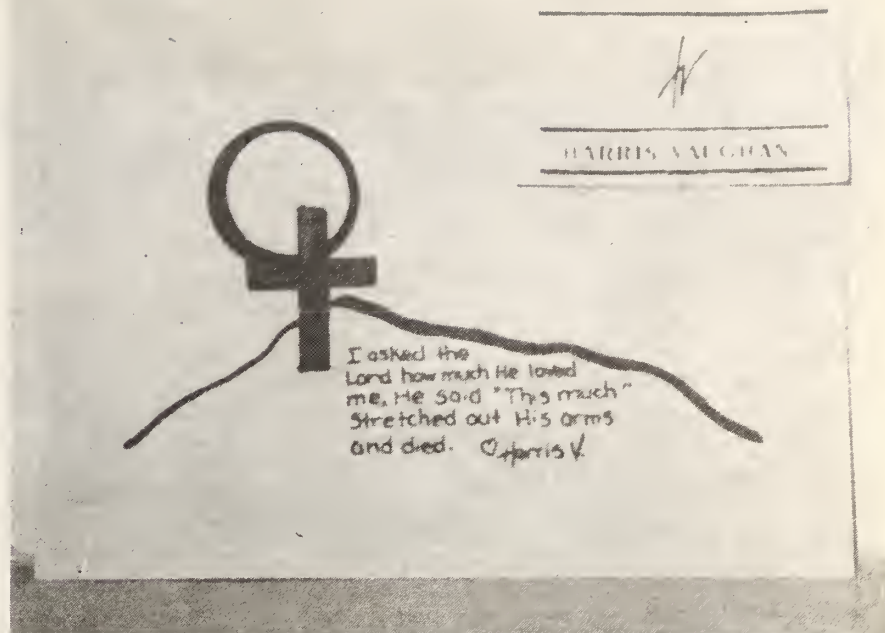
Both men delighted in the table talk and conversation best afforded by the distinctive environment of an English pub, whether in Fleet Street (the land of the newspaper world) or in the more rarified atmosphere of the English countryside just outside Oxford where C.S. Lewis and other literary giants of his day

regularly met together. Chesterton influenced Lewis enormously. "I had never heard of him, and had no idea of what he stood for, nor could I quite understand why he made such an immediate conquest of me." Yet he did, for both Chesterton (and later Lewis) had that strange power and privilege once attributed to Samuel Johnson: "He can walk into the heart without knocking."

And so into the hearts of millions of men and women Chesterton and Lewis still enter, and in so doing make all the difference in the world to their outlook, faith or lack of it.

The Riddle of Joy is an edited version of talks and papers given at a conference to celebrate the work and witness of these two men. It was the selection of the Episcopal Book Club for summer.

reprinted from *The Anglican Digest*



HARRIS VAUGHAN, member of St. Paul's Church, Edenton, designed and hand lettered over 75 of these cards and his grandfather, David S. Harris, of Wilmington, made the crosses. Harris was named the top Century III leader at John A. Holmes High School and will compete in the state for scholarships funded by the Shell Oil Company Foundation. He was judged on leadership skills, academic success, school and community involvement. The seventeen-year-old plans to attend Hampden-Sydney University in the fall and major in political science. He is the son of Mr. and Mrs. Roland Vaughan, of Edenton.

Forthcoming Diocesan Youth Events

Mar. 10-11	New Beginnings #5, for grades 7-9, Trinity Center, Pine Knoll Shores
Mar. 30-April 1	Happening #15, for 2nd semester 9-12 graders, Trinity Center, Pine Knoll Shores
Aug. 7-12	National Episcopal Youth Event (EYE), for grades 9-12, University of Montana

New videos at Resource Ctr

by Holly Mason

Here is some news from the Resource Center. There are new videos for your use. I am going to include a list here with a topic description only.

Living Eucharist (Eucharist)
In My Father's House (children/church)
Love's Awakening (music)
Seven Circles of Prayer (prayer)
Verna Dozier on Luke (Bible)
Cotton Patch Gospel (musical)

I have previewed some of these and think they are quite good. If you would like more information, please feel free to call the Resource Center (919-734-4263), or me at home (919-734-8017).

Also, the big news is the Resource Center has acquired a new video camera for the diocese. If your church would like to use this equipment, please contact me at the Resource Center, St. Stephen's, Goldsboro.

Holly Mason is Resource Center Coordinator for the diocese.

Tapes boon to sing-a-long volunteers

"A couple of years ago I had a couple of cassette tapes recorded of organ music and played them in the car as I made calls. Later I went through my old sheet music files and found I had a lot of popular songs of the 20's, 30's, 40's and 50's, plus some musical comedy and spirituals. I had recordings made of these. Since then I've been taking my recorder to rest homes, care centers, retirements homes and singing along with the cassette accompaniments. This is a voluntary service and the people love 'em," says the Rev. Harold F. Needham, retired priest of St. James, Tigard, Oregon.

Volunteers to lead sing-a-longs for residents of care institutions are always among the most welcome. Singing is good exercise (it gets air into the lungs); often eases depression and/or lethargy; can be used for movement in exercises or expression; and builds a spirit of community among the singers. For those who do not have access to or cannot play a piano, Fr. Needham's idea of making tape recordings is a useful one.

The Nursing Home Ministry Team of St. Michael's in Austin, Texas participates with a group of churches which conducts worship services for a local nursing home. Often their music is a tape of hymn singing made during a sing-a-long conducted by one of the group members who volunteers in the home where her mother lives. Church choirs can sometimes be enlisted to make tapes of hymns and other music to back up visitors who are not strong singers.

from the Episcopal Society for Ministry on Aging

Let us receive Christ, not for a time, but forever. Let us believe his word, not for a time, but forever. Let us become his servants, not for a time, but forever, in consideration that he hath redeemed and saved us, not for a time, but forever, and will receive us into his heavenly kingdom, there to reign with him, not for a time, but forever.

from *The Book of Homilies*, 1623



WHO'S DREAMING OF A WHITE CHRISTMAS? St. John's Church, Wilmington, December 25, 1989. photo credit—P. Chance

Extended Christmas for St. John's

by Peggy Chance

St. John's Church, Wilmington, did not have an 11 o'clock service for the first time in its known history, due to an early Christmas gift of 15 inches of beautiful snow. However, this did not prevent the Rev. William Dornemann and the parish from celebrating Christmas the following week with the

traditional "Feast of Lights" and children's pageant. The EYC group, with Deacon Andy Atkinson at their helm presented a moving program of Lessons and Carols, supported by the choir.

This was the first Christmas at St. John's for the Rev. Mr. Dornemann and his family. One that they will not soon forget.

Diocesan Calendar

February

- 3 Capital Funds Drive Meeting, 10:00 a.m., Diocesan House
- 3 New Beginnings staff meeting, 10:00 a.m., Goldsboro; New Beginnings board meeting, 2:00 p.m., Goldsboro
- 8 Commission on Ministry, 10:00 a.m.-1:00 p.m., Diocesan House
- 8-10 Convention
- 15 Celebration of New Ministry, The Rev. Tom Cure, St. Paul's, Clinton
- 18 Glenn Richards, seminar on wills, St. Mary's, Kinston
- 20 Board of Managers, Trinity Center, 10:00 a.m.
- 24 Happening Board, 9:30 a.m., Diocesan House; Liturgical Text Workshop, 10:00 a.m.-4:00 p.m., St. Mary's, Kinston; Happening Staff, noon, Diocesan House

March

- 1 Parish Visitor Training, 10:00 a.m.-3:00 p.m., Diocesan House
- 2 Family Ministry, 10:00 a.m.-2:00 p.m., Diocesan House; Commission on Alcoholism, 10:00 a.m., Diocesan House
- 3 Northern Area Consultation; Coalition of Black Episcopalians, 10:00 a.m., Diocesan House
- 6 Bishop's Advisory Council, 10:30 a.m., Diocesan House; Vocational diaconate, 1:30-4:00 p.m., Diocesan House
- 16-17 Bishop's Conference for Wardens, Trinity Center
- 17 Happening Board, 9:30 a.m., Diocesan House; Happening staff, noon, Diocesan House; Program Group, 10:00 a.m., Diocesan House
- 20 Department of Missions, 10:00 a.m., Diocesan House
- 22 Program group, 10:00 a.m., Diocesan House
- 30-April 1 Happening #15, Trinity Center

April

- 7 Youth Advisor Leadership Workshop, 10:00 a.m.-4:00 p.m., Diocesan House
- 19-22 Cursillo, Trinity Center

Bishop Sanders' Visitation Schedule

- February 4 - St. Paul's, Beaufort; Grace, Trenton
- February 11 - Convention
- February 18 - St. Paul's, Wilmington
- February 25 - Christ, Elizabeth City
- March 4 - St. Andrew's, Wilmington; St. Philip's, Holly Ridge
- March 11 - St. James, Shallotte; St. Mary's, Burgaw
- March 18 - Grace, Whiteville
- March 25 - Trinity, Lumberton
- April 1 - St. Timothy's, Greenville; St. Augustine's, Kinston
- April 8 - St. James, Wilmington
- April 15 - Easter; St. John's, Wilmington
- April 22 - St. Andrew's, Morehead City; St. Cyprian's, New Bern
- April 29 - St. Paul's, Greenville; 200th Anniversary Celebration of 1st Convention in North Carolina, Tarboro

Use and care of nature has been entrusted to us

by Frank J. Sizemore, III

As Christians we cannot escape our responsibility as stewards of God's world. The basic question is not whether we are stewards. The fact of dominion, and the possibility of using our dominion for service, decides that. The question is how are we to exercise our stewardship.

As stewards, we are accountable to God for the way in which we exercise our dominion. This makes us unique from other creatures and endowed with dignity and honor by God (Psalm 8:5-8). The Creator retains ownership of creation; we are but trustees to whom the use and care of nature has been entrusted. Over and over again the Old Testament writers record divine declarations like, "all the earth is mine" (Exod. 19:5). In the New Testament, all wealth, gifts and even our own bodies are understood as gifts from God, the owner of all things (Cor. 6). In short, in God's household we own nothing but yet have the honor and sober responsibility of taking care of all He has entrusted to us.

As stewards, our task is to manage creation, balancing conflicting at times, establishing priorities and smoothing out conflict. We must also balance present needs with future ones: the needs of present human and non-human life. However, we must guard against the interpretation of stewardship as simply better management for the sake of purely human needs. Our use and treatment of nature must be of service to God, to our fellow humans, and to nature. The steward is a servant. The steward manages for the welfare of the entire creation and glory of God.

In order to be good stewards, we must adopt at least two guiding principles: First, as stewards we should have at least a rudimentary understanding of ecology, of how God's world works and interrelates. After all, how can we properly manage and care for something we have been entrusted with when we are ignorant about it? Second, to avoid frustration and keep us humble, we should recognize that God has given stewards a range of freedom in their managing. God has not given us a set of precise rules on how to manage, how to balance, how to set priorities; rather He has set general guidelines, and within those guidelines He holds us respon-

sible for our decisions. While our goal as stewards is the same, we often may legitimately differ on the means for achieving our goal.

What do these normative principles imply for public law? Primarily, that public laws and policies should be tested by a set of general guidelines to determine whether they comport with principles of good stewardship. Those guidelines might include the following—Does the public law or policy embody a correct understanding of creation as informed by those scientific disciplines which study God's general revelation to us in nature?

—Does the public law or policy recognize and balance both the needs of humans and non-human creation in a harmonious fashion? —Does the public law or policy recognize the impact it may have on future generations and attempt to not impose on future generations any greater responsibilities than those which prior generations have left for us? In other words, does it reflect a consideration for its long-range impact?

—Does the public law or policy consider all of the economic and social costs involved in pursuing a certain course of action?

—Does the public law or policy promote and encourage a saving of natural resources or a wasteful use of limited resources?

As stewards, we are to preserve and keep creation, while we await the day of its liberation, when all things will be set right. As Paul states in his letter to the Roman church: "The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God" (Rom. 8:19-21).

While we wait let us be busy caring for, preserving and protecting this precious gift the Lord has entrusted to us, so that when we stand before God and He inquires as to how we have done we will earn the praise: "Well done, good and faithful servant" (Matt. 25:21).

Frank J. Sizemore, III is an attorney and Representative to the N.C. General Assembly from the 27th District. He wrote this article for CLSLINK, the newsletter of the Christian Legal Society of North Carolina.

Clergy Wife *con't from page C*

to be model pupils of above average ability. At the age of eight, my daughter failed a scripture exam because she could not draw nomads. As I taught music at the same school, I had to apologize to the teacher for this terrible crime because she was more upset than my daughter.

I am sure there would not have been a fuss if her father had not been a bishop. When my son worked in a factory in the holidays, the first words that greeted him were, "How about a quick Communion service?" His reply—"1662 or ASB?"—floored them.

So next time you meet one of us, do us a favor and treat us as individuals in our own right, will you?

Rosalind Runcie is a piano teacher and a mother who lives in England. Her husband is a clergyman. She calls him Robert; other people call him the Archbishop of Canterbury.

God did not create woman from man's head, that he should command her, nor from his feet, that she should be his slave, but rather from his side, that she should be near his heart.

Hebrew Proverb

O Lord, Our God
we confess that we
do not like the bodies we have.
We have longed for different
families.

We would exchange our jobs
for the jobs of others.
We would away with parts of our
personal history.
We are afraid of our moods
and feelings.
We wish we had more time.
We would like to start over again.

We envy the attention given
to others.
We think money will solve all
of our problems.
We resent the inconveniences of life.

We expect constant appreciation
but refuse to give it.

In short we have refused
to live the life you have given us,
because we have held out for better
terms.

Heal, O Lord,
the separation we have torn
between ourselves and life.

The Rev. Thomas Kilbourn

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

THE GOOD NEWS
BE IT... SHARE IT!

107th Annual Convention of the Diocese of East Carolina

Summary of major actions, events and elections

"To say we belong to the Episcopal Church means that we have a bishop for our chief pastor--in our case he is the Rt. Rev. Sidney Sanders. It also means that we belong to more than just a local parish church; we belong to a diocese, the Diocese of East Carolina. The responsibility of our belonging is expressed in part by our pledge to the diocesan budget. This money is used to support the mission of the Episcopal Church in this diocese, on a national level and around the world."

"There is another event which expresses our belonging to the diocese: the Annual Convention."

"Rectors and delegates meet with similar delegations from throughout the diocese to adopt the program and budget for the diocese for the coming year. This year's convention also elected delegates to the National Convention, which is held every three years."

"This system may sound complicated and slow-moving, and sometimes it really is; but it is very democratic in that it requires clergy and lay participation on every level and, of first importance, it provides many opportunities for God the Holy Spirit to work out His will in the councils of the church."

The Rev. Weldon Porcher

The One Hundred and Seventh Annual Convention of the Diocese of East Carolina was held February 8-10, 1990 and hosted by St. Mary's, Kinston, Holy Innocent's, Moss Hill and St. Augustine's, Kinston. The opening of Convention was celebrated with a Festival Eucharist in St. Mary's Church with a diocesan choir under the direction of Sam Burke and accompanied on the organ by Dr. Antoinette Anglin and a brass ensemble. A large procession of banners represented our parishes. Bishop Sanders preached a challenging sermon calling on all of us to present ourselves as living proof of the fact that God does change lives. With the convention theme, "The Good News-Be It! Share It!", Bishop Sanders reminded us that evangelism is about giving the Christ to others.

A reception followed in Moseley Hall. This was beautifully hosted by the women of St. Mary's.

Friday morning began with a celebration of Holy Eucharist at 7:30 a.m. in the Sheraton Hotel ballroom. The Rev. Michael McDaniel, Bishop of the Evangelical Lutheran Church in America, North Carolina Synod, preached a moving sermon in which he reminded us that the primary job of the Church is to preach Jesus Christ. We are concerned with injustice, poverty and war because we are followers of Jesus, but those commitments grow out of the gospel of Jesus Christ.

The business session was opened by the Bishop at 9 a.m. with the Credentials Committee reporting 151 delegates, 68 clergy, 73 alternates, 23 youth and 85 guests. Registration would eventually reach 532, the largest registration in our history.

The Bishop introduced the following new clergy:

The Rev. Robert Alves (Polly), St. John's, Fayetteville

The Rev. William Dornemann (Joyce), St. John's, Wilmington

The Rev. Jeffrey Douglas (Beth), St. Mary's, Kinston

The Rev. Hamilton Fuller (Lynne), St. Paul's, Wilmington

The Rev. Matthew Stockard (Lisa), St. Paul's, Beaufort

The Rev. William Trimble (Susan), St. Andrew's, Wilmington

The Rev. Robert Hobgood (Nancy), St. Timothy's, Greenville

The Rev. Joe Dunlap (Barbara), Eastern Regional Chaplain, North Carolina Department of Corrections

The Rev. John Weatherly, Holy Trinity, Hampstead

The Rev. Beverly Weatherly, St. Andrew's, Wilmington

He then introduced retired clergy who have come into the diocese since the last convention:

The Rev. Lloyd Fonvielle (Laura), Southport

The Rev. Jack Taylor (Doris), Chocowinity

The Rev. Larry Seyler, Aurora

The Rev. Thomas N.F. Shaw, Wilmington

Seminarians present included:

General: Albert Case and Sandra Krantz

VTS: Jeremiah Day, Herbert Plimpton and James Taylor

Sewanee: Maxine Maddox, Ernest Oliver and Stephen Evans

Duke: Carolyn Craig and Teresa Lawrence

The address by Bishop Sanders spoke of the continued need for parishes to come to grips with their stewardship. He asked for an end to mail-order stewardship and to enlist 25% of the parish in door to door visitation within the parish. He cautioned us that there was no way to continue the ministries we are presently doing, much less respond to the growing challenges of the future without adequate resources from the diocese. He shared his excitement for the ministries of Good Shepherd House, Crossroads and Shepherd's Staff and called for all of us to respond to the needs of others. He reminded us that in our evangelism the Episcopal Church has been far too passive. We must become active.

The convention broke into reflection groups for discussion on evangelism.

The resolutions were presented by the Rev. James Cooke. (These are included at the end of this summary—as modified and passed.)

There were changes in two of our canons to bring them into conformity with the national canons. One was for the support of the ministry of our laypeople and the other was to correct an erroneous reference to the General Church Canons.

The Rt. Rev. Misaeri Kauma, Bishop of the Diocese of Namirembe, Uganda brought greetings from our brothers and sisters in Uganda. He spoke of his two million communicant diocese and the confirmation classes of four hundred adults and the difficulty in providing ministry to a diocese which is growing so fast. He mentioned two special

needs: 1) To provide an all-terrain vehicle for his use throughout his diocese would require half of the yearly budget of his diocese. 2) The prayers of this diocese are requested for all those who are suffering and dying with AIDS. It is a tragic epidemic in the Diocese of Namirembe.

On Saturday the bishop announced that he would be asking Creative Stewardship Grants for a gift to go toward the purchase of the all-terrain vehicle.

Reports were received from various departments, committees and commissions of the diocese. The Foundation report spoke of the past performance as well as the future. The Foundation is now able to provide a larger service to the local congregation by providing the possibility for the local congregation to place smaller legacies with the Foundation for their management. While the funds remain



"AT THE AGE of 19 I took Him seriously and He took me seriously. From age 19 to 60, He has been a wonderful Savior and I recommend Him very highly."

Bishop Misaeri Kauma, Namirembe, Uganda

convention con't on page B

THE DECADE OF Evangelism 1990 TO 2000

convention can't from page A

the property of the local congregations, the management of them in a larger pool may produce a higher % of return on the investment.

Noonday prayers included a meditation by the Rev. Michael McDaniel, and the convention recessed to the Hunger Luncheon at the VFW building. The luncheon was prepared by Mary's Soup Kitchen, Kinston.

During the afternoon session we heard the report of the Board of Directors for Trinity Center, Dr. Charles Garrett, chair, and from Ms. Sue Painter, executive director for the Center.

Hearings were held at the end of the Friday afternoon sessions on the 1990 Budget, the resolution on the action of the Diocese of Newark and the resolution on evangelism.

The evening began with Choral Evensong at St. Mary's, led by the Rev. Phillip Glick and the choir of St. Thomas, Ahoskie and Break Bread with Christian Ed. A banquet was held at the Convention Center. Our waitpersons were students from Kinston High School who were also members of OVATION, a song and dance group of the Drama Department of KHS under the direction of O.K. Perry. Following the banquet "Ovation" treated the convention to a well-staged and performed production of songs and dances from the 1950's.

Saturday morning's session opened with the Liturgy of the Word and included elections, resolutions and reports. We heard from our institutions: Kanuga (Emily Freeman) and Thompson's Home (William Moore). The Rev. Bobbie Armstrong (lobbyist for the Diocese of North Carolina) spoke to the issue of the death penalty. The budget for 1990 was approved. An exciting report on the youth was given by Carol Taylor and the convention was pleased to hear that the Camp for the Handicapped will continue in its important ministry.

The resolution of courtesy (the Rev. Phillip Glick) gave special thanks to the three congregations of Kinston, Robert Nielsen, chair and Nehemiah Parker and Marguerite Whitfield, co-chair, and for our worship together (the Rev. Joe Cooper).

Bishop Sanders called the 107th Diocesan Convention to its close following the Liturgy of the Table.

Elections at the One Hundred Seventh Convention of the Diocese of East Carolina

Mr. P.C. Barwick, Chancellor, St. Mary's, Kinston; Mr. Wallace Weeks, Treasurer, St. Mary's, Kinston; Dr. Lawrence F. Brewster, Historiographer, St. Paul's, Greenville; The Rev. C. Phillip Craig, Convention Secretary, St. Mary's, Kinston

Executive Council

The Rev. John Weatherly, Holy Trinity, Hampstead; The Rev. Hamilton Fuller, St. Paul's, Wilmington; The Rev. Thomas Cure, St. Paul's, Clinton; Mrs. JoAnn Bell, St. Paul's, Greenville; Mr. Roy Parker, Holy Trinity, Fayetteville; Mrs. Dencie Page, Trinity, Lumberton; Mr. Frank Wakefield, Holy Trinity, Hampstead

Trustee of the Diocese

Mr. Horace E. Stacy, Trinity, Lumberton

Thompson Children's Home

Mr. David Stansel, St. James the Fisherman, Shallotte

Standing Committee

The Rev. C. Phillip Craig, St. Mary's, Kinston; Mrs. Ruth Woodley, St. Andrew's, Columbia

Deputies to the General Convention

The Rev. Phillip Craig, St. Mary's, Kinston; The Rev. A.C. Marble, Jr., Diocesan Staff; The Rev. Joshua MacKenzie, Christ, Elizabeth City; The Rev. James Cooke, St. Anne's, Jacksonville; Dr. Charles Garrett, St. Anne's, Jacksonville; Mr. J. Clarence Leary, St. Paul's, Edenton; Mrs. Alice Lynch, St. Peter's, Washington; Mr. Robert VanVeld, St. Timothy's, Greenville

Alternates

The Rev. Joseph Cooper, Servant, Wilmington; Mr. Ted. Gartman, St. Paul's, Greenville

The Rev. C. Phillip Craig
Convention Secretary

Resolution on St. James, Shallotte

WHEREAS, the intention of the founding members of St. James, Shallotte was that the parish be known as St. James the Fisherman; and

WHEREAS, the Vestry of St. James has given unanimous approval to the official adoption of the name, St. James the Fisherman, for the parish; and

WHEREAS, there is universal support in the parish for the adoption of the name, St. James the Fisherman, for the parish,

Now, therefore, be it resolved that St. James, Shallotte, shall henceforth be known as St. James the Fisherman.

Respectfully submitted,

The Rev. Richard W. Warner, Jr., Rector
Mr. John Tandy, Senior Warden

Resolution on the Diocesan Resource Center

WHEREAS, Anne Henrich gave unselfishly of her time, talent and treasure to the development and operation of the Diocesan Resource Center from the date of its inception through 1989; and

WHEREAS, the Department of Christian Education of the diocese has endorsed the naming of the diocesan resource center, The Anne Henrich Resource Center

NOW, THEREFORE, BE IT RESOLVED that the diocesan resource center be known as "The Anne Henrich Resource Center" and that a copy of this resolution be sent to Mrs. Anne Henrich.

Respectfully submitted,

The Rev. Richard W. Warner, Jr.,
Chair, Dept. of Christian Education

Resolution

WHEREAS, the American Red Cross and other Blood Collection Services often announce critical blood shortages and,

WHEREAS, many patients must postpone surgery because of these shortages and,

WHEREAS, blood donation poses no health risk to donors and,

WHEREAS, blood donation is indeed one example of stewardship,

THEREFORE BE IT RESOLVED that this Convention encourage each eligible Episcopalian in the Diocese of East Carolina to donate blood regularly.

Respectfully submitted,

David E. Webb, Delegate
St. Paul's, Greenville

Stewardship Resolution

WHEREAS, the General Convention of the Episcopal Church in 1979, determined that "Stewardship is the main work of the church" and reaffirmed that determination in 1988 and

WHEREAS, the Commission on Stewardship of this Diocese believes that this work of stewardship is a work that calls us to be sensitive and responsive to the whole of our environment and

WHEREAS, the every day behavior and practices of the church in using non-biodegradable drinking and eating utensils and materials pollutes our environment and threatens both animal and sea life,

THEREFORE BE IT RESOLVED THAT: This Diocese and all its parishes, missions and church related organizations encourage a sensitivity to the environment by adopting the use of biodegradable or reusable drinking and eating utensils and materials; and insofar as it is possible, to use biodegradable or reusable products in the support and conduct of all parish life.

Respectfully submitted,

J. Clarence Leary, Jr., chairman

This will be amended to include specifically our coastal waters.

Resolution for Proposed New Projects

RESOLVED that the Diocese support and fund a Shepherd Staff type program within the next several years in Hyde, Tyrrell and Washington Counties; and be it

FURTHER RESOLVED that the Diocese sponsor another Crossroads Project within the Diocese at a site selected by the Bishop; and be it

FURTHER RESOLVED that the Diocese support the Episcopal Farmworkers Ministry by seeking to fund the balance needed to complete its daycare and community center project; and be it

FURTHER RESOLVED that future projects be developed in:

- (A) Job-Related Programs
- (B) Pre-School Programs
- (C) Cooperation with and through the Eastern North Carolina Poverty Committee; and be it

FURTHER RESOLVED that the Bishop request funding for these crucial projects from the funds managed by the Episcopal Foundation of the Diocese of East Carolina.

See Resolution of the Foundation dated February 2, 1989 attached.

Submitted by the Poverty Committee

Resolution on a North Carolina State Lottery

WHEREAS, Governor Martin is quoted as saying "A lottery would be a tax on the weak, on those who can't resist the compulsion to gamble," and "It only produces revenue to the extent that you deceive people into thinking they can win"; and

WHEREAS, the States of California and Florida established lotteries with revenues slated for education, and found that, in time, money from the lottery replaced the state's support, so the education funding was actually worse than before the lottery; and

WHEREAS, the State of North Carolina should not be in the gambling business since North Carolina should fund its education and social programs in a fair progressive taxing system that places the major responsibility for tax payment on those with higher disposable incomes; and

WHEREAS, State Senator Donald Kincaid (R-Caldwell) says "A lottery is an artificial form of revenue (where) you're preying on desperation," and State Senator Franklin Block (D-New Hanover) argues that the state should set a better example for its citizens than by endorsing a lottery; and

WHEREAS, gambling can become addictive, compulsive, and destructive; and

Resolutions can't on page H

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary Purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include old address label, with the zip code. Send to: *CrossCurrent*, 25 South 3rd St., Wilmington, N.C. 28401.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 25 South Third St., Wilmington, NC 28401, (919) 762-0814.

CrossCurrent is published monthly by Episcopal Life, Inc. (ISSN 0012-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

Bishop Sanders' Address

John 15:6 *He who does not dwell in me is thrown away like a withered branch. The withered branches are heaped together, thrown on the fire and burned.*

Matthew 21:18 *Next morning on his way to the city, he felt hungry; and seeing a fig tree at the roadside he went up to it but found nothing on it but leaves. He said to the tree you shall never bear fruit again, and the tree withered and died.*

Matthew 5:30 *You are the salt of the earth, but if salt has lost its taste how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men.*

Matthew 5:20 *For I tell you, unless your righteousness exceeds that of the scribes and Pharisees you will not enter the kingdom of heaven.*

We live in an age that equates love with glowing feelings or shallow sentimentality, not hard acts of the will. To those of us who live in such an age the words of Jesus which I have just quoted sound as if they came out of someone else's mouth. For since it no longer seems to matter to us that we are miserable sinners, then we can never understand the cost to God of our forgiveness. And since we all seem to settle for being nice non-controversial people there is no way we can understand the depth of Christ's love.

Let me remind you of one thing that I hope we will keep in our minds throughout this convention. Jesus is tough. His love is tough love. His love enables us and that's what the sacraments are all about; but His love also holds us accountable and responsible. And His love is toughest on those whom He has called and signed with His cross. There is also an urgency about His love that really says get the job done or get out of the way. If the fig tree does not produce, it dies. If the branches are not of Him, they are burned. Salt that has lost its flavor is to be trodden under the feet of men.

Against the backdrop of these words, let us look at the life of our diocese within the past year. I started to say there is good news and there is bad news. But let me say it as strongly as it needs to be said; there is miraculous news and there is horrendous news within the confines of East Carolina. In those congregations where people are willing to risk and dare, to dream dreams and see visions, some astonishing things are happening. But in other congregations it seems that a business-as-usual, let's-maintain-ourselves-and-not-worry-about-anything-else malaise has settled in. Let me tell it the way it feels. It feels like there are congregations in the diocese that are saying to themselves: we're paying our bills, we've got the services of a priest, we've got money in the bank. The hell with everything else.

Let's look at some ways God is changing us. I am deeply heartened by the fact that prayer, both public and private, and our services of healing continue to grow and spread throughout our land. More and more congregations have two or three gathered together daily sharing in morning or evening prayer. There are signs that show that we are learning that a Christian is by definition a praying Christian and that a church is by definition a praying church. Thanks be to God!

Amy Trester's work with migrant farm-workers continues to flourish and, for the first time, this year's budget allows her some part-time help. And surely, somehow, this year this diocese will find a way to finish the daycare/education center in Newton Grove so that the children of migrants will not have to enter the fields with their parents and so that both children and adults can be educated.

The ministry of Good Shepherd House in Wilmington continues to flourish also. It came as no surprise that we could feed, bathe, clothe and give shelter to victims of homelessness. However, the two greatest miracles I

have witnessed in my entire ministry are that through Good Shepherd House approximately one hundred fifty supposedly hopeless street people have been given full time jobs and they are holding them. And because of Good Shepherd House, Good Shepherd Church has become the first Episcopal Church I have seen in my lifetime that is totally integrated both economically and racially.

Crossroads is a tutorial program that increases the reading skills of disadvantaged youth in Wilmington. It is the most successful program that I know of in fighting the most critical problem this country faces, the high school drop-out rate. Hopefully, this program will be expanded first in Wilmington and then throughout the diocese. Simply consider the cost of keeping a child in Crossroads for one year or in prison for twenty years. Failing to find some means to keep our high risk children in school is not only un-Christian, it's just plain stupid as well.

The Rev. Jud Mayfield has been so successful with Shepherd's Staff in Belhaven, and with seeking funds to house our area's rural elderly poor, that I asked him to give up being priest-in-charge of Zion, Washington, to devote more time to these activities. He agreed and will be working hard to establish Shepherd Staff-type operations in Hyde and Tyrrell counties and establish more housing for the rural poor.

These programs have my total and complete support. Later on, the Committee on Poverty will report to you on ways in which they want to strengthen and replicate these programs throughout the diocese. If these programs which I and the leadership of this diocese advocate so strongly do not deserve the support of you and your home parish, then please tell me so openly. Do not tell me so by conducting mail order stewardship campaigns, having a resultant poor canvass and then balancing your parish budget at the expense of the migrant worker, the street people, the rural poor, and disadvantaged youth.

And, please treasurers, do not call up Jane and tell her you're giving the same as last year.

No, you're not.

With the cost of living adjustment for 1990, you're giving at least 4.5% less to the diocese and diocesan expenses are going up the same 4.5%. You may be giving the same amount of dollars, but you're giving 9% less in actual buying power.

I therefore am asking, begging, pleading, for every congregation in this diocese to have an Every Member Canvass this coming fall. I am asking each clergy and vestry to recruit at least one fourth of its congregation as canvassers and to give them a least three or four evenings of intensive training before sending them out. If you don't know how to do this, the diocese has excellent stewardship consultants available. The diocese will also have a day-long stewardship workshop in Kinston on May 19th. I expect every church to be heavily represented.

In 1985, Christ Church, New Bern, gave \$50,000 to the diocese; in 1990, they contributed \$93,000. (Want to check your church's figures for the same time?) Christ Church is taking stewardship seriously. St. Thomas, Bath, with 57 communicants shares a priest with some other congregations, pays 52% of that priest's package and spends 35% of its income on outreach. They take stewardship seriously. St. Peter's, Washington, had a \$40,000 increase in pledges this year; St. Timothy's, Greenville, also had approximately a \$35,000 increase. When I asked them why they had such dramatic increases both said, "We followed the directions. We simply did what the diocese has been trying to get us to do for the last five years." In other words, they took stewardship seriously.

I know some churches have extenuating circumstances this year and I know other churches like Servant, Wilmington, and St.

Paul's, Fayetteville, are working heroically to become and remain self-supporting. But far too many of our congregations have not really caught the vision of serious stewardship and I feel sorry for them. Because the congregations that have caught it, have been caught up in a sense of joy and mission and purpose that the others miss.

Let me say it one more time. I am asking every congregation in the diocese to run an Every Member Canvass this fall. I am asking every congregation in the diocese to recruit 25% of its membership as canvassers and to give this 25% three or four nights of intensive training. I am making available excellent diocesan consultants and I am asking each congregation to be well represented at the May 19th stewardship workshop in Kinston. I am asking this for the migrant worker, the street people, the elderly poor, the disadvantaged youth; in other words the Christ in our midst.

How about diocesan stewardship of our monies?

How do we determine that?

That's very simple. Diocesan Convention has mandated your Executive Council to increase its outside giving by 2% a year, so this year our outside giving is going from 31% to 33% of our total budget. That comes off the top. Once we figure out where that's going, (and by the way, that's fun) we then turn to spending inside the diocese. Since we increased the amount we spent in outside giving, it was necessary to decrease the amount we spent on programming within the diocese for 1990. I believe that we have cut programs in such a way as to not cripple them for 1990 but, believe me, it cannot be done again.

And what about those programs?

Our program for the youth of East Carolina is probably the finest of any diocese in the country. We also have the finest youth director and young people. I wish that each of you could attend either Happening or New Beginnings with me and observe the outstanding youth of this diocese in action. I wish to God you could talk to the scores of parents who have told me how Happening totally changed their teenager or totally changed their relationship with their teenager or totally changed the parents themselves because of the change they saw in their teenager. I wish to God you could have been with me at the Diocesan Youth Convention as few weekends ago when two teenagers and a youth advisor were put on trial for impersonating Christians in a real courthouse before a real judge with two excellent lawyers acting as defense attorney and prosecuting attorney. I wish everyone of you could hear the testimony from that trial.

What programs of the diocese do I not mention?

The Commissions on Ageing, Healing,

Prison Ministries, Christian Education, Hunger, Liturgical, Department of Mission, Poverty Task Force on and an I could go. All 25 of them doing outstanding jobs. I am grateful to the chairpersons and members of our commissions and committees.

As many of you know Trinity Center operated at about a \$50,000 deficit this past year. Your Board of Managers feels that it has pinpointed two problems that can be solved. The first is our fault. Parishes and groups within the diocese would often book all sixty conference center beds on weekends and then call up ten days before the scheduled event to say only twenty-five people were coming. It is too late at that point to market the other thirty-five beds. We also need to increase occupancy during the week. The Board of Managers has taken steps to eliminate both of these problems and we do not expect them to re-occur. I do thank Sue Painter and the excellent Trinity Staff for the job that they do.

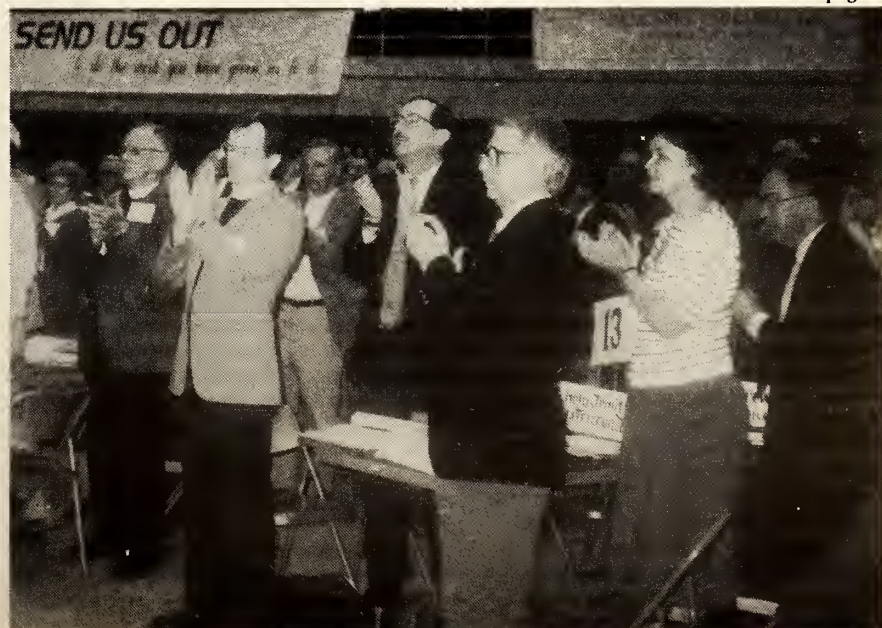
Let us turn now to the new work going on in the diocese, and there is some exciting news. Christ Church, Hope Mills, is rapidly outgrowing its church and its property. Five acres will soon be purchased at a prime location near the present church which will allow them to expand. Holy Trinity, Hampstead, is taking great strides under the leadership of the Rev. John Weatherly and has recently purchased an excellent piece of property just off Highway 17. Although certainly not new work, St. James, Shallotte has its first full-time priest and is making tremendous progress under the direction of the Rev. Richard Warner.

And now let's talk about the focus of the 1990's: the Decade of Evangelism. Please realize, however, that everything I have talked about so far is directly related to evangelism. And first I want to talk about the evangelizing that must be done with the people who belong to our churches; for that is where we must start.

Let me quote extensively from a sermon by Dr. Richard Bush of Virginia Theological Seminary because I feel it contains some essential truths. Having made the point that our country is no longer Christian, Dr. Busch goes on to say, "If our children are to grow up in the Christian faith, we will have to put them there. If you and I are to live out the Christian faith we need to become part of a deep and intense Christian community which takes seriously both the contemplative relationship with Jesus Christ and a servant posture in the world. Because sometime between the 1950's and 70's the world shifted. It was no longer natural and American to be Christian."

"So we must gather on a regular basis to speak about God in a world that lives as if there is no God. We must speak to one another as beloved brothers and sisters in a

Address con't on page D



Bishop Sanders' Sermon

I used to watch him during our daily small group Bible study sessions in Lambeth. He was one of two African bishops who were in my small group of ten bishops from around the world. The Bishop of Bo was tiny, and old. I watched his hands a lot as they moved expressively and elegantly across the pages of his always-open Bible. Occasionally he seemed to doze, but then he would make a statement that meant he had heard everything that was said. I realized with a start one day that when I thought he was dozing, he was in prayer.

He was such a gentle man; he was filled with such strength. He was such a humble man. He had won enough prestigious awards to make any man proud. He was such a simple man. He was by far the wisest and most profound man in our group. He was the kind of person you wanted to spend quality time with. There is a phrase that talks about the formation of Christian character. His Christian character was fully developed and formed.

I had the privilege of spending time with Desmond Tutu at Lambeth. Being near Desmond is akin to being near a high energy human generator. His passion for justice and peace explodes out of every pore. Being near Desmond is also being near a man who is filled with the joy of Christ; a man who bubbles over, suddenly and often, with infectious laughter. He is a hurried man, yet he is never in a hurry. He is a deeply serious and mature man who possesses the gaiety of a

Address *can't from page C*

world that encourages us to live as strangers. We must pray to God to give us what we cannot have by our own efforts in a world that teaches us we are self-sufficient. We must work with servanthood and downward mobility in a world that teaches us that power and achievements are what really matter."

In such a world, what we Christians do together suddenly becomes a matter of life and death. We must take with the deepest seriousness our own spiritual formation and that of our children.

Recently, Newsweek magazine ran an article on the exploding number of support groups in our country. Dealing with almost any subject under the sun, the article goes on to say that these become groups where people can be completely themselves and enjoy the support, comfort and love of their peers. Indeed, the article says, these groups are excellent replacements for the now dead secondary family.

I would like to ask the assembled clergy and laypeople a question. Is it really not possible for such support groups to form in every congregation in this diocese centered in prayer and in the study of God's word? There is no sense even talking about evangelism unless and until we make sure that something meaningful and relevant and life-changing is available to every member of our present congregations.

I applaud the work done by our diocesan Evangelism Commission under the able leadership of the Rev. David Chamberlain. I, perhaps, feel that our goals for church growth are a little modest, but, perhaps, that makes them attainable. I applaud the work of the many parish evangelism committees that I have met with. However, there is one area that we all need to work on and pray about. Nearly all evangelism programs that I have seen in the Episcopal church are passive. They are designed primarily to deal with the person that comes to us.

But I believe effective evangelism is active; I believe it is seeking and searching; I believe it is going into the highways and byways and compelling the persons to come in. No poor person in any of our cities is going to find his way into our churches unless they have been actively sought out and cared for. No blacks living in the poverty of our rural counties are going to find their way into our churches unless they have been sought out and cared for.

Opening Prayer

O God, as we are gathered for this time of Diocesan Convention, enter our celebration and our deliberations with your disturbing presence, and continue, we pray you, to be with us.

Disturb us when we are too well please with ourselves, when our dreams have come true, because we have dreamed too little, when we arrive safely because we have sailed too close to the shore.

Disturb us, when with the abundance of the things we possess we have lost our thirst for the water of life, when having

fallen in love with life, we have ceased to dream of eternity. Stir us, O God, to dare more boldly, to venture on wider seas where storms will show your mastery, where losing sight of land, we shall find the stars. Push back the horizon of our hopes, and lead us into the future in strength, courage and love.

We give you thanks for the fellowship of your faithful, and for the continual provision of your bounty in our daily bread; all in the name of Jesus Christ, your son, our Lord.

playful child. There was always a crowd around Desmond. People want to spend quality time with him. His Christian character is fully developed and formed.

This is what the Church is about; this is why the Church is in business. It exists to produce people like Sister Teresa and Desmond Tutu and the Bishop of Bo.

As the Rev. Dr. Richard Busch of Virginia Seminary says, "The actual real life production of Christian character is not only the expectation of the Gospel, but also its validation. When asked by unbelievers, 'How can we know the Gospel is true?', Christians are in the embarrassing position of having to trot out more than our own little arguments. We have to trot out our own little lives."

We must be able to present ourselves as

It is our convention theme "The Good News-Be It! Share It!" that speaks to the heart of evangelism. For evangelism is primarily each individual Christian possessing a quality of life that others want for themselves. There is no way to share it before we "Be it".

A few closing remarks. I believe this year that our priorities must be stewardship and evangelism. However, our needs are desperate primarily in the areas of new church growth and construction, in the area of outreach, and with our Black congregations and we are rapidly running out of time. We must have massive funds in these areas if we are to do our job. Therefore, at convention next year I will, in all probability, ask convention to consider a capital funds drive to meet these pressing needs.

I close with a word of personal privilege. I have lived and worked in your midst for ten years now. For me it has been a happy, fruitful and productive ten years. And through the grace and power of Jesus Christ all of us together have done some things that have changed some lives. I thank God for our creative Christian Stewardship Grants, the Cursillo movement, our outreach programs, the new ways we worship together, Trinity Center and all the rest. We, as a diocese, I suppose, could be content to rest on our laurels.

Well, I may be ten years older and twenty pounds heavier than I was when I came here, but I'm thirty times more determined. For God has given the clergy and laypeople of this diocese more than we can desire and pray for including a hell of a lot of work to do. And if a branch that is not in Christ is burned, and a fruitless fig tree withered, and tasteless salt trod upon, and the unrighteous kept out of heaven, then you better believe that I want us to be the saltiest, most righteous, fruit producing fig tree that is a branch of the Body of Christ.

I give deepest thanks to Almighty God for allowing me to share in His ministry to you and with you for the past ten years. And now I think we have some important work to do in the coming year in the areas of stewardship and evangelism. I know you will respond as you have in the past. Let's renew our determination and our efforts—God will redouble our strength—as we once again go about our Father's business.

And for each of you, and what you have meant to me--Thanks be to God!

living proof of the fact that God really does change lives. Miserable sinners who have been given the liberty of that abundant life which God made known to us in His Son our Saviour Jesus Christ, as our collect for last Sunday says so well. We are a people who are formed in Christian character by the power of the Risen Christ.

"The Good News-Be It! Share It!" is the theme of our convention. And at this convention we kick off the Decade of Evangelism in the Episcopal Church. We can trivialize this Decade of Evangelism by turning it into a recruitment program to make more Episcopalians. Or we can make it a decade of total transformation for the Episcopal Church if we take it seriously as a time when we as a Church re-discover what it means to build Christian character. And believe me, one or two hours exposure on Sunday morning is not going to build Christian character, either in ourselves or our children.

"The Good News-Be It! Share It!" takes fully into account that we must be it before we can share it. You are right now practicing to become who you will be. You are deciding who you will be in every decision you make about the way you spend your time and your energy and your money. Who will you become? What do you spend the most time and energy and money practicing?

To paraphrase Dr. Busch again, and to generalize a little too much in order to make a point, conservative Christians believe the Church is about the saving of individual souls, while liberal Christians feel it exists to change society. Both miss the point. The Church is about the creation of a new people, a chosen race, a royal priesthood, the Body of Christ, the people of God. If the Decade of Evangelism is to mean anything it must be about the spiritual formation of the character of people within our churches.

As usual, our Bible readings put it all in perspective. Our Old Testament lesson knows the joy that we know when we first encounter

the Christ. "How beautiful on the mountains, are the feet of one who brings good news, who heralds peace, brings happiness, proclaims salvation, and tells Zion your God is King. Break into shout of joy together..." The epistle is clearly about spiritual formation and empowerment which is the next step on the journey. And finally, the Gospel of Luke talks about what it means to be sent.

I find that it's easier for me to celebrate some things lately. And recently I've been celebrating in my mind and heart some of the gifts Nancy and I helped give our children. All parents know they help give their children both gifts and handicaps. I suppose we simply pray that the gifts outweigh the handicaps. I think we helped give them the gifts of music and literature and drama. I believe we helped give them the gift of joy and wonder in all God's works and the corresponding thankfulness and playfulness and gaiety that goes along with that. I think we helped give them the gift of caring deeply for others; a gift all three are living out at this time.

I think we helped give them the gift of Jesus Christ, but here I really want to stress the fact that we helped. For my children had the privilege of living always in an environment where Christ mattered. They knew the courageous wives and children of prisoners of war in Vietnam and they watched the Church support and strengthen them. They knew the unbelievable courage of Hazel Costenbader whose spirit and witness soared as a brain tumor destroyed her body and mind. They knew the witness of Toots and Bain, the most wonderful set of Godparents any child could ever have.

Not only were they taught about Christ, they saw Christ in countless Sunday School teachers, clergy, seminary students, camp counselors and so many others that touched their lives. In short, they existed in environments where Christian formation could take place. People gave them the gift of Christ.

To give the Christ to others, that's what this convention is all about.

To give the Christ to others, that's what this Decade of Evangelism is all about.

To give the Christ to others, for the Christian that's what life is all about.

Thanks be to God for giving us the privilege of sharing the life-changing power of the Risen Christ with one another, our diocese and our world.

Bishop Sanders' Homily

The second session of the 107th Annual Convention of the Diocese of East Carolina was called to order at 9 a.m. by Bishop Sanders. Bishop Sanders delivered opening prayers and presented his homily as follows:

Two verses from our Old Testament lesson: "But now, thus, says the Lord, He who created you, O Jacob; He who formed you, O Israel, fear not, for I have redeemed you. I have called you by name; you are mine."

And then this glorious verse that I think speaks so well of who we are as the people of East Carolina: "The Holy God says I am doing a new thing. Now it springs forth. Do you not perceive it? Behold, I am doing a new thing. Now it springs forth. Do you not perceive it?"

I see the new thing. I sense it springing forth. I see the joy and power and strength of the living Christ erupting in pockets throughout the Diocese of East Carolina where men and women of Christ perceive it.

It springs forth and it blossoms and it bears fruit, and I see other places. I see other places that do not perceive it. A little couplet that I learned in high school has stuck with me ever

since: "Some men die in battle, some go down in flames, but most men perish inch by inch in the play of their little games."

Within the sound of my voice, there are those who perceive and proclaim the risen glory of Christ throughout this land. Within the sound of my voice, there are those who are perishing in the play of their little games.

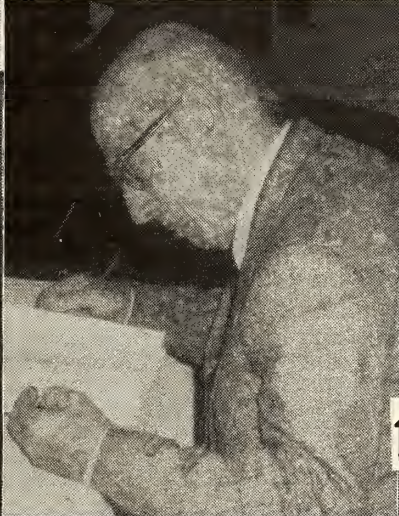
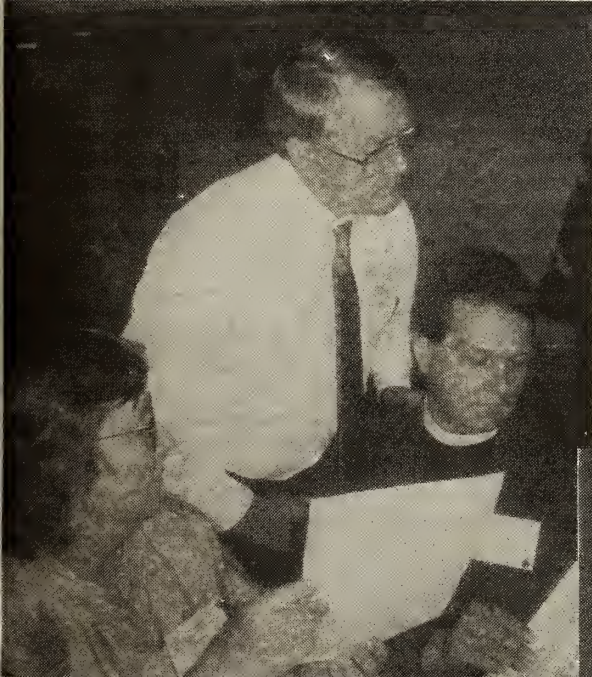
I walked in this morning and sitting on my desk, prophetically, Bishop Kauma's name tag. And what a saint and what a prophet and what a man of God he is, and I have already decided to apply for a Creative Christian Stewardship Grant for him in your name, so that at least we can pay for a portion of the Land Rover, but would be to God, we would pay for all of it and we can.

We have had people stand before us, giving us ways to shelter the homeless and feed the hungry, to turn around the lives of disadvantaged youth, to bring the Christ to farm workers and the rural poor and we perish in play of little games.

Behold, I am doing a new thing. Now it will spring forth. Do you not perceive it? Amen. Let us stand and reaffirm our faith.



Scenes from



the Convention scene

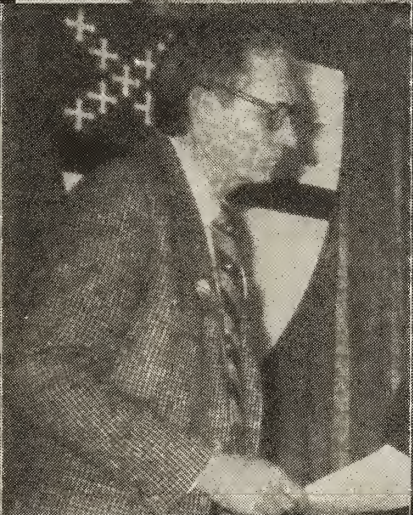


photo credit—Ede D. Baldrige

Status quo upset in positive way

In the coming year CrossCurrent will endeavor to examine some of the concerns and needs in our diocese in an effort to heighten our awareness and better our understanding, as well as quicken an interest in

involvement.

In this issue three respected members of the Coalition of Black Episcopalians will speak to the concerns of our Black parishes.

A hard look at hard questions

by Mercedes Newsome

Again I have been asked to make comments about the status of the black congregations in the Diocese of East Carolina, the Black Coalition and my feelings about the status of Blacks in the diocese. As all of you know, I can not speak for all blacks in the diocese. However, I did begin to think, why me? Could it be because of my many experiences with the majority population on many different levels or is it just because I am willing to take the risk?

First, I shall address my feelings. The best answer that I can give is summed up in 2 Corinthians 8-10, "We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed."

Next, the black congregations are in the same position that we were in eight years ago. No leadership in any of the eight black parishes and no representation on any of the elected commissions in the diocese. The

latter is partly our responsibility. However, some of the persons expressed disenchantment about the elections. Some were sure that the same people who were deputies to the General Convention last time would be re-elected and others expressed that they did not have enough name-recognition to be elected.

What kind of help can the diocese give us? The first thing the whole diocese (administration, clergy, lay, etc.) has to decide is if they truly want black presence in all phases of the diocesan life or if it is just icing on the cake they want, without the cake under the icing. The only way this can be answered is that each one of us must separate from the group and take time with an open heart and evaluate self and the situation and let God guide us in making the right decision.

We also know that in our Church the leadership must come from the top. There is no question that economics is a major factor in keeping black congregations open. How much can the diocese give or is willing to give financially to help the black congregations

become a viable part of the diocesan life? We cannot give a priest three black congregations and expect him/her to do an effective job. In the black culture most black congregations like for their priest to be among them. I do think a shared priest could work if the priest was not given more than two parishes in different geographic areas and if the membership is 40 or above so that it would give him/her the opportunity to become part of the community life; get to know all the parishioners and provide a constructive format for the parish life in keeping with the Diocese of East Carolina.

How do we get qualified black priests to come into the diocese?

We do it by using search committees, word-of-mouth, and we need a more massive advertising campaign in all of the Church media. Next, how can we give them a salary which would be in keeping with the present Clergy Salary Study-1990-Level of Responsibility and Commensurate Compensation? It might be that the diocese will have to subsidize the salary for a short while. Then, after 12 to 18 months, the priest must be required to show an increase in income.

And now the Black Coalition, which has the name the Coalition of Black Episcopalians of the Diocese of East Carolina.

The group has been misunderstood by all members of the diocese. We were seen as a monster by some and others saw us as some

revolutionary group which wanted to upset the status quo in a negative way. Not true.

Our purposes were for us to get to know each other; to be of service to the black churches of the diocese; to learn more about the history and organizational structure of the Church; to become active participants in the Church workings and to serve as a liaison committee between blacks and the bishop.

We did upset the status quo, but in a positive way. In just one year we had thirteen members of our congregation on diocesan committees. Not all of the experiences on these committees were successful, but it was a start. We sponsored annual motivational banquets or luncheons for nine years with very capable speakers. Our Evangelicalism Workshop at Trinity Center was successful. We sent delegates to some of the National Union of Black Episcopal Conventions and to the consecration of the Right Reverend Barbara Harris, suffragan bishop of the Diocese of Massachusetts. Lastly, we made contributions to Trinity Center.

What will happen to the black congregations of the Diocese of East Carolina?

Each one of us will have to provide the answer.

Mercedes Newsome is a member of St. Mark's Church, Wilmington. She co-chaired the Coalition of Black Episcopalians of the Diocese of East Carolina with Dr. John Horton.

An interview with Dr. John Horton

"Although the two or three larger black churches in the diocese seem to be all right, I think the smaller black churches are in sort of a state of uncertainty and their future is uncertain, too. The whole operation and subsistence have to be re-thought. They have been working with the same pattern for about a hundred years and it isn't working. The results are the same in trying to get them to be viable and vibrant and growing. The reasons are part historical and part environmental.

"As I understand it, the Black Episcopal Church came about with the membership of light-skinned blacks, light-skinned blacks who were thought to be better educated blacks. These distinctions separated them and visited limitations on them as they did not mingle with main-stream blacks. And, looking at society as a whole, when we leave our churches, we come out into an environment which is racist and not conducive to putting into practice what is preached in the churches.

"The Coalition of Black Episcopalians is doing pretty well, I think, with representatives from each church. Originally, the Coalition went from church to church for its meetings, which 'spread the word' from town to town. Finally, we got to the point where we have been meeting at the Diocesan House because it is centrally located but I feel we miss a lot of people by doing that. In going from church to church we met many members of each congregation and in doing so invigorated the organization.

"The Coalition of Black Episcopalians was organized at suggestions from both Bishop Elebash and the then Bishop Coadjutor Sanders for the purpose of strengthening the black churches and to help them get involved in the politics and operation of the Church on two levels...the first level is diocesan and the second level is in the individual churches.

"At first we did well with black representation. We are not doing so well now but it is not for lack of opportunity. The opportunity for participation is there but I feel the lack of participation is often due to work schedules and work demands which do not allow for taking time for meetings, particularly daytime, noontime meetings.

"We just do not have enough young people coming into the organization. We have to involve more young people. Basically, the churches have to recruit young people and you don't stop there. You support and encourage young people into participation, involvement. It is a problem for white congregations, too, I would think. Once educated,

the young people, finding no employment, leave. We feed the cities; so to speak, with our youth.

"Another issue that needs to be addressed is 'perception'—perception of the black church. If the black church is looked on as the 'church across the tracks', it becomes a secondary priority, a secondary concern. That perception affects commitment to improve conditions, if in the eyes of the larger churches, the black church is viewed as 'just a little out-post'. Changing this perception has to begin in the white churches, the larger churches. Education has to start in the white churches. I wonder how much emphasis is put on cooperation among the churches, at clergy meetings. You have to have the contact in order to understand the problems. For instance, meetings at Trinity Center offer much help now.

"And about the Coalition. I would like to see it go out of business. When it was first conceived, about ten years ago, I was hoping we would get to the point that we wouldn't need to be in business. But black leadership has to be developed in order for that to happen. I know that leadership qualities are often coupled with innate abilities. But leadership can be and has to be developed by encouragement from the Church.

"Some of the reasons we are unable to attract bright, young black clergy to our diocese are a direct result of supply and demand. For one thing, black clergy have so many attractive options. And they want to give their families more opportunities than these small towns offer, and I don't mean simply financial compensation. We have to be able to come up with 'a better package' in order to attract the clergy.

"We also need to have a very visible and viable presence on the campuses of our black colleges in Elizabeth City and Fayetteville, to encourage these kids and support these kids. The Coalition meets about every six weeks and our major project is focus on our youth. We are planning an overnight for the youngsters at Trinity Center where they can all come together and be together. The excitement and enthusiasm that comes about when they are together there at Trinity Center, they will take back to their home churches, stimulating interest and involvement at the local level. And when that happens that's when the turn-around will start to happen."

E.D.B.

Dr. John Horton, DDS, is senior warden at St. John's Church, Edenton.

Congregations must evangelize

by Joseph H. Banks

I have been asked to give my views of the black churches in the Diocese of East Carolina, as to where they are now, what is the outlook for the future, and how can the diocese be helpful.

I cannot make a general statement that will include all of the black churches. There are churches that have progressive programs, as outreach to the underprivileged, the elderly, the shut-ins, and the hungry; as well as programs for the youth, education, Bible study and spiritual enrichment. These churches are viable and serving the community. In these congregations the future looks bright and hopeful.

On the other hand there are churches in a holding position. They have services every Sunday, the organizations have their meetings, but no programs of outreach, nor education for youth and adults. In these congregations the growth is very slow and the future is not bright, but may be hopeful.

The future of any congregation depends on the dedication of its lay leadership and the programs each church is willing to undertake. To have a future the church must administer to the needs of the community. It should reach out to the elderly, the shut-ins and the hungry. It should be concerned about the needs of the youth, as religious education, tutorial programs, drug education, teenage

pregnancy, as well as religious education for adults. The church must be a part of the community and not apart from it.

Each congregation must evangelize if it is to grow. We must use every opportunity we have to share the Good News and our fellowship with others. So we reach out in love and invite them in.

How the diocese can be helpful...

I have before me a list of workshops and conferences for the Diocese of East Carolina, 1990. Some of these are: Bishop's Conference for Wardens, Happenings #15 (Youth), Small Church Vestry Leadership Conference, Adult Leadership Training Conference, Evangelism Isn't A Four Letter Word, and many more.

These conferences and workshops will be very helpful to the small churches. The important thing is to get the people who need the training to attend.

Would it be too demanding to require the vestry persons of small churches to attend the workshops that are designed for small churches? The diocese makes this help available. The people who need it should take advantage of it.

It would be helpful if the diocese could have a priest in charge of each congregation on a permanent basis. Maybe this is too much to hope for at present.

The Rev. Joseph H. Banks is the retired rector of St. Andrew's Church, Goldsboro.

Resurrection beyond Easter Day

I grow more and more convinced that one must look for signs of Resurrection in the ordinary circumstances of life...rather than park our Resurrection confidence in the future alone, I prefer to enjoy brief moments of the Easter victory in my daily life.

Therefore, look about you for signs of new life: an alcoholic gives up and turns to AA, sober day by day; a drug addict begins the long pilgrimage to a drug-free life; an over-eater turns to a realistic diet; a domineering grandmother slowly frees her children; USA and USSR decide to eliminate a class of missiles; a handicap parking space is left free for a handicapped driver; destructive gossip stops with a person who discovers she doesn't need to put

down another to feel good about herself; a bickering couple learns to hear one another's complaints as cries for love; a middle-aged wife decides that the love of her youth is also the lover of her middle-age.

You make your own list of new life, of Resurrection...There are signs of Resurrection all around. They are called lights in a darkened world. by the Rev. Frank Ross, reprinted from The Philippian.

Attention gardeners:

This spring, when all your attention is focused on the garden and you are separating bulbs and preparing your garden beds, please think of Trinity Center's gardens. The staff would be happy to transplant your leftovers!

On your next trip to the Center bring a bag of bulbs you can spare. Any bush, greenery or plants of any size or shape would be most welcome. These gifts from you are invaluable and will help keep Trinity Center blooming!

S.P.

'Christianity on Trial' at youth convention

by Holly Mason

Have you ever had three of your friends arrested right before your eyes?

This is what happened at the opening session of the youth convention this year at Christ Church in New Bern. Harris Vaughn, Aylett Colston, and Cookie Cantwell were arrested by the Craven County Sheriff's Department and charged with "impersonating Christians." This was only part of an elaborate simulation set up to deal with the theme of the EYC Convention which was "Christianity on Trial."

After the three were taken off in handcuffs, the members of the convention raised bail for them so they could rejoin the activities for the rest of the evening, which included a dance with Exit Productions from Wilmington. When the dance was over the convention watched a videotape of the finger printing and lock up of the three "alleged Christians" which had been reenacted the week before. Afterwards, the 250 members of the youth convention were royally treated by Christ Church parishioners who escorted everyone



EYC CONVENTION THEME

home and provided gracious overnight accommodations.

Trial held in courthouse

The next morning convention reconvened at Christ Church where elections of 16 young people to the diocesan Youth Commission were held. From there the entire group moved over to the Craven County Courthouse where the "trial" would take place. The trial setup was authentic with an actual judge, the Honorable Robert McCotter, parishioner of Christ Church, New Bern, presiding; a prosecuting attorney, Tommy Hicks, parishioner of St. John's, Wilmington; and a defense attorney, Bill Kafer, parishioner of Christ Church, New Bern. Questioning and cross examination was lively and entertaining. The young people present riveted their attention to the proceedings. Tommy Hicks was relentless as the prosecuting attorney in determining the facts which applied to the case. Bill Kafer was excellent as the defense attorney in his ability to bring in the Bible to prove the defendant's innocence and this was definitely the factor which swayed the jury to find them

not guilty.

The whole experience was well received by the youth and they found it to be a vital learning experience in which everyone reflected on how to live out one's Christian beliefs in one's daily life. Everyone was left with the critical question to take home and ponder always: "If you were put on trial for impersonating a Christian, would there be enough evidence to convict you?"

Once the trial was over and the simulation complete, Cookie Cantwell wrapped it up for us all and then we returned to Christ Church for a delicious lunch and the closing Eucharist celebrated by the Bishop.

It was a great experience for all and I would like to thank Mike Pridgen and all the members of Christ Church for the terrific job they did hosting this event of over 250 young people and adults. Also I want to thank the Youth Commission under the guidance of the Rev. Chris Mason and Carol Taylor for all their hard work in putting on this simulation, which left us all thinking about our own Christianity.

Challenge from Youth Ministry

Exactly four years ago in Ahoskie, I was elected a representative to the Youth Commission, unaware that four years later, after attending many youth events and experiencing many bumpy flights with Carol Taylor to Province IV meetings, I would address you today with the 1989 Youth Report.

But today, I stand before you as a Christian, committed to fulfilling the unfinished work of Jesus Christ through His guidance. And, in a sense, I also serve as an example. Like many other youth in this diocese, my strong faith in Christ did not result from accolading regularly or from fiery sermons from the pulpit, but rather from the opportunities provided for me to enrich my faith as a Christian from the Youth Program of the Diocese of East Carolina.

I would like to express my heartfelt gratitude to Bishop Sanders for supporting and believing in Youth Ministry...to Chris Mason, the chairman of the Youth Commission for his gallant dedication to the Youth Program...and to Carol Taylor, the Diocesan Youth Coordinator for her unconditional love and support of the youth of the Diocese of East Carolina.

I would especially like to thank all of the adults that work for youth in this diocese for their patience, willingness, love, and dedication.

The momentum of the Diocesan Youth Program is steadily expanding. The youth of this diocese and the adults that work with them have been more than eager to become active parts of this expansion. Attendance levels are proof of this:

--waiting lists at Happening and New Beginnings, both of which occur twice annually.

--filling capacity levels at all Youth Events...and just in January 250 youth attended the 1990 Youth Convention in New Bern.

--and, once again, having the largest attendance level at Winterlight.

Delegates, today I pose a question. Why suppress this consistent expansion that has enriched the hearts of so many youth with the love of Jesus Christ?

Today we meet at a crossroads. As delegates, in the future you have a decision to make...choose the road which continues to encourage this ever-growing momentum of youth ministry

or...choose the road which will curtail its development.

In order to support this level of expansion, as delegates, you must meet this expansion level with increased funds...lest you stifle the future of Youth Ministry in East Carolina. To strengthen Youth Ministry is to fortify the future of this diocese and the future of the Episcopal Church.

We, as the youth of the Diocese of East Carolina, challenge you, the delegates to the 107th Annual Convention, to make Youth Ministry a top priority in this diocese and henceforth, provide us evidence of your support.

Delegates, the decision is yours.

Thank you, and God bless you all.

R. Harris Vaughan, III

Senior, John A. Holmes High School
St. Paul's Episcopal Church, Edenton



TRIAL WITNESSES

Foundation serves parishes

At the Diocesan Convention in Kinston the Episcopal Foundation of the Diocese of East Carolina announced that two programs were available to assist and support parishes in the area. The first is a Revolving Loan Fund for construction or renovation of church buildings or for obtaining unimproved property. The second is a Parish Investment Fund in which parish monies may be placed for the purpose of investment.

Revolving Loan Fund: Funds are available through the foundation for parishes wishing to obtain new property or to construct or renovate church buildings or appurtenant structures. For example, the parish wishing to construct a parish hall or additional classroom space may want to consider requesting assistance from the foundation. There are parishes in the diocese which have grown to the extent that they need to expand their worship space. Foundation funds may be able to help with such a project.

Parishes seeking loans must submit a completed Foundation Loan Application which may be obtained from the executive secretary of the foundation. Loans to parishes may not exceed \$50,000 and will be made for a maximum period of 12 years with interest charged at 1% below the current prime rate. Completed applications with necessary supporting documents should be returned to the executive secretary at the address noted below. They will immediately be turned over to the Department of Mission for review and endorsement.

Once that is received, the application must then be approved by the foundation board

itself before a loan is granted. Additional information about the *Revolving Loan Fund* may be obtained from the executive secretary.

Parish Investment Fund: The East Carolina Foundation invests its funds with the firm of Sterling Capital Management in Charlotte and uses Wachovia Bank and Trust Company as custodian. Parishes which have funds they currently invest or wish to invest in the future may take advantage of this relationship by placing their monies with the foundation. While making use of the services of Sterling Capital Management (during the past 8 years), the foundation has realized an average annual gain of 14% on its investments.

The minimum amount accepted by the foundation for investment purposes is \$10,000. Additional funds may be added to the Parish account in amounts of at least \$2,500. A fee will be charged to parishes using this service based upon a *pro rata* share of the total expenses of the Investment Fund. Currently, the fee has averaged less than 0.8% of the amount invested plus transaction fees. Total fees in 1989, for example, were 0.85% of the foundation's portfolio. Withdrawals from the fund may be made in amounts of at least \$2,500. And, of course, the entire amount may be withdrawn if the parish wishes to terminate the relationship.

For additional information on either the *Revolving Loan Fund* or the *Parish Investment Fund*, contact: Glenn K. Richards, Executive Secretary, Episcopal Foundation of the Diocese of East Carolina, P.O. Box 1336, Kinston, North Carolina 28503, 919-527-9893.



CAROL TAYLOR AND HARRIS VAUGHAN

Resolutions *con't* from page B

WHEREAS, New Jersey and especially Atlantic City, find themselves funding programs to counsel the addictive gambler; and

WHEREAS, on September 11, 1989, the Department of Christian Social Ministries, Episcopal Diocese of East Carolina, unanimously voted to oppose a state lottery in North Carolina;

NOW THEREFORE BE IT RESOLVED, that this One Hundred and Seventh Convention of the Episcopal Diocese of East Carolina oppose the establishment of a North Carolina state lottery and distribute this resolution to the Governor, Lt. Governor, President of the North Carolina Senate, Speaker of the North Carolina House of Representatives, State Senator Kenneth C. Royall, Chair of the Senate Appropriations Committee, and to all other state legislators in Eastern Carolina.

Respectfully submitted on behalf of the Department of Christian Social Ministries,
The Rev. Robert Beasley, chair

Resolution on the action of the Bishop and Diocese of Newark

WHEREAS, the General Convention of the Episcopal Church resolved in 1979 and left intact in 1988 the following which represents the mind of the Church:

"We reaffirm the traditional teaching of the Church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard. Therefore, we believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage," and

WHEREAS, the Bishop Newark, with the approval of the Standing Committee of the Diocese of Newark, has in December 1989 ordained an avowed, practicing homosexual, and

WHEREAS, in this ordination the Bishop and Diocese have departed from the spirit and the specific language of the 1979 General Convention resolution,

BE IT RESOLVED, that this 107th Annual Convention of the Diocese of East Carolina expresses its concern over the action of the Bishop and Diocese of Newark.

Respectfully submitted,

The Rev. William Bradbury
St. Peter's, Washington

Resolution for the Episcopal Diocese of East Carolina concerning the organization of Thompson Children's Home, Inc.

WITNESSETH

WHEREAS, the General Assembly of the State of North Carolina chartered The Thompson Orphanage and Training Institution March 7, 1887 and the institution has flourished since that date; and

WHEREAS, the Charter of the institution provided that the by-laws should prescribe the manner in which the trustees of Thompson should be elected; and

WHEREAS, the Board of Thompson at its meeting on May 26, 1989 unanimously adopted new by-laws establishing a Board of Trustees consisting of the Bishops of the three dioceses of North Carolina, the trustees elected by each diocese and the trustees elected by the Board of Trustees; and

WHEREAS, the Trustees of the Thompson have requested that each diocese ratify and affirm the adopted by-laws in recognition of the close significant and long standing relationship between Thompson and the Episcopal Church;

NOW THEREFORE BE IT RESOLVED that this diocese does hereby ratify and affirm these certain by-laws of Thompson Home, Inc. adopted May 26, 1989, and it is

FURTHER RESOLVED that this diocese reaffirm its commitment to Thompson and its program.

Adopted this _____ day of _____, 1990 at its Annual Convention by the
Diocese of _____

By _____
(Secretary)

Evangelism

RESOLUTION 1

WHEREAS, the General Convention of 1988 established the decade of the 90's as a Decade of Evangelism,

THEREFORE BE IT RESOLVED THAT, we the Diocese of East Carolina in Convention 1990 do therefore adopt the following statement:

The Diocese of East Carolina does declare the decade of the 1990's as a Decade of Evangelism and does embrace wholeheartedly the challenge inherent in proclaiming the Good News of Jesus Christ, with the intent of increasing membership in this branch of our Lord's church.

Respectfully submitted,

Commission on Evangelism and Renewal

RESOLUTION 2

WHEREAS, the General Convention of 1988 established the decade of the 1990's as a Decade of Evangelism and,

WHEREAS, the Executive Council of the Diocese of East Carolina has already prioritized evangelism as one of its goals and,

WHEREAS, the Commission on Evangelism and Renewal of the Diocese is committed to furthering that goal through the provision of assistance and direction and recommendation,

THEREFORE BE IT RESOLVED THAT each church in the Diocese of East Carolina establish an active, working Commission on Evangelism.

Respectfully submitted,

Commission on Evangelism and Renewal

RESOLUTION 3

WHEREAS, the decade of the 90's has been proclaimed as the Decade of Evangelism, and

WHEREAS, the Diocese of East Carolina is committed to engage the challenge of a Decade of Evangelism, and

WHEREAS, the Commission on Evangelism and Renewal believes that our people here in East Carolina tend to strive best towards measurable and achievable goals in the accomplishment of larger and longer term goals,

THEREFORE BE IT RESOLVED that each church, whether parish or mission, in this Diocese adopt as a goal the achievement of 10% growth by the end of 1992 through sharing the good news of Jesus Christ, and

BE IT FURTHER RESOLVED THAT the percentage growth realized be included in the yearly statistical summary of the Journal of the Diocese of East Carolina.

Respectfully submitted,

Commission on Evangelism and Renewal

Brochures verify Trinity's beauty

Just as parents and grandparents proudly carry pictures of their offspring, the staff at Trinity Center is showing off a new brochure.

The four color gang-fold brochure shows the Center at its best. Cassie Howe, a member of the photo team is a Cursillista. She saw (the inset picture) dawn's light on the cross at the pond early one Cursillo morning and suggested the picture for the brochure. Her husband, Clay Algeo, accompanied her at 5:30 a.m. to get the shot.

"I hope that every 'parent' of Trinity Center will take a brochure and 'show it off' to their friends and business associates," said Sue Painter, who wrote the copy and worked on the layout. "This brochure is a visual affirmation of what we do here. The more members of our diocese show off their 'offspring', the more they use the Center's facilities for meetings, seminars and retreats, the more independent the Center will be."

Mission Statement

We believe that we are called:

To rejoice in being members of God's family,

To affirm the diversity of gifts with which we are blessed,

To serve with passion wherever God calls us into ministry, and

To support this ministry with our time, talent and money.

A Resolution Honoring the 100th Anniversary of the Episcopal Church of Brasil

WHEREAS in 1889, Lucien Lee Kinsolving and James Morris, arrived in Brasil being recent graduates of Virginia Theological Seminary, and as sponsored by the Episcopal Missionary Society, and

WHEREAS, these two pioneers of the Protestant Episcopal Church, U.S.A., were joined in 1891 by John Gaw Meem, William Cabel Brown and Deaconess Mary Packard, and

WHEREAS in 1907, the Episcopal Church of Brasil was accepted as a missionary district of the Episcopal Church, U.S.A., and remained as such until 1965, when it became an autonomous church, as the 19th Province of the Anglican Communion, and in 1983, became financially independent, and,

WHEREAS, today there are 65,000 baptized persons, distributed in 6 Dioceses, 66

parishes and 130 missions, with 8 Bishops, and 110 clergy, and

WHEREAS, this body of Christ, and member of the Anglican Communion, has declared that it will continue in teaching and leading the people of Brasil to Christ, while sharing in the renewal of its nation, as it begins its first year of an elected president after a generation of military leadership,

THEREFORE, be it resolved that we who compose the Episcopal Diocese of East Carolina, join with our brothers and sisters in Christ, who compose the Episcopal Church of Brasil, in greetings and joy, and that we will offer our prayers and our affection to the work of Christ in that place.

Respectfully submitted,

The Rev. John A. Weatherly
Holy Trinity, Hampstead; and vestry
by Action - January 4, 1990

Letter to the Editor Cursillo poem corrections

Dear Editor,

I was delighted to see my poem "What is Cursillo?" reprinted in *CrossCurrent*.

However, there are two corrections I would like to make, as I feel they are important to the meaning of the poem:

1) Line 2, in the 2nd verse, should end with a question mark:

"...know-it-alls?"

2) Line 3, in the 3rd verse, should begin with 'When':

"When is Cursillo, how do you..."

Thank you.

Yours sincerely,
The Author

Diocesan Calendar

March

- 1 Parish Visitor Training, 10:00 a.m.-3:00 p.m., Diocesan House
- 2 Family Ministry, 10:00 a.m.-2:00 p.m., Diocesan House; Commission on Alcoholism, 10:00 a.m., Diocesan House
- 3 Northern Area Consultation; Coalition of Black Episcopalians, 10:00 a.m., Diocesan House
- 6 Bishop's Advisory Council, 10:30 a.m., Diocesan House; Vocational diaconate, 1:30-4:00 p.m., Diocesan House
- 16-17 Bishop's Conference for Wardens, Trinity Center
- 17 Happening Board, 9:30 a.m., Diocesan House; Happening staff, noon, Diocesan House; Program Group, 10:00 a.m., Diocesan House
- 20 Department of Missions, 10:00 a.m., Diocesan House
- 22 Program group, 10:00 a.m., Diocesan House
- 30-April 1 Happening #15, Trinity Center

April

- 7 Youth Advisor Leadership Workshop, 10:00 a.m.-4:00 p.m., Diocesan House
- 19-22 Cursillo, Trinity Center

May

- 1 Episcopal Church Women executive board meeting, Wilmington
- 2 Episcopal Church Women's Annual Meeting, St. John's, Wilmington
- 2-5 Northern Area Consultation
- 15 Vocational diaconate, 1:30-4 p.m., Diocesan House
- 19 Stewardship workshop, 10 a.m.-3 p.m., Kinston
- 20-22 Clergy/spouse conference, Trinity Center

Bishop Sanders' Visitation Schedule

- March 4 - St. Andrew's, Wilmington; St. Philip's, Holly Ridge
- March 11 - St. James, Shallotte; St. Mary's, Burgaw
- March 18 - Grace, Whiteville
- March 25 - Trinity, Lumberton; St. Paul's, Clinton
- April 1 - St. Timothy's, Greenville; St. Augustine's, Kinston
- April 8 - St. James, Wilmington
- April 15 - Easter; St. John's, Wilmington
- April 22 - St. Andrew's, Morehead City; St. Cyprian's, New Bern
- April 29 - St. Paul's, Greenville; 200th Anniversary Celebration of 1st Convention in North Carolina, Tarboro
- May 6 - Christ, New Bern
- May 13 - St. Paul's, Edenton; St. Paul's, Washington; Zion, Washington
- May 20 - St. Stephen's, Goldsboro; St. Andrew's, Goldsboro
- May 27 - Grace, Plymouth; Holy Cross, Aurora
- June 3 - St. Andrew's, Nags Head
- June 10 - Holy Trinity, Fayetteville; Christ Church, Hope Mills
- June 17 - St. Andrew's, Columbia; Christ and Galilee, Creswell; St. Luke's/St. Anne's, Roper; Beaufort County Council, Bath
- June 24 - St. Joseph's, Fayetteville

Episcopal Life

MAY 1990

VOLUME I, NUMBER 2

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

St. Philip's, Southport

'Old' and 'new', a parish steeped in history

by Bobbie Marcroft

"It is a remarkable little congregation, a very lovely congregation." Frank Ross was speaking of St. Philip's Church in Southport where he has been rector since 1981.

Seven flags have flown over the parish of St. Philip's since it was created in 1741 when the parish of St. James in New Hanover County was divided. St. Philip's was in the part of the county which would later become Brunswick County.

The town of Brunswick was settled around 1725. Named for King George I, Duke of Brunswick and Lunenburg, it became the prime source of naval stores for His Majesty's navy.

Construction of St. Philip's Church at Brunswick began in 1754, the same year Arthur Dobbs arrived in New Bern as the Royal Governor.

In the spring of 1760, correspondence between the province and the Bishop of London began with a letter from the wardens and vestry of the new church who "begged to recommend Reverend John McDowell as a good minister of the Church of England" but reminded the bishop, "we are a poor parish, very heavily taxed on occasion of the present war with the French and Indians, therefore cannot afford to give a competency so as to maintain him and his family in a decent manner."

The young minister's letter declared, "Nothing can give me greater pleasure than to hear my conduct is approved." But in conclusion, "It is impossible for me to live here where my salary is so small and everything so dear. I was obliged to sell a slave last year to help us subsist."

His Majesty's Chapel

Governor Dobbs followed with a letter also recommending young McDowell and pointed out, "It is the parish I live in, and propose, when the church is finished, which is now roofing, to be His Majesty's Chapel in this government."

In late spring, McDowell's letter to his bishop reports, "It is with great pleasure that I can acquaint society that my parishioners of Brunswick have a fine large church, by far the largest in the province, in great forwardness. The brick work is done and a great part of the roof up."

A year later he writes, "The roof of the new church in Brunswick is all fallen down again. It was struck by lightning in July last year and afterwards a prodigious and immoderate amount of rain made it all tumble down and there it lies just as it fell."

The church of Brunswick took 14 years to build. When it was dedicated in 1768, the parish had 224 white taxable inhabitants described as "mostly gentlemen."

But the town of Brunswick was not destined to survive. In 1776 His Majesty's troops came through and burned His Majesty's Chapel. The town was abandoned and by 1830, Brunswick was in ruins.

It is possible some of the parishioners moved down the river to Smithville, a small village developed around 1792 and the site of Fort Johnson, for The Chapel of The Cross was erected in 1843, partly through the efforts of Colonel Thomas Childs, commander of the fort.

"Old St. Philip's"

In 1851, the little church was admitted into the diocese as "Old St. Philip's" as its members wished to commemorate the memory of the original St. Philip's at Brunswick Town.

The Confederate flag flew over St. Philip's parish until the fall of Fort Fisher in January, 1865. Fort Johnston was evacuated and the church was immediately seized by Union forces for use as a hospital. On one of the pews can be seen the word "UNION" punched into the wood by some homesick soldier trying to kill time. Later the church was used as a school for black children.

St. Philip's grew and prospered during the 1870's. The church brochure notes: "It

must be mentioned here that Colonel A.C.M. Pennington and his command of U.S. troops stationed at Fort Johnston were in fact responsible for the acquisition of the new communion table, alms basins and lectern. An organ was also obtained during this period."

Smithville became Southport in 1889, so named because it was the southernmost port in the state and although it was the county seat, little changed.

"Episcopal churches don't grow in rural areas," observed the rector, "but this is a remarkable little congregation. The old timers, the natives, held it together. With the advent of the nuclear plant, Sunny Point and Pfizer, we now have people from everywhere—professional people, technicians and, because of the climate and reasonable housing, retirees are attracted to the area."

Celebration in May

St. Philip's is self-supporting. It has contributed \$20,000 to Trinity Center, built two additions to the church, purchased and renovated two houses; one for the rectory, one for the Sunday School.

"We have 191 confirmed communicants—around 40 in our Sunday School and a strong

volunteer group. We couldn't live without our volunteers."

Seven flags hang overhead in the sanctuary and represent England, Spain, Grand Union, North Carolina, Betsy Ross, Confederate States of America and the United States of America. The Spanish occupation of Brunswick Town in 1747 lasted only four days before the invaders were driven off and one of the ships blown up. From that ship came the painting of Christ—"Ecce Homo"—that hangs in St. James Church, Wilmington. Spoils from the encounter were used for both churches.

It is said that part of the altar rail and the baptismal font, as well as some silver, is from old St. Philip's in Brunswick Town, but as the Reverend Ross mused, "It was such a long time ago, there's no way to be sure now." He recalled conducting a wedding service in the old church. "It was lovely, a beautiful setting and very impressive."

A Celebration of Old St. Philip's is held each year on the first Sunday of May in the ancient church standing in the pine forest at Brunswick Town. It has no roof nor any windows and its walls bear the marks of time

con't on page B



EXTERIOR AND INTERIOR photographs of Old St. Philip's, Southport.

photo credit—Bobbie Marcroft

The Bishop's Letter

My dear Sisters and Brothers in Christ:

Now that we have entered the Decade of Evangelism, we are puzzled as to what to do about it. We don't want to be tacky like those people who go around asking other people if they have been saved; for after all tackiness is the only unforgivable sin for Episcopalians. However, it is beginning to dawn on us that we have ultimate Good News to share with others, and a responsibility for sharing it. So how do we go about doing that?

We begin with ourselves. We begin with our knowledge of the Bible, with our prayer life, with our church attendance, with our stewardship and all the rest. For be assured that we cannot share a story that we have yet to appropriate for ourselves.

Then we remember how many people we have invited to attend church with us in the past year, for a Gallup Poll has shown conclusively that the vast majority of people attend a particular church simply because a member once invited them to go with them. I was once rector of a parish that presented a large adult class for confirmation twice a year. One of the classes consisted of seventy-five adults. But there was a laywoman in that parish who was responsible for a least one-third of the adult members of every confirmation class. How did she do it? She was so rooted and grounded in the knowledge and love of God that when people looked at her they saw the Christ.

But even if we become outstanding personal

evangelists, (and I hope we all will) we will evangelize only people that look and act like us; because that's who we associate with primarily. What about the rest of the folks?

This is where corporate evangelism (the evangelism of the Body of Christ) comes in. And we already have two words to define that kind of evangelism; it's called servant ministry, for I believe that evangelism is servant ministry and servant ministry is evangelism. And by the way, the only way we can afford to do servant ministry is through increased stewardship, so you can never separate any of these things from one another.

If we take the Decade of Evangelism seriously and do our job in personal evangelism and servant ministry we will notice a

dramatic by-product by the year 2000. All the people in our particular parish will no longer look exactly alike. We will no longer be monochromatic, either economically or racially. We will be the parish for all sorts and conditions of folks.

Good Shepherd, Wilmington is the parish that is easily the most successful in evangelizing people of all races and economic groups. Strange, isn't it, that it's life centers in worship and servant ministry. Maybe in our deep down unconscious we all know that this is what's needed if we dare call ourselves the people of God.

Faithfully,
B. Sidney Sanders
Bishop of East Carolina

No question about who would receive the award

by Bobbie Marcroft

"I understand there was just no question about him receiving the award."

Bill Jessup, executive director of New Hanover County's Human Relations Commission, was speaking of the Reverend Burton Whiteside, rector of Church of the Good Shepherd in Wilmington and this year's recipient of the Citizen of the Year Award given by the Human Relations Commission.

"Each year we have nominations from the community for citizen of the year, the award being given to the person who has contributed to the community unselfishly and basically in the area of human relations and intra-personal relations."

Little wonder there was no indecision on the part of the judges who reviewed the nominations this year, as Burton Whiteside has given much to the community and provides the leadership for the Soup Kitchen program and the adjacent Good Shepherd House at Sixth and Queen Streets, a daytime haven for Wilmington's homeless.

"It was a surprise and I'm not at all sure what I do is why I got it," Whiteside said.

It's a big job

What he does is not easy.

"It's a big job. I commend all of us who have been involved in this ministry, and there are many who have stuck to it, because it is not easy and will not be easy."

The Good Shepherd Soup Kitchen, which began in 1983 and has become a broadly ecumenical ministry, has served over 150,000 hot, noonday meals. Around one hundred volunteers are involved in the program which feeds 125 people a day.

Good Shepherd House opened in 1989 and some 35 volunteers give their time and talents to this ministry.

"I'm hoping it will grow into a city-wide, fully ecumenical, inter-racial organization. Cities smaller than Wilmington have united urban ministries."

While expansion of physical facilities and staff, as well as funding, are priorities, Whiteside hopes to stay at 6th and Queen.

"I feel the years here have been valuable years in developing an identity for this corner as a corner of trust and care and a place where human relations are of paramount importance."

Interest in affordable housing

Burton Whiteside has a vital interest in Habitat for Humanity, now working on the second house of the four planned for this year.

"Habitat is not charity," Whiteside emphasized. "It's affordable housing. With the average house in Wilmington now costing \$75,000, it's easy to see why thousands of people can't afford decent housing. Seven hundred people are on the project's waiting list now and, if housing codes were enforced, more people would be on the streets."

The Shelter and Habitat ministries have brought change to Good Shepherd.

"With this type of ministry, we're seeing an increase in spirit and in membership, but perhaps the greatest satisfaction is the mix of people on Sunday morning—young and old, black and white, rich and poor are gathered around the Lord's table. I think it's a beautiful sight and I think it is a beautiful sight in God's eyes."

The Reverend Burton Whiteside, Citizen of the Year, yes, but also a man determined to make a difference in how we relate to each other and how we relate to God.

FOOTNOTE:

We were at Good Shepherd House on Tuesday, March 20—Census day. They came there—where they counted—to be counted.

Seminary offers degree

A new degree program in Christian education will be offered at Virginia Theological Seminary, Alexandria, VA, beginning with the fall semester in September. This two-year course of study leads to a Master of Arts degree in Christian Education and is designed to equip professional leaders who can serve as ministers or directors of Christian education in parishes and congregations.

The Rev. Locke E. Bowman, Jr., professor of Christian Education, will be assisted in directing the Master's program by Dr. Amelia J. Geary, assistant professor of Christian Education. Students will also be able to take courses in the Washington (D.C.) Theological Consortium.

For more information, write or call the Rev. Martha Horne, Admissions Office, 3737 Seminary Road, Alexandria, VA 22304 (Phone 703-370-6600).

St. Philip's con't from page A

and long ago wars, but it is a magnificent structure still.

The rector of the 'new' St. Philip's reminds us to bring a chair and some food that day. And, he adds, "some bug-off."

Circle the sixth of May on your calendar and plan to go to the Celebration of Old St. Philip's at Brunswick Town.

The Reverend John McDowell would appreciate it and so would Governor Arthur Dobbs.

The Small Church

In a big world, the small Church has remained intimate.

In a fast world, the small Church has been steady.

In an expensive world, the small Church has remained plain.

In a complex world, the small Church has remained simple.

In a rational world, the small Church has kept feeling.

In a mobile world, the small Church has been an anchor.

In an anonymous world, the small Church calls us by name.

from the Christ Church Centrum,
Hope Mills

CREDIT DUE

Photo credit for the Christmas picture of St. John's, Wilmington, belongs to Norman Melton. The editor apologizes for the omission.



BAPTISMAL FONT reportedly from Old St. Philip's in Brunswick Town.

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include old address label, with the zip code. Send to: *CrossCurrent*, 25 South 3rd St., Wilmington, N.C. 28401.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 25 South Third St., Wilmington, NC 28401, (919) 762-0814.

CrossCurrent is published monthly by the Domestic and Foreign Missionary Society (ISSN 0012-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$7 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.



THE REV. H. BURTON WHITESIDE

EVENTS

"The Hidden Danger-Adolescent Involvement in Satanism and the Occult" is the title of the workshop to be held Wednesday, May 2, from 9 a.m. to 4:30 p.m. at the Hilton Inn in Greenville. Patricia Pulling, nationally known expert in the fields of ritualistic crime, satanic and other cult activities will be the featured speaker. For further information contact the Mental Health Education Dept. at Eastern AHEC (919) 551-5200.

The workshop is sponsored by Perspectives Outpatient Practice, Kinston and Greenville (an affiliate of HCA Peninsula Hospital, Hampton, Virginia) and Eastern Area Health Education Center in cooperation with Area L and Wilmington Area Health Education Centers.

The final program in the "Music in Christ Church" (New Bern) series will be held Sunday, May 6 at 4 p.m. The North Carolina Boys Choir, a 42-voice group, directed by William Graham, will perform. The public is invited.

"Under One Roof: In Church and Society", the second gathering of Episcopalians to share what is common and what is diverse about their pastoral, justice and social ministries will be held June 21-24, at the Clarion Hotel in St. Louis, Missouri.

"Under One Roof" is a joint effort sponsored by the Appalachian People's Service Organization, Episcopal Urban Caucus, Episcopal Women's Caucus, Integrity, Episcopal Peace Fellowship, National Episcopal AIDS Coalition, National Episcopal Coalition on Alcohol and Drugs, United Episcopal Charities and the Urban Bishops Coalition.

A detailed agenda will be available in April. For additional information contact: Under One Roof Office, 1511 K St., N.W., Washington, DC 20005 (202) 737-0920.

The diocesan Christian Education Conference, June 27-30, will feature arts and music. Lorna Erickson, education coordinator at Holy Trinity, Fayetteville, and Betsy Willis are coordinators of **Create/Educate Through Sacred Play** where workshops will include The Sacred Art of Storytelling, Use of Drama, Signing, Mime and Sacred Silence, Prayer Movement and Dance, Contemporary and Traditional Music and Creation and Use

of Puppet Friends.

The conference will be held at Trinity Center. The fees are \$140 and \$50 for commuters (lunch only meal). Limited scholarship aid is available from the Department of Christian Education or check with your parish priest.

Mail registration and check to the Rev. Richard Warner, P.O. Box 68, Shallotte, NC 28459. Make checks payable to: St. James' Discretionary Fund.

St. Gregory's Summer Vocation Program, a program designed for men between the ages of 16 and 40 who want to sample monastic life either because they are considering the possibility of monastic vocation or because they believe time in a religious community would be spiritually enriching, is being offered during June, July and August at St. Gregory's Abbey. The cost is a \$25 registration fee; the monks provide housing and meals in exchange for the Vocationer's work.

For further information write the Vocations Director, St. Gregory's Abbey, 56500 Abbey Road, Three Rivers, Michigan 49093-9595.

The Committee on Israel-Palestinian Peace of the Commission on Peace, will hold its annual study tour to Jordan, Israel, West Bank and Gaza. This multi-diocesan group of 18 participants will travel from July 1 through 15. Though not a standard tour of the Holy Land, the group will make pilgrimages to holy and historic sites related to current political events.

For further information and applications contact Anne Shirk, Commission on Peace, Episcopal Church House, Mount Saint Alban, Washington, DC 20016 (202-537-6546).

The Women in Ministry and Mission Office of the Episcopal Church will offer a five-day leadership training seminar at the Vallombrosa Conference Center in Menlo Park, California, from July 30 to August 3. The seminar will offer sessions on leadership theory, conflict resolution, planning skills, communication skills and spirituality to enhance the leadership of women in church and society.

Contact the Women in Mission and Ministry Office at 1-800-334-7626 for further details.

'Just one time' for understanding

It is time for me to step down as chairman of the Episcopal Farmworkers Ministry and Barbara Houston has graciously accepted the call to be the new chairman. She is so willing and interested that I know she will give super leadership.

We finished up seven months of work in October helping several hundred people, and we made some extra trips for clean-up days. I wish every one would work just *one time* at the center in Newton Grove to better understand our ministry in this area. The experience would bless you.

The most exciting new development in this ministry is the building of the daycare center to which the ECW has contributed

generously.

I want to thank everyone who contributed such great clothing and other items. The following people have been especially dedicated this year in making sandwiches, sorting clothing, or working at the center, giving our customers kindness and a sense of dignity along with the material things: Mike and "Sanchez" Sanchez, Alice Vandivere, Johnnie Shimer, Nancy Sanders, Kim Hazelgrove, Polly Lane, Stephanie Smith, Jan Adams, Judy Carey, and Becky Darst.

A special thanks to everyone who shared this ministry with me.

Charlotte Spigner

People needed to help with farmworkers

Hi, I'd like to introduce myself. I'm Barbara Houston. My husband Russell and I live in Grifton with our two sons and have been attending St. Mary's, Kinston for about two years. We both sing in the choir.

Recently, I have felt the need to be doing some work in the outreach ministries of our church. As many of you know, Charlotte Spigner has for many years done wonderful work with the farmworkers' (Migrant) Ministries. At this time she is unable to continue. We will sorely miss her love and concern for this work, and I know we all send our love and support to her at this time.

In trying to learn about the Farmworkers' Ministries, I read some astounding facts which I would like to share with you. Did you know...

- * that approximately 800,000 migrant farmworkers and their dependents live and work in North Carolina each year?
- * that North Carolina farmworkers and their families are among the poorest, most exploited people in the United States?
- * that what few protections these workers have are rarely enforced?
- * that North Carolina ranks 5th in the US in numbers of farmworkers?
- * that farmworkers conditions are among the worst in the nation and according to a 1980 report North Carolina ranks THE worst of the 20 leading agricultural states?
- * that there are more than 3,000 labor camps in North Carolina? -that these workers struggle to survive against disease, cultural prejudice, illiteracy,

isolation, peonage and/or slavery? * that their average life expectancy is only 49 years?

To enumerate the ways in which they are exploited and their terrible and unsanitary living conditions, would just go on and on. As I said, I was simply astounded. HOWEVER...

For the last eight years, the Episcopal Farmworkers' Ministry in Newton Grove has served migrant and seasonal workers throughout Sampson, Johnston and Harnett Counties, by providing clothes and household items, transportation to medical, legal and social services; and emergency food relief for people who cannot afford to buy what they plant and pick for us.

Volunteers help distribute the clothes and household items that people have so generously donated, and take a light lunch to serve to the workers and their families who are at the center that day.

WE NEED people who can help with this ministry. If you can help by going to Newton Grove (you don't have to go every month), or by making sandwiches, by helping sort donated items or by donating clothing or household items, please call me at (919) 524-4521 until 5 p.m. and 524-5552 after 7:30 p.m. Clothing, sorted and labeled according to size and sex, may be brought to the church and put in the old supply room upstairs over the office wing.

Soon I will have a list of "goody" items which are especially appreciated by the farmworkers and their families. I think you will be surprised at what they consider luxury items.

Joyful noises, joyful day

Members of all parishes of the Diocese of East Carolina are invited to come spend the day at Trinity Center, enjoy the beach, swim in the pool and the ocean or fish the waters of the Atlantic. A box lunch will be served by the Trinity staff for \$4.50 per person.

The day will start with a Festival Celebration of the Holy Eucharist at 11 am at the camp centrum, rain or shine. Bishop B. Sidney Sanders will preside.

David Lynch, keynoter of the diocesan conference of church music that weekend, will conduct the diocesan choir. Mr. Lynch, head of the Department of Music and Per-

forming Arts at Meredith College, Raleigh, is also the choirmaster and organist for Christ Church in Raleigh.

Reservation forms will be sent to every parish ahead of time, so Trinity staff members can make preparations for the day.

Reservations will be made through parishes, only. Parishes are asked to car pool or rent busses as parking is limited.

Come let us gather to celebrate the Lord's Day and this special place. A free-will offering will be taken at the service.

S.P.

Letter to the editor . . .

CrossCurrent welcomes letters and comments. However, it reserves the right to edit contributions when space limitations make it advisable.

Wish list

To the editor:

As most of you know, the Episcopal Farm Ministry has officially moved into the trailers on the site of the proposed daycare.

After several weeks in the new office, I have realized the need for some items which were provided at our other locations and some new ones which would help expand our program.

Items needed:

- 1) small desk with drawers
- 2) metal utility shelves
- 3) metal outdoor trash cans with lids
- 4) small freezer
- 5) metal storage cabinets with locks (not file cabinets)

- 6) easel (heavy duty for use with large pad of paper)
- 7) chalkboard (portable)
- 8) lawnmower
- 9) metal utility outbuilding/shed (small)
- 10) ping pong table (folding)
- 11) heavy duty volleyball net and volleyball (we have the poles)
- 12) sewing machines (new or used)

Also, please keep us in mind if your parish is buying new equipment or furniture--we might be able to use the old items.

I am anxious to find some sewing machines because I was approached recently by a local artist about the possibility of including some farmworker women in a craft guild where they could receive expert advice on marketing their crafts.

Thank you for your help!

Amy Trester
(919) 567-6917



A NEW SIGN designating the site on which the new Holy Trinity Church, Hampstead will be built, is admired by (left to right) Theodore deF. Hobbs and Carl Hanson, members of the parish, and the Rev. John A. Weatherly, rector. Mr. Hobbs designed the sign and Mr. Hanson built and installed the sign post. The site on Deerfield Road in Hampstead, is the result of a two and half year search by the Site Selection Committee which included Mike Morgan, senior warden, Bob DuBois, Bob Nutt, Warren Sanders and Fred Wolfe. Currently Holy Trinity's services are held at the Hampstead Community Center. The parish was established as a mission in 1987 under the auspices of St. James, Wilmington.

photo credit—Ede Baldrige

'It is time to re-order our priorities'

CrossCurrent's April issue reported most of the story of the diocese's 107th convention, one exception being Bishop McDaniel's address. Because the address was so well received CrossCurrent wanted to publish the address in its entirety and space last month did not permit same.

I am really thrilled to be here. I first met Bishop Sanders and Bishop Elebash, also, I believe, at Brown Center back in 1982, when we had the first gathering of Lutherans and Episcopalians to draw up a covenant after our national conventions had taken that exciting action making us in a state of Eucharistic hospitality with one another.

It has been a marvelous eight years and those were decisive years that I had been playing a bishop and trying to learn how to be a bishop and also, at the same time, an instrument of unity in the ecumenical movement, which I believe is the great movement of the spirit of God in our time.

And with friends like your bishop and Bishop Elebash, that has not been difficult; that has been a pure joy. I have been so privileged to come to your beautiful Trinity Center for the meetings now for several years of LARC—Lutheran, Anglican, Roman Catholic. This bird has been soaring and it is a wonderful experience to gather together, not just to talk about how we can be more active in the world, but how we can be more faithful to God and that should be, after all, the important thing.

Another exciting thing that has been going on down in this end of the state for me has happened over in Whiteville, where Father Robert Shriver is the rector and there, at Grace Episcopal, are some Lutherans.

It is a tiny group of Lutherans who have found not only Eucharistic hospitality, but complete hospitality in that parish and there they have learned the canons of the Episcopal Church and the Episcopal Hymnal and all sorts of wonderful things, and Father Shriver has learned how to teach Lutherans catechism; to at least one I know of.

And so I have been there for a joint confirmation service with Bishop Sanders. I have heard him say, to a puzzled Methodist organist in that congregation, who wanted to know what on earth they were doing with two hymnals, a green one for the Lutherans and this one for the Episcopalians and Bishop Sanders thought for a minute, and he said, "Well, you tell us; you figure it out." And I thought that was an exciting moment and characteristic of what the spirit of God is doing in our time: Letting us discover wonder upon wonder and every wonder true.

Well, thank you, Sid and Robert and Hundley and all of you wonderful people who have raised my horizons and given me a new sense of the meaning of the church—happily—in these exciting years, and I think they are just beginning.

I could go on and mention our hopes for some work in Clinton and other places, but I want to move on and say how much I appreciated the words of the chairman of the Evangelism Commission, David Chamberlain. You said that evangelism is a by-product of sharing our story, and I wanted to stand up and cheer because that is exactly right. Evangelism is a by-product of sharing our story. I plead with you, in this Decade of Evangelism, that you will not lose sight of that prophetic word because, everywhere, people are telling us that this, that or the other thing is the Christ; this, that or the other thing is the all-consuming passion that we must have, and there are those who, with plenty of justification, could tell us that outreach evangelism is the be-all and end-all to which everything must be twisted and shaped and turned, but it is not so.

So listen to this extraordinary word of Jesus, "Your names are written in heaven." That is the story. Your names are written in heaven. Now, I want you to let your imagination roam free. Close your eyes and try to imagine where that place is in heaven—taking it in its most literal sense—where your name is written.

I do not know what you saw, but do not ever forget it because that little glimpse, evil as it is, childish as it is bound to be, will grow with contemplation and someday, with His last, most glorious surprise, God will take you there and show it to you.

Your name is written in heaven. You are



BISHOP MICHAEL C.D. McDANIEL

baptized. Nothing can separate us from God, Christ Jesus. Nothing can change that. Now, that is the most exciting good news of all; one of the ways God has revealed to us just what He has done. Another way is St. Paul's glorious statement: "Why are we yet sinners? Christ died for us."

And then we go on through the whole New Testament, passage after passage, wonderful passage after passage, wonderful words of life; the good news; amazing grace. I am so uplifted by your theme; "The Good News. Be It. Share It." And I am happy to have a small part in launching this Decade of Evangelism.

This morning, I talked a little bit about what that good news is. Now I want you to think about the last half of the theme. Before we can, with credibility or power, share the good news, we, ourselves, must have it; must be clothed with it; must be radiant with it; must be joyful in faith.

In this morning's gospel reading, we heard that wonderful passage from Jesus' prayer with His disciples the night before He was tried and crucified: "Father, I pray that they may all be one in us so that the world may believe Thou hast sent me."

In other words, part of the message we have to proclaim is that the love of God triumphs over hatred and divisions of all kinds so that if we would share the good news, we must first, ourselves, give evidence that we have been reconciled with God and with one another; that we are truly part of the body of Christ.

Now, if you will imagine, this sermon from this point on could take off toward ecumenism, and we could certainly focus on the imperative to be one with Christ, but that is not where the focus is. I am looking at a sign up there that has a double meaning. It says, "Send us out," and so the focus must be on evangelism.

Now, I want to focus on the meaning not of ecumenism this time, because we are rolling; we are on a roll there. What I am going to focus on is our common imperative for telling the story. It takes courage. "It takes courage," St. Paul wrote in Corinthians, "Do not lose heart;" 2 Corinthians. It ought to be over every pastor's mirror for the first thing in the morning: "Do not lose courage. It is going to be one of those days." And Jesus assured the disciples, "Nothing shall hurt you; do not be afraid." As I said this morning, that is the beginning of every announcement from heaven.

You know, those seven who came back—seven or two; it depends on which New Testament you read—they came back and they reported that the demons were subject to them. Wow, they must have been nudging and nudging. Wow, you know, that was really

terrific. You should have seen that old Nick run off with his tail between his legs.

And Jesus, no doubt with a twinkle in his eye, said, "I know. I saw Satan fall like lightning from heaven," and he probably winked. It was an exciting moment. It was a moment of sharing victory, and they all felt big. Their chests were puffed up, and they thought, "Well, I am turning on scorpions and snakes, the old Nick himself, all the alligators."

Now, you know what snakes and scorpions are like; some of you. And so Jesus said, "But wait a minute. Do not rejoice that the demons are subject to you. Rejoice that your names are written in heaven." Why did he say that? Well, for one thing, there will be days when the demons are not subject to us. There will be demon days. There will be days when we come in and say to our spouse or whoever may happen to be there—maybe it is only a cat—"It was not such a good day. It was not such a good day."

What then? Well, it is not a good or bad day because the demons are subject to you and me—that takes integrity. And the two go together, courage and integrity, for it is only when we have lost our nerve—had our courage shaken—that we are tempted to dress up the message; to market it; to sell it; to make it palatable; to be theatrical; to do a little liturgical tinkering all in the name of Jesus.

St. Paul warns us, "Do not use this verse in underhanded ways; do not practice cunning or tamper with God's words." Just preach Jesus Christ as Lord, flat out, by an open and plain, simple statement of God's amazing grace and trust God to change peoples' hearts. After all, we are but earthen vessels; we heard that. Clay pots or, to put it even more bluntly, clods.

I love to use that passage when I am installing a new pastor, and I always tell the congregation, "I want to tell you tonight that you have a new pastor and that he is a clod." Then I turn to the pastor and I say, "And I want to comfort you with the fact that you have just inherited a whole congregation full of clods."

And then I go on into this verse—this text—and it comes alive and it is exciting. Well, the really exciting thing is that God does, in fact, use all this clay—this stock that is wearing out and headed for the grave—and He makes it radiant with His love and His light and His victory and His glory.

So do not worry with all these little cutesy things; just trust God. The power belongs to him anyway. You may chase a demon now and then, but that is not what is bringing the Kingdom in. It is so easy in our society to forget that and to use inappropriate, blasphemous means to achieve what we think just might be right.

That was a very moving presentation Jack Dunn gave us about literacy, and I was particularly struck by the statement that, again and again, how wrong schools must be in failing to make a distinction between stupidity and ignorance. What a frightening thought. Of course, bishops have that problem every day. So do a little clergy.

But in all sincerity, that is a frightening thought and in the church, it is a frightening thing because of all the people who are writing books. Nietzsche once said, back in the nineteenth century before he went completely mad, that with the making of books, the quality of writing would degrade, and he was certainly right.

So we are getting all kinds of stuff rolling off the press these days, and one of the worst pieces is by a Lutheran (I have to tell you)—a man named David Lukey—who has written a book called, "Evangelical Style and Lutheran Substance". Now, you are not likely to read a book with a title like that, and you really do not care. But the point is that Mr. Lukey is suggesting that Lutheran substance is a dosetic wonder that hovers off; you know,

completely abstracted from reality and, therefore, you can do anything you want to and it will work.

This translates the saying that you can stay Lutheran and junk the liturgy. I do not know if you have got any birds like that in the Episcopal Church or not but, if you have, run them off. I can say things like that abroad. The exciting thing is that I say them right here at home.

But there is a tension, you see, between evangelism that is shaped by the concerns of the marketplace and evangelism that is shaped by the centrality of the liturgy in the life of the parish.

The one way is called the church growth movement, and I think it is very, very suspicious. Beware of it because the challenge of Americanization is big with all of us, especially with our churches who are the liturgical churches. You see, the lack of a broader base of understanding of just what the Catholic liturgical principle is works to reduce the level of discussion about tensions between evangelism and liturgy to one of taste or style. Oh, well, it does not matter too much what you do or say as long as people like it; right?

In addition, you can mix in generous doses of guilt about how fast the non-liturgical churches are growing; just look at them. I can hear you. You Episcopalians talk the same way Lutherans do on some things. And then there is this guilt over the dwindling number of members in our churches. Look at all the other churches. We must be doing something wrong. The most vulnerable thing, of course, is the liturgy.

I believe we should start looking to evangelical Protestants for help in evangelizing because they are so successful. We have lost a sense of parish, I think, is one of the biggest problems with us. Our churches are victim to opportunism and to the enticements of easy options, and so we turn to the methods of the marketplace and agree with the principles of the church growth movement and abandon the great resource in the evangelical Catholic tradition of the liturgy for the making and nurturing of the faithful.

Well, I want to warn you about this because I really do not know. I did not ask Bishop Sanders before I came here, and it is none of my business as to how much inroad this movement may be making on Episcopalians and in Eastern North Carolina, but we are ignorant; shooting in the dark.

But I am just willing to go out on a limb and say, "Brother, when you said evangelism is a by-product of telling the story, now you see the point; why I got so excited," because there are those who want us to abandon our staid old theologies, our tired, old, European liturgical forms and our musical styles and get with it.

There is a formal church growth movement that argues that traditional origin forms are hopelessly bankrupt because they are utterly out of step with contemporary, North American policy, and they must be abandoned in favor of styles and forms that are expressive of the informal; the easy.

Now, the most frequent forum in the church growth movement is the argument that evangelistic outreach is really the fundamental expression of the church and that the orientation toward outreach is supposed to justify anything you want to do just so long as you can drag them in, kicking and screaming. After all, they have come to visit this morning; to worship with us this Sunday.

Well, we have a vision of the church's life that is quite different. The liturgical assembly around the gospel and the sacrament is the fundamental expression of the church, and the liturgical assembly is constituted for all other programs and activities of the church. This is what is forming our souls. This is what will give us the right and the privilege to be radiant with the gospel. This is where we are meeting God. The church growth movement's approach to evangelism, therefore, is misapplied. We do not worship in order to gain converts. We evangelize in order to gain worshippers.

Award given CrossCurrent

The North Carolina Press Club awarded *CrossCurrent* first place for over-all excellence, 1989-90, at its annual awards luncheon recently, at the Radisson Governors Inn in Durham.

con't on page F

Lifetext: A process of healing, rehabilitation

by Bobbie Marcroft

"We live in a culture which increasingly denies the existence and/or validity of an inner, invisible spiritual reality. That is why placing people in a room with a Bible is no guarantee nowadays that anything much will happen. In fact, it almost assures that nothing will occur beyond irrelevance and boredom. Lifetext provides the context and a setting to grope around in the spiritual dark and bump into the contents of the spiritual dimension."

This comment is from Wilson B. Carter, rector of Grace Church in Lexington, North Carolina, after his church had participated in the pilot project for Lifetext, a new adult program which is a lectionary-based method of Bible study now being made available to a selected group of pilot congregations.

Put simply, Lifetext is learning from the Bible rather than about the Bible, an exploration of the meaning of the text from the inside out rather than from the outside in.

Meant to be

Glenn Barefoot and Susan Sims, members of Church of the Servant in Wilmington, are the editors of the Lifetext manual for leaders. "We have each come to this place from different paths," Susan said, "but this has come together as if it was meant to be." Both recognize the influence of Joe Cooper, rector of Church of the Servant.

Their paths began to join in March of 1989 when a meeting of seven educators (clergy and lay) held a 3-day conference at Wrightsville Beach to develop a new educational model for adult religious education. The design was to be experience-centered and lectionary based. They named it Lifetext.

Parent to the conference and to the idea was the Educational Center which began in 1845 in St. Louis as the Orphans Home. Founded by an Episcopal priest and supported by the Episcopal Diocese of Missouri, it became known as the Episcopal Home for Children. As views of orphan care changed through the years, the Home began operating in 1941 in the expanding role as the Educational Center. Executive director since 1987 is the Reverend William L. Dols, Jr., one of those present at the Wrightsville Beach meeting along with Glenn Barefoot and Susan Sims, who were recruited as Lifetext editors and Cathy Cooledge, Betsey Gardner and Gail Rogers, Lifetext trainers.

More than biblical facts

Lifetext is a method of Bible study which offers more than biblical facts or moralistic interpretations. Gabriel Josipovici (*The Book of God; A Response to the Bible*, Yale 1988) writes: "Instead of thinking about the Bible as a book to be deciphered, or a story to be told, we should think of it as a person. We do not decipher people, we encounter them."

Glenn Barefoot sees the Lifetext process as "a maieutic (midwifery) series of questions and experiments using art, body movements and silence to engage the whole person—mind, body and spirit—with the text."

The lectionary texts form an environment within which one can examine and explore one's relationship to God and one's commitment to the world. It is not an easy journey. There are difficult decisions and uncomfortable choices along the way, but out of this new approach to adult Bible study has come, for those who have and are experiencing it, a sense of increased energy and awareness, of



GLENN BAREFOOT AND SUSAN SIMS look over some of the Lifetext manual copy they edited for the pilot project. photo credit—Bobbie Marcroft

concern and curiosity as to where the call of God might lead.

At home everywhere

The project is interdenominational—at home in all churches and any organizations. In Wilmington, for instance, Lifetext is being used in the oldest and largest, St. James, and in the smallest and newest, Church of the Servant. Lifetext is part of the social ministry of Good Shepherd House, a haven for the

homeless adjacent to Church of the Good Shepherd.

The rector of Grace Episcopal in Lexington describes the process: "Lifetext is, in the broadest sense of the word, a therapy—a process of healing and rehabilitation, of healing the split in the Western psyche between the outer and inner, body and soul, mind and heart."

Humble beginnings indeed

by Katherine S. Melvin

A copy made from a 1789 edition of *The American Geography*: or, A View of the Present Situation of the United States of America, by Jedidiah Morse contains a chapter on the state of North Carolina. Principal towns, trade, climate, etc. are described, as is also a section on religion. Quotes from this may be of timely interest to Episcopalians, as we prepare to meet in Tarboro, April 29th, to review our long history.

"The inhabitants of Wilmington, Newbern, Edenton and Halifax districts, making about three-fifths of the state, once professed themselves of the Episcopal church. The clergy, in these districts, were chiefly missionaries; and in forming their political attachments, at the commencement of the late war, personal safety, or real interest, or perhaps a thorough conviction of the injustice or impolicy of opposing Great Britain from whence they received their salaries, induced them almost universally to declare themselves in favour of the British government, and to emigrate. There may be one or two of the original clergy remaining, but at present they have no particular pastoral charge."

The three Episcopal dioceses of North Carolina will gather at 5 pm in Tarboro on April 29, to celebrate a birthday. Presiding Bishop Edmond Browning will be the honored guest at a service of Evensong in Calvary Parish on that Sunday. The occasion is the 200th anniversary of a tiny, obscure meeting during which four men kept alive a church that history had battered almost to the point of death.

There was no Episcopal Church in North Carolina when the two clergy and two laymen convened the meeting in Tarboro on June 5, 1790. There was no diocese, and would not be for another generation. But by the time the meeting was ended, the foundation had been laid for the Episcopal Church in this state.

"Indeed the inhabitants in the districts above mentioned, seem now to be making the experiment, whether Christianity can exist long in a country where there is no visible Christian Church. Thirteen years experience has proved that it probably cannot, for there is very little external appearance of religion among the people in general. The Baptist and Methodists have sent a number of missionary preachers into the districts; and some of them have pretty large congregations."

Under the heading of *Principal Towns* it is stated that "Newbern is the largest town in the state, containing about 400 houses, all built of wood, excepting the palace, the church, the gaol, and two dwelling houses of brick... the Episcopal church is a small building with a bell. It is the only church of public worship in the place. Edenton has about 150 indifferent wood houses, and a few handsome buildings. It has a brick church for Episcopalians, which for many years has been much neglected, and serves only to show that the people once had a regard, at least, for the externals of religion."

"Wilmington is a town of about 180 houses. In 1786 a fire broke out, supposed to have been kindled by slaves, and consumed about 25 or 30 houses. Hillsborough is an inland town, is settled by about 60 or 70 families, and has an academy of 60 or so students, under the care of suitable instructors, and patronized by the principal gentlemen in the state, who have been liberal in their donations."

(The above, quoted here briefly, is written with f's for s's, and generally gives a poor opinion of North Carolina and its people.)

Mrs. Melvin is a member of St. Paul's, Clinton.

It fortifies my soul
That, though I perish, truth is so:
That, howsoe'er I stray and range,
Whate'er I do, THOU dost not change.
I steadier step when I recall
That, if I slip, THOU dost not fall.

Arthur Hugh Clough, 1819-1861
Written at the height of Emersonian Liberalism.



THE MEMORIAL GARDEN AT CHRIST CHURCH, ELIZABETH CITY

Memorial Garden dedicated

by Josh T. MacKenzie

At the close of our morning Eucharist, we followed the crucifer to the entrance of our new Memorial Garden for a dedication.

"Bless, we pray, this garden, and grant that those whose ashes are buried here may dwell with Christ in paradise, and may come to thy heavenly kingdom; through thy Son Jesus Christ our Lord. Amen."

Then I remembered by name—Charles, Edward, Richard, all friends, whose ashes now rest in this holy place. It feels so right. Closed in on three sides by familiar walls of church and parish house, and separated from the sidewalk and street by a handsome wrought iron fence, it is like a small courtyard.

It is not a strange new place; it is home. The green of boxwood and azalea speak of life. The statue of Christ with outstretched arms reminds us that in Him we need not fear. The forty days of Lenten darkness soon would be overcome by Easter light. A small bench opposite the Christ bids the living—pause a moment.

And I recall the words I learned as a child, "O Lord, support us all the day long, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy, grant us a safe lodging, and a holy rest, and peace at the last. Amen."

The Rev. Josh T. MacKenzie is rector of Christ Church, Elizabeth City.

Healing mission imparts harmony, stability, order

by Betty Gladstone

The Christ Church, New Bern chapter of the International Order of St. Luke the Physician hosted and sponsored a two-day healing mission recently at the church.

Leading the mission were the Rev. Rufus Womble, chief missioner of the Order of St. Luke and the Rev. Al Durrance, newly elected North American warden of the Order of St. Luke.

Having preached and taught at all Sunday worship services, Dr. Womble resumed teaching again on Sunday evening, addressing the question of why some people are healed and some are not. He confessed to not knowing all the answers but stated that he would try to explain his understanding of what he perceived to be true, declaring that the responsibility for healing lay primarily in two areas: 1) the church and, 2) the individual.

According to Dr. Womble, the church has been largely silent concerning the truth and that Jesus lives and heals today. There has also been much wrong teaching over time, such as the declaration that the age of miracles ended with the death of the apostles, or that God causes illness as a cross we must bear. He said that we need to return to the God of Jesus and correct wrong ideas about the Father. Church responsibility for its people not being healed was outlined as follows: 1) Some are not healed because they're not taught that God can heal; 2) Instead of believing God can hear and answer prayers, and giving thanks for the healing, we

WE PASS ON THESE "TEN COMMANDMENTS" from a parishioner who was reading them before going into surgery recently in the local hospital.

Thou shalt no worry, for worry is the most unproductive of all human activities.

Thou shalt not be fearful, for most of the things we fear never come to pass.

Thou shalt not cross bridges before you get to them, for no one yet has succeeded in accomplishing this.

Thou shalt face each problem as it comes; you can handle only one at a time anyhow.

Thou shalt not take problems to bed with you, for they make poor bedfellows.

Thou shalt not borrow other people's problems; they can take better care of them than you can.

Thou shalt not try to re-live yesterday—for good or ill, it is gone; concentrate on what is happening in your life today.

Thou shalt count thy blessings—never overlooking the small ones, for a lot of small blessings add up to a big one.

Thou shalt be a good listener for only when you listen do you hear ideas different from your own; it's very hard to learn something new when you're talking.

Thou shalt not become bogged down by frustration, for 90 percent of it is rooted in self-pity, and it will only interfere with positive action.

We would like to add an *eleventh* commandment to these wise counsels:

Thou shalt trust God to sustain you through each day—one day at a time—by his love and grace.

From Christ Church Crown, Christ Church, New Bern

pray prayers of anxious, repetitious petitions; 3) We give up much too quickly and need to give God time to heal; 4) Some belong to "dead" churches, lacking in love. People need to know that they are loved in order to get well.

Included in the category of individual responsibility were the following: 1) Some don't believe in Jesus and His power to heal; 2) Some believe in Jesus but don't have the faith that comes from a personal commitment to and relationship with Jesus; 3) Some are not obedient to God's will for them; 4) Some believe with their conscious mind but not with their unconscious mind (heart); 5)

How we respond to others may make us sick (i.e. anger may cause depression); 6) There may be hidden blocks in us that prevent healing. In such a situation, prayer for the blocks to be revealed is indicated.

Dr. Womble closed with a summary of his remarks and an invitation for all present to witness the induction of new members to the Order of St. Luke, presided over by the Rev. Mr. Durrance.

Teaching resumed on Monday with Dr. Womble's personal testimony concerning his heart attack and the application of his four principles of healing to the situation.

He stated that he first thanked God for His healing love within him. Secondly, he read and received the peace of Jesus, as given in John 14:27. Third, he pictured Jesus on the cross in His pain. And last, he used his very considerable gift of humor to evoke laughter.

Unless the spiritual laws of healing are adhered to, declared Womble, you don't get results. One must believe that Jesus heals today and that "by His stripes we are healed." We must obey John 15:15, abiding in Christ's word and letting His word abide in us, that we may ask the things we would have in His will, trusting that what we do ask will be done. We must make sure that there is no unforgiveness in us to block healing and we must be willing to repent and live life in obedience to the leading of the Holy Spirit.

Each session began with a time of singing and prayer and the last meeting was no different. Dr. Womble opened his evening teaching with what, by this time, we had come to expect; a round of well-chosen, hilarious stories. He is a great proponent of humor, declaring what has also been scientifically proven, that laughter brings healing. This gentle servant with an everpresent twinkle in his eye, has brought his gift of laughter wherever he goes, and those at Christ Church were his delighted recipients throughout the two-day mission.

Declaring that God stands ready to heal us of our fears, griefs, negative spirit, and bad memories, Womble instructed that we are then healed through thanksgiving, penitence, faith, and forgiveness.

In his comments preliminary to the healing service, Dr. Womble enjoined his listeners to be expectant of further healing and blessing, giving thanks to God for His ongoing work in us and others.

The overall tone of this healing mission was warm and low-key. A sense of harmony, stability, and order threaded its way throughout the entire two days, wrapped in a blanket of gentle humor and all inclusive love. If that isn't healing, what is?

Mrs. Gladstone is a member of St. Andrew's, Morehead City.

Foundation hears Denver director

by Glenn K. Richards

The directors of the Episcopal Foundation of the Diocese of East Carolina met with representatives of the Diocese of North Carolina at the Diocesan House in Raleigh recently. The guest speaker and discussion leader was the Rev. William Crews, executive director of the Colorado Episcopal Foundation in Denver. The Rev. Mr. Crews was invited to the combined session by the two dioceses at the urging of the Planned Giving Office at the Episcopal Church Center in New York.

The Colorado Foundation exists, according to Crews, for the sole purpose of providing alternate sources of funding for Episcopal parishes and missions in Colorado. He noted that it provides various services to the church at the local level as follows:

Address *can't from page D*

Now, the last question: What is driving the church's life? Well, the answer has to be the gospel and the sacrament. The church is the assembly of believers around the gospel preached and the sacraments administered. What is the church? The liturgical assembly. Where is the church? Where the gospel is preached and the sacraments administered. What does the church do? Assemble the faithful around the preaching and the sacraments. How does the church live? By assembling believers around the gospel and the sacraments. And so it shall thrive and so it shall endure.

The question is, what kind of outreach is appropriate to a church's being and work, our fundamental gatherings of the faithful around the gospel said and done, preached and administered in red wine. What is appropriate?

Well, the liturgy of the word and the sacrament is the end, the goal, the purpose, and not a means of another end. The church does not exist to recruit members.

All of our age, with its devotion to instant gratification, will get uncomfortable with this. We want what we want when we want it, but the church catholic knows that disciples are made, not born, and certainly are not merely rounded up. It knows that the mass of the faithful is not for everyone, not even for the catechumens.

Outright grants to programs of outreach
Loan funds for parish/mission construction or renovation

Investment opportunities for local congregations

Emergency grants for local disasters

Individual programs of gift planning

Consultation for parishes/missions concerning

- special fund-raising drives
- endowment planning

The two dioceses were particularly interested in hearing the details of a fully organized and well-run foundation in anticipation of expanded activities in both areas.

Dr. Robert Van Veld, current president of the East Carolina Foundation, said, "It was particularly helpful to hear the Rev. Mr. Crews' comments on what was being done in the Denver area. I think we now have a better idea of what we in East Carolina might do with our foundation in the months and years ahead. With the help of the foundation, the work of Our Lord can definitely prosper at the local level in this diocese."

Mr. Richards is executive director of The Episcopal Foundation of the Diocese of East Carolina.

It is time to re-order our priorities; to abandon the marketplace in totality; to enlist recruits who will follow into worshippers in the liturgical assembly. It is time to launch programs of spiritual formation so that those who are already in the assembly will catch on to what they are a part of; time to replace church growth mentality with the formation and the nurture of the faithful into that assembly of believers around the gospel and the sacraments, for it is not to our exertions that the Kingdom comes.

After all, we are called simply to proclaim, with our radiant eyes and jubilant lips and everything about our way of life, that God has written our names in heaven; that we must not fear, that by grace we are saved and not by our own works. No strings attached. Do we dare? Can we, ourselves, live with such exuberant confidence?

Your names are written in heaven. What more—what else—do we need to recall? What else do we need to proclaim? God, fill these words for us and all to whom you send us with saving power. Amen.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos

identified with name and return address on the back. Send to 25 South Third St., Wilmington, NC 28401, (919) 762-0814.



"And now, brethern let us give in accordance with what we reported on Form 1040."

June Liverman is a parishioner of St. George's, Lake Landing.

In search of real Jesus

by Robert L. Beasley

Early in this century, Albert Schweitzer's publication of *The Quest for the Historical Jesus*, presented twentieth century Christians with a fundamental problem--who is the real Jesus? We have sought an answer in so many ways that one popular solution simply admitted ultimate ignorance. In this vein, since we do not have anything he wrote and all New Testament writings are after his death and tempered by the particular views of the authors, we can never really know the real historical Jesus. Therefore, we are comfortable spiritualizing the writings and painting Jesus with our own brushes on our own canvasses.

Dr. Richard A. Horsley, a scholar at the University of Massachusetts in Boston, attempts a new direction in searching for the historical Jesus. Relying heavily upon this century's historical studies of the social and political history of Roman Palestine, particularly through the works of the Jewish chronicler Josephus, Horsley seeks the core of history in the Gospels.

In *Bandits, Prophets, and Messiahs* (written with John S. Hanson) and *Jesus and the Spiral of Violence*, the historical Jesus emerges in touch with the aspirations of the peasant class into which he was born, a class of people oppressed by Romans and the Jewish upper class. The execution of Jesus, the King of the Jews, between two bandits is important to the argument of *Bandits*. Who are these bandits? We often picture two common criminals, but Horsley argues they were participants in the rebellious movements of the time and the Romans and their upper class Jewish collaborators viewed Jesus as one of these rebellious persons. He brings to light the many social and political movements during the first century A.D.

Spiral of Violence examines Jesus's relation to violence. Was he totally non-violent? One argument states that Jesus separated himself from the Zealots thus demonstrating his non-violence. But Horsley finds no evidence of Zealots existing until 67-68 A.D. What then was his relationship to violent rebellious movements in Palestine?

Horsley draws upon Robert McAfee Brown and Dom Helder Camara, Archbishop of Recife, Brazil, to describe the "spiral of



Come celebrate! Diocesan celebration of Trinity Center Day August 26th

11 am Festival Celebration of the Holy Eucharist with the Diocesan Choir conducted by David Lynch. Free will offering for Trinity Center. Box lunch \$4.50 per person.

Spend the afternoon walking the grounds, swim the pool or the ocean, enjoy the beach, fish the pond.

violence." The first type of violence, the structural violence of injustice leads to the second where, in reaction against injustice, the violence of protest and resistance arises. Thirdly, comes the violence of repression followed in the fourth stage by the exploding violence of revolt. Horsley concludes that Jesus was not a pacifist, though "he actively opposed violence, particularly institutionalized oppressive and repressive violence," that is, the structural violence of injustice. According to Horsley, Jesus was not a violent political revolutionary, but "preached and catalyzed a social revolution" (p. 326). The direct sign of God caused this revolutionary social order--the kingdom of God.

For an example of Horsley's analysis of social conditions and our spiritualizing interpretations, study the Lord's Prayer. Our traditional Anglican form asks for forgiveness from trespasses, and the contemporary form asks forgiveness from sins. According to

This spring and summer two training experiences will be offered to prepare congregations to use the Disciples of Christ in Community program. The first will be at the Kanuga Conference Center in Hendersonville, and the second on the campus of The University of the South in Seawanee, Tennessee. The choice of dates and locations--plus a slight difference in the advanced offerings--should offer DOCC trainees more variety.

Basic DOCC training enables those not previously trained to take the program back to their home parishes. Most churches will be sending a team to be trained--a clergyperson who usually serves as the presenter of the program and several lay people who act as

Horsley, the Presbyterian form of forgiveness from debts may be closer to the historical moment of Jesus. Their translation follows Matthew while ours follows Luke. The people to whom Jesus spoke, exploited by the Romans and their collaborators, desperately needed the forgiveness (release) from debts, since unpaid debts were a primary cause of imprisonment. The Greek word in Matthew refers elsewhere in the New Testament to a person's economic obligations but we have adopted Luke's spiritualized version and use trespasses or sins.

Horsley's analysis challenges Christians to search for the concrete Jesus of history behind the interpretations handed down by his followers. It also challenges us to examine our place in the spiral of violence and wonder what Jesus would say to us as we support injustice and exploitation.

The Rev. Mr. Beasley is the associate rector of Christ Church, New Bern.

Behind facade an insecure, troubled man

by Katherine Melvin

Susan Howarth: Ultimate Prizes. N.Y. Knopf, c1989, 384pp.

This, the third volume in a trilogy about clergymen in the Church of England, follows *Glittering Images* (1987) and *Glamorous Powers* (1988). Each book is different in scope and treatment, but all are about troubled clergymen in the church during and after World War II. The theological thinking, of prominent ecclesiastical figures, is shown in the chapter quotes. In *Ultimate Prizes*, the writings of Charles Earle Raven (1885-1964) start each chapter. However, Mrs. Howarth says in her author's note, that the religious thought of Neville Aysgarth, priest and archdeacon, is based on Raven's writings, not his life.

Sadly, it is Aysgarth's own life, his sins of omission and commission, that the forty-one year old archdeacon cannot control, and over which he endeavors to pull down a curtain, trying to hide the parts of his life that lie buried beneath an outward mask of conformity. Seemingly, Neville Aysgarth is the perfect husband, father, and Low Church clergyman, archdeacon and aide to the Bishop of Starbridge. He has won some of life's grand prizes, and seems destined toward worldly success in the church. However, behind this facade is an insecure and troubled man, conscious of his middle-class background, and of dark episodes in his life that are not seemly for a clergyman. Only by keeping the curtain down can he maintain the public image he desires.

The book is divided into three sections:

Crisis, Under Judgement, and Salvation. As Aysgarth finally musters the courage to confront the demon that controls him, his life becomes unified into an integrated whole.

Ultimate Prizes is also a study of the various religious tenets current in the 1940's-1960's. Neo-orthodoxy, modernism, crisis theology, are in fashion and comprise the routine table-talk at English clergy gatherings. Aysgarth calls himself a modernist, but is finally forced to admit to what his easy theology precludes: the reality of sin, evil and penitence, as steps to his salvation.

Song for a godchild

He leans against the font,
the little one,
Waiting for the water and the
scallop shell of quiet
And the priest's fingers
making a Cross.
Waiting for a name.
He has no name in all the world.
Thus saith the Lord
With a song of silver trumpets
He is Mine.
I will lend him for a season
And I will call him home by his
name
Which I have imagined in My
eternity.
This one, of all My myriads
My thousands
And My ten thousands
Whom I call to Life and Death
and Resurrection
One by one - before time was
This one is forever.

reprinted from *The Christ Church
Centrum, Hope Mills.*

Suggested Evangelism Programs and Opportunities

1. Home study and share groups wherein participants find a safe environment to share their faith. Such groups can use the new Serendipity Bible with its probing questions found in the margins of each page. Also, the Serendipity Study Group programs have been used with success. (Serendipity House, Littleton, Colorado 80160).
2. The Brotherhood of St. Andrews has an evangelism training program entitled, "Articulating Our Faith." (Brotherhood of St. Andrew, P.O. Box 632, Ambridge, PA 15003).
3. The National Church has recently published a training program entitled, "A Proclamation as Offering, Story and Choice." (815 Second Ave., New York, NY 10017)
4. *The Evangelism Explosion Style for Evangelism* has been used effectively by some Episcopal congregations (E.E. III International, P.O. Box 23820, Ft. Lauderdale, Florida 33307).
5. The Inter-Varsity Christian Fellowship programs (Inter-Varsity, Downers Grove, Illinois 60515).
6. The Bethel Bible Series (The Bethel Series, P.O. Box 8398, Madison, WI 53708).
7. The Kerygma Program...300 Mt. Lebanon Blvd., Suite 205, Pittsburgh, PA 15234.
8. Episcopal Renewal Ministries...10520 Main St., Fairfax, VA 22020.
9. The Anglican Fellowship of Prayer...Box M., Winter Park, FL 32790.
10. Faith Alive...Box 1987, York, PA 17405.

reprinted from *The Christ Church
Centrum, Hope Mills.*

DOCC training programs slated

small group leaders. This intensive training gives the content of the DOCC program, teaches leadership skills, and abounds in Christian community. Please expect to attend the entire training event.

In addition, a choice of Advanced DOCC courses will be offered for those who have had Basic DOCC experience. These second-level programs prepare the participants to offer the program in their home parish; they are also frequently used simply for edification and refreshment.

Again this year there will be an optional, intensive, brush-up training for experienced lay group leaders. It begins on the day before the training event, and there will be an additional charge.

Kanuga Training
May 27-June 1, 1990
Basic DOCC; Advanced DOCC
("Old Testament" and "The Gospel of Mark"); **Skills Brush-Up.**

Seawanee Training
July 11-15, 1990
Basic DOCC; Advanced DOCC
("Old Testament" and "Flannery O'Connor"); **Skills Brush-Up.**

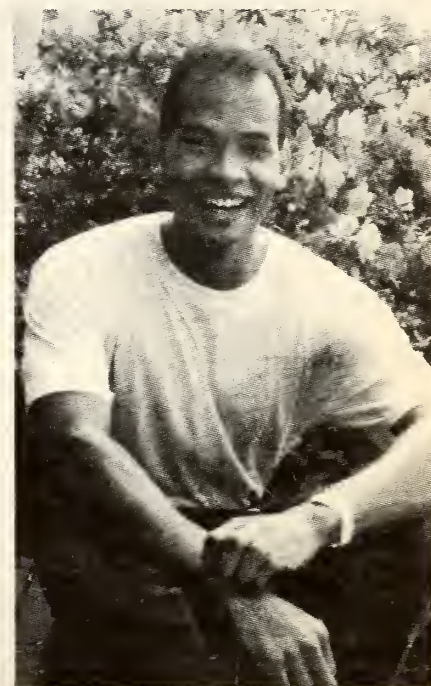
For more detailed information contact Karen Keele, director DOCC, The School of Theology Extension Center, The University of the South, Seawanee, Tennessee 37375, (615) 598-1341.

St. James-the-winner

Although eight foursomes in four different flights were winners in the St. James benefit golf tournament recently it was St. James-the-Fisherman, Shallotte, that was the biggest winner, as the net profit from the event was more than two thousand dollars. The afternoon's activities were so beneficial all round that plans for next year are already in the making.

WANTED

Correspondent wanted for north-eastern East Carolina to write features for *CrossCurrent*. Please call editor (reverse the charges) at 762-0814 or 251-0704.



AFTER TWO YEARS of serving in the Peace Corps, Stephen Pleasant, a member of St. Mark's, Wilmington, and a former acolyte, is back in North Carolina. Mr. Pleasant's tour of duty was spent in Liberia where his responsibilities as a logistics training officer with a child care health project included working with the "Triple C-D" (combating communicable childhood diseases). Although his plans are uncertain, Mr. Pleasant would like to return to Africa.

photo credit—Ede Baldrige

Cleric and priest not the same

We (the People of God) have a new priest. On January 26th, Jeffrey Douglas was asked, "My brother, do you believe that you are truly called by God and His Church to this priesthood?" He answered, "I believe I am so called." I believe he is so called as well. A new priest is among us.

I have been a priest for 28 years. Lately I have been thinking that I have also been a cleric about the same length of time. They are not the same thing, though they may be found in the same person. The clerical role is one that has to do with leadership, institutional efficiency, management skills, etc. I assume that because one can begin being a cleric, one may also stop being one. A priest is different. Priesthood is not a job. It is an identity. Priesthood has to do with mystery, sacrament and charisma (gifts and their formation). Priesthood is not something you may stop anytime more than you may stop being baptized. Priesthood has to do with being one with Christ. Thus it is confrontive as well as comforting, angry as well as peaceful, prophetic as well as pastoral.

The danger is that clericalism wants priesthood firmly within the institutional framework so that priesthood will be seen only as "officials" of the institution. The priest will always be cautioned not to "rock the boat"

because it could cost members, to not be involved in politics (for the same reason), and to judge "success" by the number of new people on the roles. But Christ calls us to fight injustice and oppression by changing the systems of our world to make life more humane. That effort causes conflict with the status quo. I see a great deal more "heat" today over issues about which the Bible says very little (like homosexuality) than over issues about which the Bible says a great deal (like poverty, injustice and wealth).

Our spiritual journey can so quickly become a quest for salvation by the latest technique rather than a face to face confrontation with the living God. That confrontation completely transforms us and gives us the courage to challenge the evil in our culture. It is one of the most difficult matters in ministry to confront evil in the prevailing attitudes of our society and yet love and care for those who promote evil. Priesthood needs to be a mirror of that process so that all we baptized people may be encouraged to continue the struggle. Prayerful and thankful congratulations to you, Jeff. You are among us as a priest in the church of God.

The Rev. C. Phillip Craig
St. Mary's Church, Kinston

MEMO TO: My loved ones

It is difficult for most of us to think about the details which must be considered when we die. However, if we are realistic about it; we can recognize the need to make the necessary plans for that eventuality.

In previous issues of *CrossCurrent*, the Episcopal Foundation has recommended that every Christian prepare a will. This really is necessary if we want our wishes to be carried out once we are no longer here to see to that ourselves. However, the question remains, "What does my wife (husband or other loved one) have to do when I die? Will he or she know where everything is and act accordingly?"

The answer, of course, has to do with preparing detailed instructions. The Episcopal Foundation has available to anyone who desires it a booklet titled *MEMO TO: My*

loved ones. In this booklet you may list those things of value which you have accumulated during your lifetime--items such as bank accounts, insurance policies, investments, important documents, trusts, crucial records, etc. These are the things which must be handled properly when your will is entered into probate. Information contained in this booklet can be invaluable to your spouse or other loved one at a time when searching for such details can be a very taxing chore. It is a useful document--one that will be helpful to most people in planning for the inevitable.

If you would like a copy of this booklet (at no obligation to you), please complete the coupon below and mail it to the Foundation Office as indicated.

G.K.R.

CLIP AND MAIL TODAY

TO: Glenn K. Richards
Executive Secretary
East Carolina Foundation
Post Office Box 1336
Kinston, North Carolina 28503

() Please send me a free copy of your booklet, *MEMO TO: My loved ones*.

Name _____
Address _____
City _____
State _____ Zip _____

Church supports volunteerism

A group of congressional co-sponsors of legislation to establish a voluntary national service recently held a press conference at the Capitol to announce introduction of the proposed National and Community Service Act of 1990. The bill (H.R. 3807) is designed to expand educational and housing opportunities for young people, in return for their commitment of service to designated community volunteer organizations.

The Rev. Robert J. Brooks of the Episcopal Church's Washington office presented the sponsors with copies of an Executive Council resolution supporting a voluntary national service. Brooks applauded the bipartisan effort on the legislation, contending that the church's mission is to facilitate serving Christ in all persons. He said "support of these current legislative efforts will assist in encouraging a lifelong pattern of volunteer services to others, as well as strengthening educational and housing opportunities for all."

Brooks also presented a copy of the Executive Council resolution passed last fall to C. Gregg Petersmeyer, President Bush's special assistant for national service.

Conference speeches on cassette tapes

An agreement between the Kanuga Conference Center in Hendersonville, North Carolina, and the Episcopal Radio-TV Foundation in Atlanta will provide audio cassettes of speeches at Kanuga conferences in 1990. Conference speakers for 1990 include Madeleine L'Engle, Donald Coggan, William Willimon, Gordon Cosby, Fleming Rutledge, and bishops of the Episcopal Church including Frederick Borsch, Richard Grein, Fitz-Simons Allison, William Folwell, Arthur Vogel, Rogers Harris, Craig Anderson, and Roger White.

The foundation will distribute the cassettes for sale through Morehouse Publishing.

For Sale

Footed Bathtub \$50
Pedestal Sink \$50
Double Sink \$50

Each in good condition. For further information contact the office at St. Paul's, Wilmington, 919-762-4578.

Diocesan Calendar

April

- 2 Camp for the Handicapped meeting, noon, Greenville
- 3 Youth Task Force, 10 a.m.
- 5 Commission on Ministry, 10 a.m., Diocesan House
- 6-7 ECU retreat
- 7 Youth Advisor Leadership workshop, 10 a.m. to 4 p.m., Diocesan House
- 13 Good Friday, office closed
- 18 ECU Poverty Committee
- 19-22 Cursillo #36, Trinity Center
- 24 Consultant network, 10 a.m., Diocesan House
- 26 Program Group, 10 a.m. to 2 p.m., Diocesan House; Christian Education, 12:15 p.m., Diocesan House
- 28 Happening reunion, Wilmington; Youth Commission, 10 a.m. to 2 p.m., Diocesan House

May

- 1 Creative Stewardship Grants, 10 a.m., Diocesan House; ECW Executive Board, Wilmington
- 2 Ordination of deacon, St. John's, Fayetteville; ECW Annual meeting, St. John's, Wilmington
- 2-5 Northern Area Consultation
- 4 Family Ministry, 10 a.m., Diocesan House; Alcoholism Committee, 10 a.m., Diocesan House
- 4-5 Racism conference, Wilmington
- 15 Department of Mission, 10 a.m., Diocesan House; Vocational diaconate, 1:30-4 p.m., Diocesan House
- 19 Stewardship workshop, 10 a.m.-3 p.m., Kinston
- 20-22 Clergy-spouse conference, Trinity Center
- 29 Healing Commission, 10 a.m., Diocesan House

June

- 1 Executive Council, 9:30 a.m., Diocesan House
- 27-30 Christian Education conference, Trinity Center

Bishop Sanders' Visitation Schedule

- April 1 - St. Timothy's, Greenville; St. Augustine's, Kinston
- April 8 - St. James, Wilmington
- April 15 - Easter; St. John's, Wilmington
- April 22 - St. Andrew's, Morehead City; St. Cyprian's, New Bern
- April 29 - St. Paul's, Greenville; 200th Anniversary Celebration of 1st Convention in North Carolina, Tarboro
- May 6 - Christ, New Bern
- May 13 - St. Paul's, Edenton; St. Paul's, Washington; Zion, Washington
- May 20 - St. Stephen's, Goldsboro; St. Andrew's, Goldsboro
- May 27 - Grace, Plymouth; Holy Cross, Aurora
- June 3 - St. Andrew's, Nags Head
- June 10 - Holy Trinity, Fayetteville; Christ Church, Hope Mills
- June 17 - St. Andrew's, Columbia; Christ and Galilee, Creswell; St. Luke's/St. Anne's, Roper; Beaufort County Council, Bath
- June 24 - St. Joseph's, Fayetteville

Retreat for social workers

Sponsored by the Department of Christian Social Ministries, Diocese of East Carolina and led by Sr. Nancy Healy*, SFCC, spiritual director, assisted by the Rev. Cherry Livingston, chaplain.

Who: Open to persons who serve the low-income community. (Openings for 30 persons only, first come, first served.)

When: August 2-5

Where: Trinity Center, Pine Knoll Shores

Cost: \$102.00 (includes room, board, meals and individual spiritual direction). Financial aid may be available.

For more information or to register by July 9:

Name _____
Address _____
Phone _____

\$51 deposit required payable to: The Albemarle Food Bank, P.O. Box 1704, Elizabeth City, NC 27909 or call Myra Buck at (919) 335-4346.

*Sr. Nancy Healy, SFCC, is a Sister for Christian Community and has been a religious since 1954. She has ministered in the Diocese of Richmond since 1974, including seven years as pastoral associate and director of music and liturgy for St. Therese's Catholic Church in Chesapeake.

Her master's degree is in theology and pastoral ministry from LaSalle University in Philadelphia. She has also completed the School for Spiritual Directors at the Benedictine Monastery in Pecos, New Mexico.

Episcopal Life

JUNE 1990

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

The Shepherd's Staff

Neighbor helping neighbor in the name of Christ

by Bobbie Marcroft

The name means "beautiful harbor" and century-old Belhaven lives up to its name. Nestled along the Pungo River in eastern Beaufort County, Belhaven offers a safe and protected harbor as well as a beautiful one to sailors who have dropped anchor in this lovely and secluded spot through the years. More than likely, they have enjoyed the bounteous board set forth at the widely known River Forest Manor, an eating establishment and inn of no mean reputation. The sailboats and yachts along the waterfront imply wealth, the good times, the good life, but Father Judson Mayfield, priest of St. Mary's Church in Belhaven, terms the area as "one of the poorest in the nation."

Belhaven is small in size—less than 3,000 call it home. The area industries are linked to the sea and the land—fishing, farming and lumbering—all seasonal. Monetarily, it is not a rich place. But in terms of what the human heart can accomplish when it is compassionate and caring, there are no larger places in God's world than Belhaven on the Pungo River in eastern Beaufort County, North Carolina, for Belhaven is the headquarters for The Shepherd's Staff, an ecumenical, bi-racial ministry of volunteers dedicated to the guiding principle of "neighbor helping neighbor in the name of Christ."

"Because it takes seriously its foundational principle," says Janice Ellegor, volunteer coordinator, "half or more of its 75 volunteers have been 'clients' of Shepherd's Staff (we strive to avoid thinking of those we help as clients and to remember that they are neighbors who minister to us and to their community). It enlists them as crisis counselors, transporters, and 'special friends' of isolated elderly and handicapped neighbors. Together with area clergy and other retired persons, 'working poor', and A.F.D.C. and S.S.I. recipients, they do the work of Shepherd's Staff. Its faithfulness to this principle also has enabled it to be the *only* bi-racial voluntary organization in a community deeply divided along racial lines."

Firm belief

The Shepherd's Staff began eight years ago when the Belhaven area clergy support group pooled the resources of six small churches in an effort to ease the hardships caused by the economic slowdown of the early 1980's. Eastern Beaufort County was experiencing a depression, plain and simple.

They had no building nor was there a budget, but this small and determined group had a firm belief that volunteers were the answer to the many needs of the area residents who lacked food and fuel, medicine and



utility costs. The county seat and the social agencies were 30 miles away while the regional medical center in "little" Washington was 60 miles away, so transportation was an item.

The volunteer teams soon recognized other needs. The lack of affordable, decent housing was apparent and shortly the invisible ones came into sight: the frail and frightened, the isolated elderly and the handicapped who needed "special friends" to help them with the small but often overwhelming tasks of daily living—a minor repair in an aging

home, shopping, housekeeping, bill paying, and so very important, listening, for loneliness is a poor companion.

The organization incorporated in 1984 and applied successfully for a grant of \$150,000 from the Robert Wood Johnson Foundation. From this, ministries were developed for needed services in Hyde County as well as Beaufort County.

Volunteer teams

Today The Shepherd's Staff, Inc. has a 22 member board of directors which meets monthly with the volunteer teams to review activities and set policy. Ten members are black, three have been "clients" the past year, and pastors from the Methodist, Southern Baptist and Pentacostal Holiness Church serve on the board. All are volunteers elected by the membership which consists of regular financial contributors and probably 60% have received food stamps at one time or another.

The Shepherd's Staff has received funding from the Diocese of East Carolina, Baptist Hunger Fund, Episcopal Coalition for Human Needs, Methodist Conference, local churches and individuals, the Federal Emergency Management Agency, the Public Welfare and Z. Smith Reynolds Foundation.

Whether it is a song or a saying: "The rich get richer and the poor get poorer" is beside the point. What is to the point is this fact: In 1989 requests to the crisis ministry for food, fuel and medicine during the first quarter numbered 536. During the first quarter of this year, the ministry has received 950 similar requests.

The Shepherd's Staff of Belhaven on the Pungo River in eastern Beaufort County, North Carolina has found the answer to Cain's ancient question, "Am I my brother's keeper?"

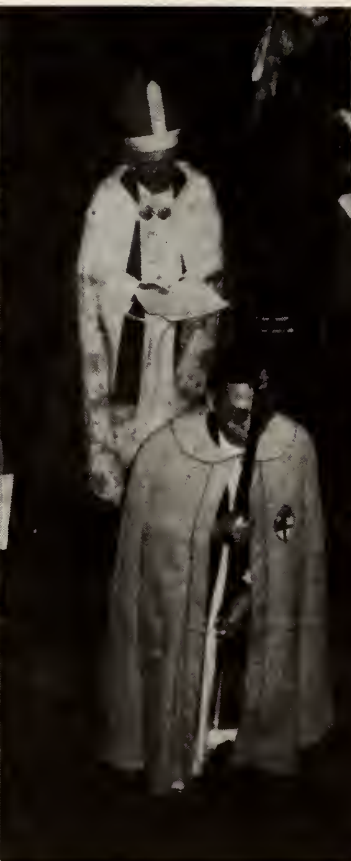
The answer is, "Yes."



JULILEE CENTER, an award designating The Shepherd's Staff, Belhaven, a Center for Jubilee Ministry, was given to the center by the Executive Council of the Episcopal Church for directly addressing the needs of the poor and oppressed. Janice Ellegor, volunteer coordinator, the Reverend Tom Hollis and Ntsiki Kabane Langford, staff officer in the Episcopal headquarters of the Jubilee Center Ministry, in New York, proudly pose with the award.



SHARING THE JOY of the award were (left to right, back row) the Rev. Judson Mayfield, one of Shepherd's Staff's founders; Ntsiki Kabane Langford; Bishop B. Sidney Sanders; David Henderson, senior warden of St. Mary's, Belhaven; the Rev. David Brooke; (left to right, front row) the Rev. Mike Isbell; Janice Ellegor and the Rev. Tom Hollis.



'THE CHURCH'S ONE FOUNDATION' sang the congregation as the bishops of the dioceses of North Carolina and the Presiding Bishop processed out of Calvary Church, Tarboro, following the Evensong Service commemorating the first convention of Episcopalians in North Carolina. This year marks the 200th anniversary of the event which took place on June 5, 1790 in Tarboro. The Rt. Rev. Robert W. Estill, Bishop of North Carolina, the Rt. Rev. B. Sidney Sanders, Bishop of East Carolina, the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina, the Rt. Rev. Huntington Williams, Jr., Suffragan Bishop of North Carolina, the Rt. Rev. William G. Weinbauer, retired Bishop of Western North Carolina, the Rt. Rev. Hunley A. Elebash, retired Bishop of East Carolina, and the Most Rev. Edmond Lee Browning, Presiding Bishop of the Episcopal Church were present. In his sermon, Bishop Browning declared, "The world, which is very, very small now, needs our witness of service and love and peace...this is our mission. As we begin the second 200 years, let us proclaim the Good News."

A **DRAMATIC BANNER** has been created for the diocese by Chuck Chamberlain, of Greenville, chair of the Diocesan Arts Commission, who designed it, made the pattern and bought the materials. The pattern and materials were sent to Ann Cook, of Wilmington, who stitched it together. The banner made its debut in Tarboro with Roland H. Vaughan, III, of Edenton, who served as acolyte at the Evensong Service. The banner can now be seen in the Diocesan House, Kinston. Others from the diocese who participated in the service included J. Clarence Leary, Jr., Edenton; the Rev. Josh T. MacKenzie, Elizabeth City; Helen Rountree, Greenville; Ruth H. Woodley, Columbia and Allen L. Hornthal, Edenton. Nancy W. Broadwell, Fayetteville, and Alice W. Lynch, Washington, were members of the 1990s Celebration Steering Committee.

photo credit — Ede D. Baldrige

The Bishop's Letter

My dear Sisters and Brothers in Christ:

One out of every five children in the United States lives below the poverty level, so says the Raleigh News and Observer. And I think to myself as I read that statistic that if we continue to ignore poverty and the extremely high birth rate among people who live in poverty as we do, it will not be long before that statistic will read one child out of every four, and then one child out of every three.

How shameful a statistic for the wealthiest and most creative country in the history of the world. Even more shameful is the fact that we continue to act as if we ignore the problem, it will go away. And we continue to close our eyes as the number of people who live in poverty mushrooms daily.

Another headline recently said that President Bush lashes out against abortion. I would have been much more impressed with the President's statement if it had been coupled with a strong call for programs to combat sexual promiscuity, help an unwed mother through her pregnancy and help the one child

in five break out of the poverty circle.

To help make my point let me share with you a statement by (you're not going to believe this) Jerry Falwell, that is quoted in an excellent little book entitled *Resident Aliens*. On a recent television broadcast Jerry was asking for money for his program called "Save-A-Baby Homes." He is establishing homes throughout the country where a young woman who decides to continue a difficult pregnancy may go and receive free, caring support. She can live at the home throughout her pregnancy rather than have an abortion.

Jerry went on to say something to this effect: "If we do not give our resources, our money to this venture, if Bible-believing Christians do not demonstrate through our gifts that we are willing to give to, and to sacrifice for and to support these young women, then we have no right to stand by self-righteously and point at them saying, 'Sorry, tough luck. Abortion is a sin. It's your problem'."

Think about it; that's all I ask.



A FEW INFORMAL MOMENTS were shared by Bishop B. Sidney Sanders and Presiding Bishop Edmond L. Browning following the Evensong Service at Calvary Church, Tarboro, celebrating 200 years of the Episcopal Church in North Carolina.

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Change of address and other circulation correspondence should include old address label, with the zip code. Send to: *CrossCurrent*, 25 South 3rd St., Wilmington, N.C. 28401.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

CrossCurrent is published monthly by the Domestic and Foreign Missionary Society (ISSN 0012-9629), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$7 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

EVENTS

"Under One Roof: In Church and Society", the second gathering of Episcopalians to share what is common and what is diverse about their pastoral, justice and social ministries will be held June 21-24, at the Clarion Hotel in St. Louis, Missouri.

"Under One Roof" is a joint effort sponsored by the Appalachian People's Service Organization, Episcopal Urban Caucus, Episcopal Women's Caucus, Integrity, Episcopal Peace Fellowship, National Episcopal AIDS Coalition, National Episcopal Coalition on Alcohol and Drugs, United Episcopal Charities and the Urban Bishops Coalition.

A detailed agenda will be available in April. For additional information contact: Under One Roof Office, 1511 K St., N.W., Washington, DC 20005 (202) 737-0920.

The diocesan Christian Education Conference, June 27-30, will feature arts and music. Lorna Erickson, education coordinator at Holy Trinity, Fayetteville, and Betsy Willis are coordinators of **Create/Educate Through Sacred Play** where workshops will include The Sacred Art of Storytelling, Use of Drama, Signing, Mime and Sacred Silence, Prayer Movement and Dance, Contemporary and Traditional Music and Creation and Use of Puppet Friends.

The conference will be held at Trinity Center. The fees are \$140 and \$50 for commuters (lunch only meal). Limited scholarship aid is available from the Department of Christian Education or check with your parish priest.

Mail registration and check to the Rev. Richard Warner, P.O. Box 68, Shallotte, NC 28459. Make checks payable to: St. James' Discretionary Fund.

St. Gregory's Summer Vocation Program, a program designed for men between the ages of 16 and 40 who want to sample monastic life either because they are considering the possibility of monastic vocation or because they believe time in a religious community would be spiritually enriching, is being offered during June, July and August at St. Gregory's Abbey. The cost is a \$25 registration fee; the monks provide housing

and meals in exchange for the Vocationer's work.

For further information write the Vocations Director, St. Gregory's Abbey, 56500 Abbey Road, Three Rivers, Michigan 49093-9595.

The Committee on Israel-Palestinian Peace of the Commission on Peace, will hold its annual study tour to Jordan, Israel, West Bank and Gaza. This multi-diocesan group of 18 participants will travel from July 1 through 15. Though not a standard tour of the Holy Land, the group will make pilgrimages to holy and historic sites related to current political events.

For further information and applications contact Anne Shirk, Commission on Peace, Episcopal Church House, Mount Saint Alban, Washington, DC 20016 (202-537-6546).

The Women in Ministry and Mission Office of the Episcopal Church will offer a five-day leadership training seminar at the Vallombrosa Conference Center in Menlo Park, California, from July 30 to August 3. The seminar will offer sessions on leadership theory, conflict resolution, planning skills, communication skills and spirituality to enhance the leadership of women in church and society.

Contact the Women in Mission and Ministry Office at 1-800-334-7626 for further details.

"Shaping Liturgy—Shaping Lives" is the title of the forthcoming Mississippi Conference on Church Music and Liturgy, August 7 through 12, at All Saints' School, Vicksburg. The conference is sponsored by the Diocese of Mississippi, David Stokes, chair, music commission. Faculty for the conference will include Dent Davidson, St. Thomas, Medina, Washington; the Rev. Carl Draw, St. Mark's, Storrs, Connecticut; Dr. David Farr, St. Luke's, San Francisco; the Rev. Michael Merriman, Grace Cathedral, San Francisco and Dr. William Bradley Roberts, St. James, Newport Beach, California. For further information contact Leslie Casaday, conference director, Box 12443, Jackson, MS 39236.

PARISH NOTES

Establishment of five fellowships in music has been approved by the vestry of St. Paul's, Wilmington, for implementation in fall, 1990.

Four voice and one organ fellowship will be coordinated through UNC-W in an effort to encourage young, talented artists and their involvement in sacred music and liturgy. Auditions began in April. Musicians accepted will participate in St. Paul's worship throughout the school year.

Fellowship committee members include Dr. Richard R. Deas, head of the music division at UNC-W, Dr. Sherrill Martin, Lindsay Neal, Bate Ewart, David Paynter, Madeline Wagoner, Michael Padrick and Dr. Lori White.

The vestry at Holy Trinity, Fayetteville, has initiated "A Year of Renewal", which began with the Easter season of this year and will end on Easter Day, 1991, with the hope that every member of the parish will have an opportunity to experience a renewal of his or her relationship with Jesus Christ, and further, that the community life of the parish and the bonds of personal/family lives will be strengthened.

The Holy Eucharist was celebrated in the manner of eighteenth century Christ Church, New Bern, at the Family Service on Sunday, April 29, and the royal gifts of King George II in 1752—communion silver, prayer book, and Bible—were used in the commemorative service. This once-a-year tradition in Christ Church is a reminder that the liturgy of the church—though several times revised—

provides a link through faith and form with the early members of Christ Church of two and one-half centuries ago.

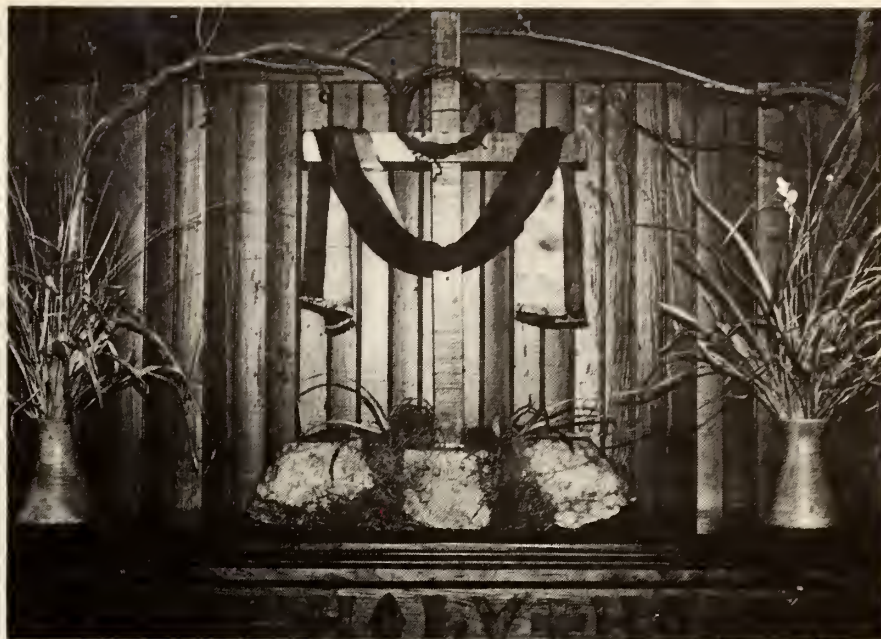
St. Paul's, along with several other Greenville churches, is in the process of forming a Caregivers Coalition. The mission statement says: "Our purpose is to work with and enable persons who are among the frail elderly and disabled to maintain their independence and dignity to the highest degree."

The Pastoral Care Ministry of St. Mary's, Kinston, is offering a "Personal Shopper" service for anyone who needs a personal or household item, and is unable to search for it.

Also at St. Mary's, Joe DeVeau has won the lottery for a scholarship to the national Episcopal Youth Event to be held at the University of Montana, August 7-12. Over 1000 young Episcopalians from across the country will attend.

"The real story is the struggle to define what it means today to be spiritual. The search for what it means to be spiritual is the story not just of the decade but of the century. The search for meaning is the most stubborn trait of humanity."

Bill Moyers, journalist and television producer, from his address to more than 1300 communicators at the opening session of the Religious Communication Congress, held in April in Nashville.



THE ALTAR IN ST. JAMES, Belhaven, provided inspiration for worshippers during Holy Week. In depicting the crucifixion of Christ, Mary Evelyn Miller, a member of the Altar Guild, used hand-thrown clay altar vases of a grayish hue. These contained dried marsh reeds arranged to frame the focal point of the empty cross. Ms. Miller made the cross, staining it to match the wood background and embedding it in plaster of paris to resemble the rocks used at the base. Dried grasses emerged from the rocks and hanging on the cross was the crown of thorns. The bare starkness of a basically monochromatic scene was startlingly enhanced by the crimson and white cloth draped on the extensions of the cross to represent the robe of Christ.

photo and text by Carole Garretson, St. James, Belhaven

Examining the church mind

by Robert L. Beasley

During February's Diocesan Convention in Kinston, we approved a resolution expressing concern for Bishop Spong's ordination of an avowed practicing homosexual. Our resolution stated that we believed Bishop Spong had gone against the "mind of the church" when he ordained Robert Williams. Furthermore, it quoted a General Convention resolution of 1979 to express the mind of the church. Since then, the Presiding Bishop and other bishops have disassociated themselves from the action of Bishop Spong and the Diocese of Newark.

Perhaps listing other General Convention resolutions would challenge us to examine ourselves. Are we living our own lives in the mind of the church?

In past resolutions the General Convention has resolved that we should:

1. Boycott Shell Oil products because Shell operates refineries in South Africa.
2. Oppose "Star Wars."
3. Cease all covert and overt military activity

in Central America.

4. End military aid to El Salvador.
5. Support a sanctuary ministry (where Guatemalans, Hondurans, and El Salvadorans would be protected by Episcopal churches from deportation).
6. Reject the "creationist" movement.
7. Support socially responsible investments and divest church funds from South Africa and Namibia.

Since we may find ourselves not living out some of these resolutions and since the media will probably not report our actions, we might wish to write Bishop Spong so that he and the Diocese of Newark can express concern that we have gone against the mind of the church.

We could also start following the mind of the church and lobby our public officials, engage in protest and action, open our churches to non-documented Central Americans, and examine our personal and parish investments.

Such action might be "casting the moat from our own eyes."

Letter to the editor:

To the editor:

It was a surprise, to put it mildly, to read on page C, May issue, that Charlotte Spigner was stepping down "as chairman of the Episcopal Farmworker Ministry." There was no reference to place, or any other details.

The Episcopal Farmworker Ministry is made up of hard-working representatives from the dioceses of East and North Carolina. Since I have been the chair of that committee for the past three years, I am a little surprised that there is another group by that name.

We do appreciate the coverage *Cross-Current* has given to this most vital ministry of two North Carolina dioceses, but accuracy is needed. Our committee has worked very hard; some of us have been involved with this ministry for a decade, yet the newspaper of our diocese has given no credit to this committee in any of its coverage. I find this rather strange.

We are very grateful and fortunate to have a remarkable minister, in the very best sense of that word, in the person of Amy Trester who experiences first hand the misery and humiliation directed at farmworkers from farmers, social service people and others daily.

We do need persons like Ms. Spigner and Ms. Houston and we are deeply grateful for

all their efforts towards the alleviation of the gross injustices that farmworkers suffer in our state. (By the way, there are not 800,000 farmworkers in North Carolina; that number includes all of the migrants in all of the United States.)

Thank you again for the coverage.

In faith,

Katerina K. Whitley, chair
Episcopal Farmworker Ministry
Dioceses of East and North Carolina

CrossCurrent applauds all efforts on behalf of the farmworkers and regrets any misunderstandings and/or oversights.

*May the love of God
bring you unceasing joy.
May the wisdom of God
bring you an increase of
light and understanding.
May the peace of God
unfold in you and through
you to the world.
May the life of God
heal you in mind and body.
May the presence of God
abide in you now and
forevermore.*

Spirit of renewal at work in Uganda

by The Right Reverend Misaeri Kauma, Bishop of Namirembe Diocese

In his recent letter to CrossCurrent, the Rt. Rev. Misaeri Kauma, Bishop of the Diocese of Namirembe, Uganda, sent his greetings to our diocese and enclosed notes from his address to our diocesan convention in February. Although the notes arrived too late for publication last month, his message is as urgent now as it was when he delivered it.

Greetings from the church and people of Uganda, a country found in East Africa, grouped together with Tanzania, Kenya and Uganda as the East Africa countries, and which has a population of approximately 17 to 18 million people.

The Nation of Uganda has gone through several stages of growth. It began as a country of many tribal groups living most times at war with one another, and where the stronger of the tribes ruled over the other tribes. In the year 1875, missionaries were invited into the country of Uganda by King Mutesa I, Kabaka of Buganda who had become a Christian. Through the preaching and power of the Gospel of Jesus Christ, Uganda began to grow into a nation of Christian people. The church was threatened in the year 1879 when 24 people, both Roman Catholic and Anglican Christians, were killed by one of the kings who was not a Christian. The blood of these martyrs has become a strong and lively seed for the church of Uganda.

The growth of the church was upheld by the British government becoming the protective government of Uganda. The British protected and led Uganda for about 100 years. When the British left, having done their best, Ugandans had the responsibility to work out a system of government that suited their needs and circumstances best.

That exercise was and still is costly. It has cost millions of human lives in civil wars. This struggle includes the eight years of Idi Amini's leadership. This regime almost wiped out all the good grounding which the British and people of Uganda had built till then. The only structure and power that it could not destroy, was the power of Christianity through the churches. In fact, the political struggles strengthened the Christian churches' foundation, up to now the church is the strongest and most trusted fabric in the nation. It has a stability that goes beyond time. And yet the church somehow finds ways of working together with the changing governments and sometimes advising the government. At times the church has critically corrected the governments.

Preparing for democratic government

It was not until five years ago 1986, when a new regime, the National Resistance Army Government led by President Yoweri Kaguta Museveni, took over power. Since 1986, Uganda has experienced gradual, but steady, peaceful development. The regime has tried to raise the different political parties and different tribes to a standard and a stage of working together as the one nation of Uganda. The present government is preparing the nation for a democratically elected government, with a national constitution contributed to by all the people. This is a hard task but it is worth all the energies possible. If all people were willing to sacrifice their individual and tribal interests for the good of one united nation, then Uganda would have a very bright and hopeful future.

Mainly due to over twenty years of civil wars, together with the chronic poverty of the developing nations in Africa including the "third world debt," Uganda still has great economic problems to overcome. Uganda is doing her best to overcome these.

For example, a month's salary for a priest in a parish is about 50 US dollars. That is about 12 US dollars a week, and that is when the parish he is working for is able to fully raise it. The monthly wage of an ordinary worker is about 5 US dollars a month.

Ecumenical relationship warm

The church of Uganda is mainly made up of two main churches; the Roman Catholic Church and the Anglican Church.

The ecumenical relationship between the two churches is very warm, and also with

other churches like Orthodox and the newly established Baptist, Pentecostal and Seventh Day Adventist churches. A clearer ecumenical system of relationship still needs to be worked with the Pentecostal churches and the long established churches like the Anglican and Roman Catholic churches.

The growth of the church in Uganda is astounding, as it is in many parts of Africa. In Namirembe Diocese, tens of thousands of people, mainly children, are baptised every year, and about as many thousands are confirmed every year. When, as bishop, I go round for confirmation services, I confirm from 30 candidates in the smallest parish up to 400 candidates or more in one service, and over a thousand people come to communion during the service. The people do love to hear the word of God faithfully preached from the Bible. The clergy and lay Christians do deeply take seriously God's teaching in the Bible and know it as the true rule and guide for life. They will listen to the preacher for hours; they will faithfully open every reference the preacher mentions in the Bible; they carry their Bibles to church. When it comes to singing, they sing heartily and joyfully.

Parishes are multiplying; one parish growing into two or more and so are the congregations. The dioceses are consequently growing more in number. Uganda began as one Anglican diocese of the whole Uganda about 1877 whose headquarters was at Namirembe. Now, just over 100 years, Uganda has 21 Anglican dioceses and about three more are on the way very soon. For example, in January 1990 the new Diocese of Muhabura was inaugurated. Namirembe Diocese is going to give birth to another Diocese of Luwero in 1991, and a Suffragan Bishop who is to be Bishop of Luwero is to be consecrated on May 6th, 1990.

What Jesus said has come true in Uganda: "The Harvest is plentiful, but the labourers are few. Therefore, pray, the Lord of the Harvest to send out labourers into His Harvest." Matthew 9:37-38.

Need for scholarships

The structure of the Anglican church in Uganda is made up of the diocese, the parish and the congregations. Each parish has on the average ten congregations. While the parish is led by an ordained priest, the congregations are led by a fulltime lay reader. These are lay people and they do an excellent job for they reach out to where the Christians are, in their homes and places of work.

We have, and can train within the country enough clergy for the rural areas in the less sophisticated congregations. However, there is need for more highly educated men who are to serve in the ordained ministry. These need to receive University Seminary theological training. In Uganda, we have very limited facilities for this and we would value assistance with offers of scholarships to enable that type of person to go abroad and train for God's work. A scholarship given in this way would be real mission outreach to God's church in Uganda and Africa and a contribution to the church's leadership.

We do praise God for the heavenly growth of Christianity. This growth, we should remember, is taking place among human beings in a world where Satan and sin is at work always. We have many baptised Christians falling away from grace, marriages break down now and then among Christians, the dual worship of the one true living God, Father of our Lord Jesus Christ, being supplemented with the worship of the old traditional gods in the country; rocks, mountains, rivers, etc. This happens as if in the true God there were areas that the true God cannot effectively deal with.

We need your prayers for more faithfulness



BISHOP MISAERI KAUMA

in this area. 1990 in the Diocese of Namirembe has been devoted to special teaching to help Christians over this big problem, "I am the Lord your God, how much longer will it take you to make up your minds" Exodus 20:2 and 1 Kings 18:21. Many get tempted into asking for bribes for services they render to other people, in spite of their being officially paid for the services. This is one of the biggest temptation in a nation that is economically poor. Pray for us.

Lack of honest stewardship of money and property both in government circles, private business sectors and also within the church ministry and services, greed for more regardless of how much suffering this brings to other people is a philosophy governing several people in the community.

We have a further problem of wrong use of our ethnic groupings commonly known as tribes. This is one of the precious gifts God donated to Africa, a gift that is more precious than gold, being so, Satan envies it and uses it to divide people to fight and kill, murder one another and hate simply because they belong to different tribes. Tribal selfishness is a great temptation and is very subtle, it sometimes is as bad as racial discrimination.

Pray with us over this misuse of this precious gift from God which disrupts peaceful growth and development. Pray that we aim and achieve that love in oneness which is in Jesus Christ as children of the same Father, God.

Renewal and sacrament

God, knowing long before that the people of Uganda would have some severe testing to go through, began to prepare the Christians by sending a spirit of *Renewal* in the church. This work of the Holy Spirit began to show itself as long ago as 1929. The Holy Spirit appeared in this way: God spoke to individual Christians, *convincing them of sin* through His word in the Bible. God spoke so clearly and continually to individuals that it became impossible to resist Him. God's spirit at the very origin visited the lay people, the church at that time in 1929 had become beautifully Anglican or Episcopal.

Many knew what it meant to be a Christian, they observed the church doctrines as seriously as they physically could. But God's love demanded something really deeper in the spirit. Many realized that to be a Christian was an impossible task—the standard that God demanded was impossible to attain. So, they were looking for a solution. God showed Christians that having failed to earn the

righteousness by human effort, God had sent Jesus Christ who came, died and arose again to open what was once a closed way because of sin to all those who put their faith in Jesus Christ who then becomes their righteousness, through faith and repentance of their sin Romans 1:16 and John 3:16.

When some of the Christians got to know the Jesus' way of salvation, it became like a burning fire in their lives and could not keep quiet about it but went round their fellow Christians and those that were not Christians, witnessing to them what great things Jesus Christ through the Holy Spirit had done in their lives. Through this sharing of experience based on the faithful study and trust of God's word in the Bible, the revival caught on until it came to cover the whole of Eastern Africa.

Many people and leaders in the church in Uganda today got to know of God's saving power and salvation through the sharing of men and women whom God had touched in this way.

I am a personal witness to this work because I was 19 years old, having failed in all things, in my utter failure God found me and offered me the gift of salvation through faith in Jesus Christ which the Holy Spirit helped me to accept. In His grace God gave it to me through faith in Jesus Christ who forgave me my sin and His salvation changed my whole life and led me into God's ministry in the church.

The word God used to bring me to faith was from Mark 10:27 where it says, "What is impossible to man is possible with God, for with God all things are possible."

I was 19 years old when by grace God changed me and saved me, I am now over 60 years old, and all the way God has proven that "what is impossible to man is possible with God, for with God all things are possible."

I have written at length about God's renewal in the church in Uganda because God had used it as a salt in what was decaying society.

This way of walking with God in Jesus Christ through faith, has been a great strengthening and victory giving way to Christians in Uganda, and more especially during the years of civil wars and Christians persecution. This is the faith through which Archbishop Janani Luwum gave his life to be martyred by Idi Amini's regime. This way of the gospel rights what has gone wrong in man and the society in which he lives. It leads to forgiveness of sin and clearing of conscious and compels this forgiveness to those that have wronged us.

Need for prayer, financial assistance

Let me now share with you the church's needs for which Namirembe Diocese needs your continued prayer and practical assistance. We are prepared to do the job, pray with us that we get the "Tools Needed For The Job To Be done."

The church in Namirembe Diocese attempts to do all it can to raise funds from within the Christians and people within the diocese. Due to difficult economic circumstances, the diocese is not able to raise enough funds for all that is needed for the work of God's Kingdom. Due to this need, we share our needs with Christian churches and friends like yourselves in prayer.

The appeal for prayer and financial support here is for areas where, having done all we can, we cannot raise any higher.

So, brethren, we appeal to you to come over to Uganda in spirit and practically help us build the kingdom of God in this Decade of Evangelism in Namirembe Diocese.



Come celebrate!

Diocesan celebration of Trinity Center Day
August 26th

11 am Festival Celebration of the Holy Eucharist with the Diocesan Choir conducted by David Lynch. Free will offering for Trinity Center. Box lunch \$4.50 per person.

Spend the afternoon walking the grounds, swim the pool or the ocean, enjoy the beach, fish the pond.

New evidence in Shroud of Turin mystery

by Carol Tyer

George Carl of Greenville has a long-standing singular passion: study and contemplation of the Shroud of Turin.

The New York native attends Christ Church, Elizabeth City, and is now studying for a master's degree at East Carolina University. He became entranced with the shroud in 1979. This heirloom of antiquity is believed by many, including Carl, to be the burial cloth of Jesus.

When Carl first became fascinated with the shroud, it had recently been shown publicly for the third time this century in the Cathedral of San Giovanni Battista in Turin, Italy. A former religion student at Fordham University in New York, Carl characterizes himself as "one who has been fascinated with the history of Christianity since childhood."

His eyes sparkle and his conversation become more animated when the topic is the shroud. "I can't explain it," he said. "From my earliest study, I began to feel an alignment within me such as I'd never felt before. And now, any time the subject comes up, my enthusiasm is just as great as it was in the very beginning."

Since his "discovery" of the shroud, the Greenville resident has pored over thousands of volumes, studied photographs, corresponded with other shroud scholars, and done everything he could to absorb and correlate every detail known about the cloth—but he has never seen it.



GEORGE CARL

He believes, like many others, that this ancient cloth was recovered from the tomb donated for Jesus in the garden of Joseph of Arimathea in Jerusalem. He thinks followers of Jesus obtained the cloth after the resurrection and kept it as a holy relic. Some other scholars, however, take the opposite view—that the shroud is, at best, a piece of religious art; at worst, an elaborate hoax.

Carl believes that in his years of study he

has made some associations that prove its authenticity.

He has completed a manuscript on his findings and has submitted a brief for review by the Association of Scientists of Scholars International for the Shroud of Turin Ltd.

"The shroud depicts an image of a man," he said. "It's as if Jesus's body, while it was wrapped in the cloth, projected onto the fabric a picture of Himself."

Carl concentrates on several portions of the image, including a curved blood mark on the forehead, a sharp line at the base of the neck, the crossed hands over the pelvis and marks on the chest.

"I feel I have established that Jesus was a member of the Essenes," he said. "This was a division of the Jews in the first century who challenged the legitimacy of the Jewish high priesthood. Many other scholars and I believe that John the Baptist also was a member of this group."

Carl believes that Jesus's Essene followers buried Him as a high priest in defiance of the Temple. These people believed him to be the Messiah and, therefore, felt impelled to designate him as a high priest.

He says an object on Jesus's forehead diverted the flow of blood from scalp wounds and caused the curved mark.

"This object," he said, "was a 'seal of consecration,' a small flower-shaped metal plate worn on the forehead of each Hebrew high priest. I see the mark on the face as flower-shaped. I believe the followers of Jesus saw him as a high priest and adorned his body in priestly regalia for burial."

A short sharp line over the neck that appears on the shroud has gone largely unexplained by shroud investigators. Some say it is simply a crease. Carl contends that it is the neckline on a garment called "the

breastplate of judgment."

"I very strongly believe that the 'breast-piece' is the napkin mentioned in the 20th chapter of John in the Bible."

This breastpiece was worn only by high priests and often had in a front pocket two traditional images: a bell and a pomegranate, both held as holy emblems. Carl points to slight images of what appears to him to be a bell and a pomegranate burned onto the shroud over the chest. He believes that Jesus was buried in a modified version of the breastpiece, probably with embroidered pomegranate and bell.

Carl says his most telling physical evidence that the person buried in this shroud is an Essene are the markings showing that the deceased was buried with his hands crossed at the pelvis. He said, "all Jews at the time of Jesus's death were buried with their arms at their side, except the Essenes who traditionally used the crossed hands over the pelvis. By Jewish law, limbs must be straightened. Only the Essenes would have differed with this law."

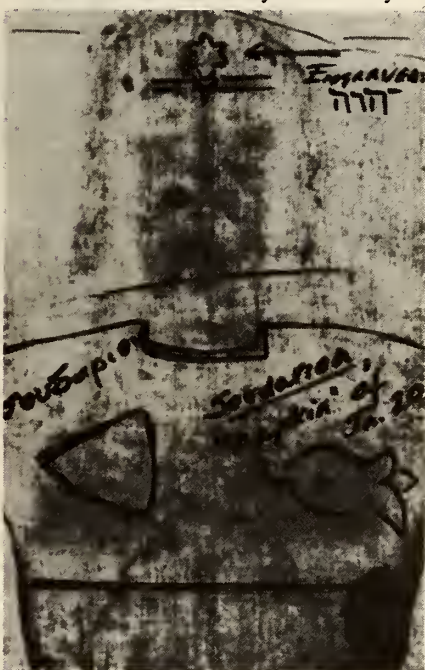
Carl says his evidence leads to a mighty conclusion: the image on the shroud is that of Jesus Christ.

"It not only authenticates the shroud," he says. "It confirms the resurrection."

Reprinted with permission from The Daily Reflector, Greenville.

Editor's note: In a follow-up telephone call, George Carl said, "The scientists have done a fantastic job but do not, as yet, fully understand a history that allows certain possibilities/probabilities. Several heretofore unexplained, often ignored shroud markings suddenly make sense. In the end it comes down to something physical."

"My theory is controversial, a new way of looking at things, but I am being taken quite seriously and why... well, the evidences are there!"



Village Chapel more popular than billiards

Berne Retirement Village in New Bern is a fast developing facility for happy and comfortable living of 82 people—44 living in apartments, and 38 in residential care rooms. Among those living here are 12 faithful Episcopalians, among whom only one can get to regular services at Christ Church.

Their need was felt and ministered to by the Rev. C. Edward Sharp, rector of Christ Church, who volunteered to bring Holy Eucharist once a month to The Village. There had to be some planning and preparation for a place to conduct services as The Village did not have a designated chapel.

We do now! The pool table was taken out of the poolroom—more people wanted a chapel than wanted to play pool! One parishioner offered a linen cloth for the table that was found to be used for the altar. Another offered candlesticks and a lovely wooden cross was donated by the church. Comfortable chairs (that all match!) were found and a sign was put outside the door saying "Village Chapel."

Fourteen people received the sacraments at the first service—one of them was a retired Baptist missionary who has spent a lifetime in Africa. Before the second service was held a piano suddenly appeared in the room, so Christ Church supplied hymnals and joyful singing is how held.

On Palm "Saturday" (our services are held on the last Saturday of each month) the congregation numbered 24—Presbyterian, Methodist, Catholic, and Baptist churches were represented at the Episcopalian Holy Eucharist.

We are delighted that Christ Church has met our need for the sacraments. The Village Chapel is now used for regular devotional hours on Sunday afternoons, and are conducted by clergy from other churches in town. During Holy Week daily devotions were held for anyone who felt the need, and were conducted by an Episcopalian who read to from eight to twelve people each day.

We are blessed!

The Village Vicar (a.k.a. Jean McCotter)

1990 at Kanuga Conferences

Don't let the '90s begin without visiting Kanuga, your retreat in the Blue Ridge Mountains for renewal, inspiration, relaxation, and education. Exceptional speakers... the natural beauty of 1,400 wooded acres... nearby shopping... the magnificent Blue Ridge Parkway... daily child care... family rates... convenient to two major airports and three interstate highways... a crossroads of the Episcopal Church.

Come to Kanuga in 1990. Write Kanuga Conferences, Postal Drawer 250, Hendersonville, NC 28739 for a free program catalogue.

Conferences

- WOMEN'S CONFERENCE: CARING FOR GOD'S CREATION, June 4-6.
- JUNIOR YOUNG PEOPLE'S CONFERENCE, June 10-15 (for grades 7-9).
- SENIOR YOUNG PEOPLE'S CONFERENCE, June 10-15 (for grades 10-12).
- CONFERENCE FOR ADULTS WHO WORK WITH YOUTH, June 10-15.
- REFLECTIONS ON FAITH AND ART WITH MADELEINE L'ENGLE, June 17-22.
- EVANGELISM CONFERENCE, June 24-29. Keynotes: Rebecca Manley Pippert, the Rt. Rev. Roger White, and the Rev. Gordon Cosby.
- "JESUS," July 1-6. Keynotes: Bishops Craig Anderson, Richard Grein, and Arthur Vogel.
- BIBLE SYMPOSIUM, July 1-6. Keynotes: the Rev. Walter Harrelson, the Most Rev. Donald Coggan, and the Rev. Fleming Rutledge.
- FAMILY LIFE CONFERENCE, July 1-6.
- SPIRITUALITY CONFERENCE, July 8-13. Led by a team of Episcopal Franciscans.
- RENEWAL CONFERENCE, July 8-13. Keynotes: the Very Rev. David Collins and the Rt. Rev. Michael Marshall.
- STEWARDSHIP CONFERENCE, July 8-12.
- WINTERLIGHT XV YOUTH CONFERENCE, December 27-January 1, 1991 (for grades 9-12).

Camps

- CAMP KANUGA FOR BOYS AND GIRLS, June 9-August 19 (five sessions).
- THE WILDLIFE CAMP OF THE NATIONAL WILDLIFE FEDERATION, June 9-August 19 (five sessions).

Guest Periods

- SUMMER GUEST PERIOD, July 14-September 1.
- SEE THE LEAVES, October 14-21.
- THANKSGIVING AT KANUGA, November 20-25.
- CHRISTMAS AT KANUGA, December 21-26.

Parish Family Weekends and Other Organizations

- Conferences, seminars, retreats, and gatherings may be scheduled September-May.

CrossCurrent is often the last to learn of church's anniversaries, retirements, resignations, changes and/or deaths of the clergy, special parish events or programs and is rarely supplied with material for the stories. If you want something in CrossCurrent, please send it in. If it is at all possible, it will be published. And, given enough notice, it is at all possible, CrossCurrent will cover the event.

Don't imagine that CrossCurrent is fully aware of all that is going on in the Diocese's 75 churches but, somehow, just choosing to ignore what's happening. To the contrary, CrossCurrent is here to serve the Diocesan family by helping to keep it members informed about each other.



DURING HIS RECENT VISIT to our diocese, the Bishop of the Diocese of Soroti in Uganda, Bishop Ilukor, visited Mary Gaddy's (a member of St. John's, Wilmington) second grade class at Sunset Elementary School in Wilmington, where he talked with the students about children and schools in Uganda. In her report, following the bishop's visit, Angel Foger, age 7, wrote, "We know that they don't have much food in Uganda. They can't mess with the Nile River because the Nile River is important to all the other countries. If you stop the Nile River, the land will be dry and they won't have any food. They need food. There is a lake named Lake Victoria. It was named after a queen. The children have to sit on the floor at school. Some don't have any shoes. Uganda is near the equator line. It is very hot." Angel's conception of life in Uganda is illustrated above.



Kanuga to invest in ideas

Kanuga, Hendersonville, has announced it will invest up to \$10,000 in conference ideas proposed by individuals or agencies of the Episcopal church.

The programs must be held at Kanuga Conferences during one of several available dates. A selection committee will review applications quarterly. Detailed information and application forms may be secured from Albert Gooch, president, Kanuga Conferences, P.O. Drawer 250, Hendersonville, NC 28793.

The proposed conferences must be on subjects which are pertinent to the mission of the Episcopal church and are appropriate to the purpose statement of Kanuga Conferences, which is:

"To provide for God's people in this broken world a glimpse of the Kingdom through hearing the Gospel, experiencing Christian community and being empowered for strength, growth and service in both our individual communities and in the rest of God's creation."

In addition to the preceding criteria, the proposals will be judged on the quality of keynoters, the likelihood they will accept the invitation, the experience of the person who will coordinate the conference, the strength of the supporting organization (if there is one), and the scope of the constituency of the proposed conference. Also to be considered is the availability of mailing lists of interested persons.

In addition to investing financially in the conference, Kanuga will make its programs, guest services, and promotions departments available on a limited basis.

The decision of the Selection Committee will be final. Kanuga Conferences reserves the right to decline any or all proposals, and to recommend changes in the conference design.

The deadline for the first proposals to be considered is June 1. To give ample time for planning and promotion, Kanuga recommends that these conferences be scheduled for the months of September through mid-December. The Selection Committee will announce its decisions by June 25.

Kanuga Conferences is the nation's largest Episcopal conference center. Its capacity October through April is 350. For the summer months the capacity is 450. Located in the mountains of Western North Carolina, it is served by three interstate highways and two major airports. It is, therefore, easily accessible throughout the year.

NOTE ADDRESS CHANGE

CrossCurrent's office has moved to:
16 North 16th Street, Wilmington, NC
28401, (919) 762-0814.

A gift that keeps on giving

Some things do last forever. By making a memorial gift, you can honor a special friend or loved one even after he or she is gone. At the same time, you can help the ministry of your parish church.

There are many ways a memorial, established either through gifts of cash or through other kinds of gifts, can bring long-term benefits to church members and others our ministry serves whom you may never know.

Most importantly, a memorial allows you to perpetuate the happy memory of a loved one.

A memorial allows you to attach special meaning to your gift for Christ's work.

If you would like to make a memorial gift to your church, please ask your rector or priest-in-charge. He or she will tell you how you might best set up your own *perpetual remembrance*.

G.K.R.

Insightful program offered youth leaders

by Cookie Cantwell

One of the most wonderful and exciting experiences is working with teenagers, both junior high and senior high students. They are so full of the joys of life yet they realize that extremely important decisions have to be made. The adults who work with youth sometimes find it challenging to meet the growing demands of this special ministry. It is the goal of the Youth Commission of the Diocese of East Carolina to offer education, skills, direction, support and encouragement so that these adult youth leaders can sustain a positive and healthy youth program.

On Saturday, April 8, at the Diocesan House in Kinston, the Youth Commission teamed up with the Commission on Alcohol and Drug Abuse and presented a day-long leadership training event for adults who work with youth. Liz Huskey, the chairman of the Commission on Alcohol and Drug Abuse, was the keynote speaker. Liz helped remove any misconceptions and incorrect information about alcoholism and lifestyles of those people with drinking problems. She, along with several members of this commission, gave the participants much useful knowledge that could easily be incorporated in programming in the parish level.

Another significant experience for those who attended was the chance to hear the real life story of Andy, Betsy and Bo Etters. They are part of the family of the Diocese of East Carolina and during the past few years they have also been part of families whose lives have been touched by drug abuse. Andy is recovering from drug addiction with the help of a longterm drug rehabilitation program, STRAIGHT, Inc. Their story was extremely meaningful and greatly affected all those who heard it. We saw how none of us is immune to this disease and how we must be educated to the signs and symptoms of it.

The adults who traveled to Kinston that Saturday left saturated with lots of important



Q AND A SESSION AT ADULT LEADERS OF YOUTH EVENT

information. During the next few months when our teenagers are attending proms and beach weekends, the Youth Commission felt the need to help our adult youth leaders know what could be done to possible "stem the tide." We had a wonderful time together learning, sharing, and supporting one another. The day ended by the Rev. Chris Mason, St. Stephen's, Goldsboro, and chairman of the Youth Commission, leading us in Holy Eucharist.

The next Adult Leadership Training Event will be held at Trinity Center on the weekend

of November 2-4. All EYC advisors, lay people and priests...all adults who are interested or are just possibly thinking about becoming interested in spending some good quality time with the young people of our diocese are invited to attend. The weekend promises to be informative as well as fun!!!

Carol Taylor, the Youth Ministries Coordinator of the Diocese of East Carolina, will be sending out further details about registration during the summer. Look for it or call Carol Taylor at the Diocesan office (919-522-0885).

No strings attached to this instrument

In a corner of my bedroom stands a dust-covered violin case. It contains an instrument better known as a fiddle to folk music lovers like myself. Fifteen years ago when I received it, my intention was to learn to play the instrument. I envisioned my fingers dancing effortlessly upon the neck and I guided the bow gracefully across the strings.

That vision of myself as master of the fiddle has now faded. The lack of time and effort invested in learning to play has taken its toll and dimmed my hope to experience the joyful freedom of mastery which can come only with sustained discipline.

Oddly enough, however, the sight of the dust-covered case in the corner is not for me a source of great regret. Rather it is a source of motivation. It is a constant reminder of the need for daily spiritual discipline. It speaks to me of the practical realities of the Christian faith which dictate the need for a sustained relationship to Christ and His ways if I am to experience the true freedom and joy of God.

To put it simply, the dust-covered fiddle reminds me it takes daily practice to become a joyful instrument of God.

by the Rev. H. Burton Whiteside, Church of the Good Shepherd, Wilmington

The 1990 Diocesan Fall Youth Program packet has been sent to the clergy and youth advisors. If you are not presently receiving youth materials, please let us know at the Diocesan office and we'll be glad to add you to our mailing list. Please look for the exciting fall youth event material.

What's happening? Happening #15's happening!

by Cookie Cantwell

Whenever a group of teenagers get together, you can pretty much depend on the fact that a good time will be had. When you add a spiritual dimension based on the Good News of God's love as shown to us by Jesus Christ, we are guaranteed the BEST time there could possibly be.

March 30-April 1, Happening #15 was held at Trinity Center. It was the largest Happening experience in the Diocese of East Carolina, yet the quality of this experience was just as rich and meaningful for all who attended.

Happening is a weekend retreat run by high school students within the diocese with adult support. Happening is designed to challenge youth to look at spiritual reality based on the love of Jesus Christ. Happening's

purpose is not to only have a wonderful weekend but to build the foundation for lifelong commitment to living a life based on Christian values and beliefs. It is a weekend full of fellowship and fun; but it is also a weekend of learning, sharing, growing, loving and experiencing.

Mickey Loughlin, St. Andrew's, Wilmington, served as rector and Robin Mabry, St. James, Wilmington, served as the head gopher. Through their leadership an extremely capable and focused staff showed the participants what servant ministry is all about. The entire staff did an outstanding job!!!

Happening is not just a weekend experience. Happening hopes to offer youth an alternative to the senior solutions to the pressures and problems faced by teenagers today. It is hoped that following the Happening experience the Happeners will carry a

renewed commitment to live their life in a Christian manner.

To support one another and to offer encouragement, a Happening Reunion was held on Saturday, April 28, at Wrightsville Beach. The Rev. Bill Dornemann, St. John's, Wilmington, celebrated Holy Eucharist with all of the Happeners and then we celebrated life together by sharing the beauty of God's creation at the beach. We had a wonderful time together enjoying the sun, fun and fellowship.

October 19-21, are the dates of Happening #16. Plans are already started for this exciting weekend. It promises to be another unique and awesome encounter with truly terrific teenagers and adults who work with youth.

For further information, please call or write Cookie Cantwell, 2216 Waverly Drive, Wilmington, N.C. 28403, (919) 763-5910.



ROBIN MABRY & MICKEY LOUGHLIN

New Beginnings offers coping tools

Trying to capture the spirit of New Beginnings and putting it into words is a lot like trying to hold a dove as it reaches for the sky.

Recently candidates and staff members descended upon Trinity Center ready for an experience that would change their lives. New Beginnings is designed for junior high school students in an effort to bring a better understanding of their relationships with friends, with family, and with Jesus Christ. Countless hours of work and prayer preceded the arrival of the candidates. During the weekend the results of the preparation become clearly visible in the smiles, hugs, and tears of everyone involved. The staff of New Beginnings #5 was vibrant and energetic and the candidates were eager and receptive. The combination yielded a New Beginnings like no other. I wish everyone in the diocese could be a part of such an experience.

New Beginnings offers a chance to learn and grow in God's love and thus be better able to cope with the confusing times of the teenage years. I truly believe that everyone benefitted and enjoyed New Beginnings #5; to say it was a success would be a huge understatement. I give thanks to the staff for their hard work and dedication and to the candidates who were willing to make a New Beginning.

Tommy Koonce
11th grade
Program Coordinator
Holy Trinity, Fayetteville



TOMMY KOONCE



THE YOUTH COMMISSION met at St. Stephen's, Goldsboro, to begin plans for the youth events of 1990 and 1991. Look for program plans soon to be announced! C.T.

'Summer days by the sea'

The summer season for Camp Trinity is shortly approaching. There are 500 campers registered at our camp sessions but there are still spaces for boys and girls in Discoverers I and IV, for boys in Explorers I and II, Senior High and Discoverers III. Please send in your

application soon to Trinity Center to join in a terrific camp session this summer!

The following people will lead our Christian Education program as session leaders at our summer camps. We are fortunate to have such talented people as our leaders.

Camp and Leaders

Explorers I	To be announced
Senior High	The Rev. Chris Mason, Mrs. Holly Mason, Scottie Harrell, Mrs. Missie Harrell
Camp for the Handicapped	The Rev. Mid Wootten, Stephen Guttu, Mrs. Pat Storie
Discoverers I	The Rev. Ed Dunlap
Explorers II	The Rev. Gary Fulton, Mrs. Marty Fulton
Discoverers II	The Rev. Bill Bradbury, Mrs. Cookie Cantwell
Explorers III	The Rev. John Weatherly, The Rev. Beverly Weatherly
Discoverers III	The Rev. Phil Glick
Discoverers IV	The Rev. Jeff Douglas

The Camp Trinity staff is an outstanding group also.

Camp Trinity Staff

Carol Taylor, director of Summer Camps, Greenville
John Bernhardt, assistant camp director, Salisbury
Penn Perry, program coordinator, Fayetteville
Sarah Poulos, assistant program coordinator, Greensboro
Alison Kafer, arts & crafts coordinator, New Bern
Paul Siler, music coordinator, Goldsboro
Sean Cavanaugh, sports coordinator, Elizabeth City
Arthur Walton, waterfront coordinator (boats), Goldsboro
Cathy Paparazo, lifeguard (boats), Goldsboro
Molly Deveau, waterfront coordinator (pool), Kinston
Emma Stallings, lifeguard (pool), Washington
Charles Gaddy, counselor, Wilmington
Dan Loughlin, counselor, Fayetteville
Kevin Heyer, counselor, Kernersville
Adam Chandler, counselor, Morehead City
Valerie Bauerlein, counselor, Wilmington
Naomi Randolph, counselor, Washington
Meghan Tayloe, counselor, Washington
Meshelle Hart, counselor, Southport
Mimi Quick, nurse, Ayden
Linda Mann, nurse, Washington

We look forward to seeing many of you over the summer!

Carol Taylor
Director of summer camps

CIT has openings

The Counselor-in-Training (CIT) Program still has openings for rising 11th and 12th graders or graduating seniors who would like to serve on staff for one week at a camp session. The cost of the program is \$100.

Applications can be obtained from Carol Taylor at the Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503.

Coordinator appointed

A sincere thank you goes to Mike Pridgen of New Bern for his leadership in the New Beginnings program this past year.

A New Beginnings coordinator has been appointed. We welcome Powell Bland of St. Timothy's, Greenville, as the new coordinator. Information will be sent to parishes soon on upcoming plans for New Beginnings #6. C.T.



THE FAYETTEVILLE URBAN MINISTRY is seen at work sawing and splitting wood for fuel. The group has been caring for the homeless and hungry for some time, seeing to fuel needs and event rent needs of some families. The Urban Ministry is an interdenominational ministry directed by Curtis Harper and among the members of St. Paul's-in-the-Pines who are actively involved are Ann Ashford, Betsy Willis, Mac McEvilly and Ron Huskey.

photo courtesy of Curtis Harper

A true story of the heart

Henry St. George Tucker, Bishop of Virginia, was the last diocesan bishop to hold the office of Presiding Bishop at the same time. He was Bishop of Virginia from 1927 to 1944 and Presiding Bishop from 1938 to 1946.

He was a tall, leather-faced man with the physical appearance of a rugged outdoors person like a lumberman or a farmer. At one period in his ministry the Diocese of Virginia had a string of mountain missions up in the Blue Ridge. Once when Bishop Tucker was unable to make a visitation to one of these mountain missions he was able to send a substitute. The weather-beaten people at a church back up in one of the hollows of course greeted Bishop Tucker's substitute cordially. However, they missed the familiar face of their bishop. Finally they got around to asking the substitute what was really on their mind. They wanted to know where that other bishop was that ordinarily came to visit them, "you know, they said, "the one that looks like us."

On one of his mountain visitations it was reported to the bishop that an elderly lady had not been seen at church for some time. Her fellow church members were concerned. But she did live in a very remote place at some considerable distance away. The bishop, however, having a car, said he would take the time to drive out to see the woman. When he got to her house he was moved by the sparseness of her little cabin, no electricity, pump in the yard, wood stove, etc. The cabin itself was spotless but very modestly furnished. There were a few chickens in the yard and a modest garden. It was obvious that the lady was of very limited means.

The bishop found her to be all right. Oh, there had been a lot of rain, the roads were difficult and several creeks had flooded over the past weeks which was why she hadn't been able to get to church. But she was fine. While he was there the bishop celebrated Holy Communion for her for which she was quite grateful. He noted to himself, however,

that when he got back to the church he was going to give some money from his discretionary fund to one of the wardens so that he could buy a box full of groceries and bring them to this isolated old lady. She obviously had not much food in the house.

After they had had communion together and Bishop Tucker was packing up to leave, the lady pressed something into his hand. When the bishop looked at it it was a five dollar bill—considerable money in the 1920's. "What's this," he asked. "Oh," said the woman, "that's my offering for the poor people. I'm so grateful to God for all I have I want to share." *Moral:* Perhaps wealth, like beauty, is in the eye (or perhaps the heart) of the beholder!

The Rev. John C. Rivers, St. Paul's, Edenton

Guide shows methods of effective advocacy

A new resource for individuals and advocacy groups in the religious community has been produced entitled *Concern into Action: An Advocacy Guide for People of Faith*. The 97-page book seeks to encourage people of diverse religious beliefs to collaborate in political action. It provides information on community organizing, media relations, organizing educational forums, and communicating concerns to legislators. It also provides a short description of the legislative and budget process of the U.S. Congress.

The guide is published by National IMPACT, a legislative information and action network supported by 19 religious groups, including Protestant, Roman Catholic, and Jewish groups. Copies are available from National IMPACT, 100 Maryland Avenue, N.E., Washington, DC 20002; (202) 544-8636.

My Prayer

Dear God
At judgment day
When masks
Are stripped away,
When hypocrisy
Is atoned,
When my true
Face is known,
I pray it not
Differ from
The one
I've shown.

Bill Cooper
St. Paul's, Wilmington

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back.

WANTED

Correspondent wanted for north-eastern East Carolina to write features for *Crosscurrent*. Please call editor (reverse the charges) at 762-0814 or 251-0704.

Diocesan Calendar

May

- 1 Creative Stewardship Grants, 10 a.m., Diocesan House; ECW Executive Board, Wilmington
- 2 Ordination of deacon, St. John's, Fayetteville; ECW Annual meeting, St. John's, Wilmington
- 2-5 Northern Area Consultation
- 4 Family Ministry, 10 a.m., Diocesan House; Alcoholism Committee, 10 a.m., Diocesan House
- 4-5 Racism conference, Wilmington
- 15 Department of Mission, 10 a.m., Diocesan House; Vocational diaconate, 1:30-4 p.m., Diocesan House
- 19 Stewardship workshop, 10 a.m.-3 p.m., Kinston
- 20-22 Clergy-spouse conference, Trinity Center
- 29 Healing Commission, 10 a.m., Diocesan House

June

- 1 Executive Council, 9:30 a.m., Diocesan House
- 2 Black leadership meeting, 10:30 a.m., Diocesan House
- 7 Prison Commission, 10 a.m., Diocesan House
- 27-30 Christian Education conference, Trinity Center
- 28 Camp committee and Board of Managers, 10 a.m.-2 p.m., Trinity Center

Bishop Sanders' Visitation Schedule

- May 6 - Christ, New Bern
- May 13 - St. Paul's, Edenton; St. Paul's, Washington; Zion, Washington
- May 20 - St. Stephen's, Goldsboro; St. Andrew's, Goldsboro
- May 27 - Grace, Plymouth; Holy Cross, Aurora
- June 3 - St. Andrew's, Nags Head
- June 10 - Holy Trinity, Fayetteville; Christ Church, Hope Mills
- June 17 - St. Andrew's, Columbia; Christ and Galilee, Creswell; St. Luke's/St. Anne's, Roper; Beaufort County Council, Bath
- June 24 - St. Joseph's, Fayetteville

The Last Will and Testament of . . .

Jesus of Nazareth had a will. In a sense, it was not legal in North Carolina; however, he did leave explicit instructions for the distribution of his love in the Scriptures. It is all spelled out in the New Testament.

What about you? Have you taken the necessary steps so that your loved ones are aware of your *specific instructions*? Do they know what you want done after your death? Have you spelled out your wishes that your daughter is to receive your grandmother's gold and diamond brooch? Is everyone aware of your desire to leave your son the car? Is your love for God expressly recognized through a bequest to the Church?

The only way to be sure that these things are done is to consult a qualified attorney and have him draw up your own will. Even though your son and daughter (or whoever) understand what you want done with your possessions, the absence of a will could result in your desires being overruled in Probate Court.

You can learn more about wills and how they ensure your wishes being carried out by returning the coupon below to request our free booklet, *37 Things People 'Know' About Wills That Aren't Really So*. Requesting this publication does not obligate you in any way.

G.K.R.

— — — CLIP AND MAIL TODAY — — —

TO: Glenn K. Richards
Executive Secretary
East Carolina Foundation
P.O. Box 1336
Kinston, NC 28503

() Please send me a free copy of your booklet, *37 Things People 'Know' About Wills That Aren't Really So*.

Name _____
Address _____
City _____
State _____ Zip _____

Clergy Register Interim Rector

The Rev. John C. Rivers, St. Paul's, Edenton.

New Ministry

The Rev. Thomas Green Cure, St. Paul's, Clinton.

Resignations

The Rev. Julian Cave, from St. James, Wilmington, to begin a new ministry at All Soul's, Washington, D.C.

Ordinations

Ordained to the Order of Deacons were Elizabeth Salmon Buck, Gae Kimball Davis and Scott Luce, May 2, in St. John's, Fayetteville.

A message from our bishop about Cursillo:

Dear Brothers and Sisters in Christ:

When was the last time you had the opportunity to devote a block of your time and energy exploring deeply your relationship with Christ?

When was the last time you were able to do this in an atmosphere of love and caring and worship and study and just plain fun?

You are not forced to say anything; you are not expected to behave in a certain way; the weekend is not designed to "do" anything specific to you. You simply are in an environment of caring, loving, joyful people and through them you are gently led to re-explore your relationship with the caring, loving, joyful Christ.

I covet this relationship for you.

Faithfully,
B. Sidney Sanders

Episcopal Life

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

Saint Paul's, Wilmington

The time is here, now

by Bobbie Marcroft

Unique place in history

Success in life and its activities can be laid a lot to timing and maybe luck has a hand in it, but whatever the reason, it's clear that the Reverend Hamilton Fuller and St. Paul's Church in Wilmington have come together at the right time.

A native of Florida, Ham Fuller has been rector of St. Paul's barely a year and he has seen the congregation become a vibrant and involved part of the community. "They really are celebrating their life and faith as individuals and as a community," he says.

St. Paul's is involved with Cross Roads, a program for underprivileged children, with the Women's Resources Center and is a sponsor of Elderhaus. "In Tampa, with over a million people, there was only one Elderhaus. Wilmington has two. I'm pleased and grateful the congregation is committed to these projects."

Having come from a large city, he finds Wilmington "a whole new way of life, but Wilmington has enough of the amenities of the city-sorts-of-things to make it comfortable."

"One of the reasons I was brought here was because of my educational background as a teacher and the headmaster of an Episcopal school." Since Fuller has been here, the gym has been completed and has become an important facility for all ages.

"I think the more we invite people into our place, then the chances of having the opportunity to witness and to incorporate them into our faith and our worship are greatest."

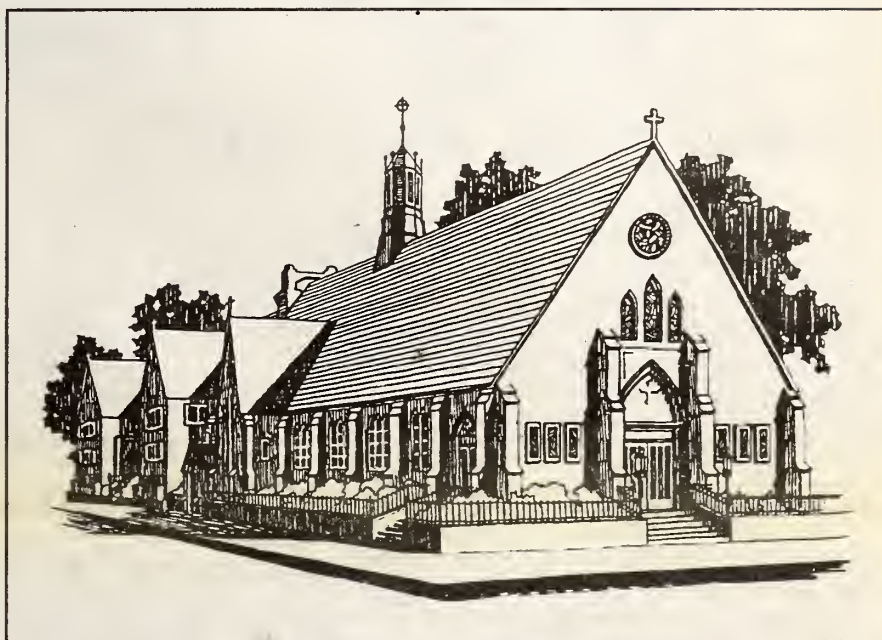
St. Paul's has a unique place in Wilmington history. When it was organized in 1858, the purpose was to have "a free church with a mixed congregation", there being no facilities for blacks at St. James nor any planned for the new St. John's. Zebulon Latimer was on the first vestry of the church which stood at Fourth and Orange Streets only a block from his home, now headquarters for the Lower Cape Fear Historical Society at Third and Orange. The Protestant Methodist Church had previously occupied the church building before selling it to the diocese.

The combination of the war and a yellow fever epidemic closed the doors in 1862. There were 34 whites and 16 blacks on the communicant role. Three years later, the church was in use as a school for blacks and when the Union troops took over St. James for a hospital, that congregation worshipped for a brief time at 4th and Orange.

After the Civil War, it became a mission for blacks supported by the congregations of St. James, St. John's and St. Paul's. From that mission came the first church consecrated for "Colored People in North Carolina", St. Mark's at Sixth and Grace Streets.

In 1872, St. Paul's doors opened again. In 1914, a new church was built at Sixteenth and Princess Streets. It faced Sixteenth Street which was unpaved and considered the suburbs. In 1938, that building was found to be unsound and services were moved to the parish house. The present church, facing Market Street, was built in 1958.

St. Paul's con't on pg F



ST. PAUL'S, WILMINGTON



THE ALTAR AT ST. PAUL'S



SOCIALIZING AFTER SUNDAY SERVICES

The Bishop's Letter

My dear sisters and brothers in Christ,

Psalm 24:1 The earth is the Lord's and the fullness thereof, The world and those that dwell therein;

I have used this particular translation because it uses the word "fullness" when it speaks of God's earth. God made the heavens and the earth and he made them full. Listen to the words of one of the early settlers of Carolina. "This island has many goodly woods, and full of Deere, Conies, Hares, and Fowle, even in the midst of summer in incredible abundance." And in another place he speaks of the waters teeming with fish and shellfish of every kind. He speaks of the land we inhabit and the sounds and rivers and ocean that border our shores.

The fullness that God created is gone. The incredible abundance has disappeared. Those that dwell in God's earth have ravaged its land and waters, and almost all the destruction that has taken place in our environment has happened during your lifetime and mine.

We have been consumers, not stewards. We have been hoarders, not givers. We have practiced greed rather than generosity. And

who will pay for our sins? Our children will, that's who.

The country singing group "Alabama" has recorded a new song that focuses on our misuse of the environment. One of the lines says "We ought to feel guilty when we look into the eyes of our kids." I suppose what frightens me the most is that it is obvious that we do not feel guilty because we have not changed our ways.

My generation has clearly defined the legacy we will leave our children. We will leave them an incredible number of people on welfare and a ravaged environment.

But don't worry, my friends, we will have led the good life; we will have had it all. Why should we care?

Lord have mercy.

Christ have mercy.

Lord have mercy.

Lord have mercy, not so much upon us; but upon our kids and the fullness of earth they will never know.

Amen!

Faithfully,
B. Sidney Sanders
Bishop of East Carolina

Hark, hark, the LARC

by Barbara Geib

This article is written by a layperson from St. Andrew Lutheran in New Bern in order to bring news of our successful LARC organization here. LARC (Lutheran, Anglican, Roman Catholic) has been active here for two years on the basis of four services per year. This organization was developed to reduce the barriers existing between the three denominations. Each year, each of the four churches, Christ Episcopal Church, St. Andrew Lutheran Church, St. Paul Catholic Church, and St. Cyprian's Episcopal Church, has hosted a LARC service at their own church facility while the other churches assisted with the refreshments for the reception which followed.

The first year, the clergy: Rev. Fr. C. Edward Sharp; Rev. David R. Eastes; Monsignor James Jones; Dwight Johnson, lay minister spoke on their ideas for LARC and acquainted one another with each other's traditions by the use of the service of Evening Prayer. Fellowship reception for all attending followed the services. It exceeded all expectations.

The second year, with the respective bishops invited from the three denominations as speakers for the services, featured a dialogue series. The bishops: B. Sidney Sanders, Bishop of the Diocese of East Carolina from the Episcopal Church; Michael McDaniel, Lutheran Bishop of N.C. Synod ELCA and Joseph Gossman, Bishop of the Raleigh Diocese of the Roman Catholic Church explained the differences between

our denominations and also the many similarities.

Our last program presented the challenge of where do we go from here, expressing the need to overcome indifference. It is because of this challenge, that I have undertaken to explain a little of what we here in New Bern are doing to join hands with our fellow Christians in similar denominations. It is my hope that the Lutheran Magazine, Episcopal Life and Catholic publications will print this article, because up to now I have seen very little on the subject of LARC.

Yes, we the laity need to be involved, but I implore the clergy in all the denominations to take the reins and join hands with one another in giving us concrete direction in how to close these gaps between us. We, your lay people, are eager to do so and have certainly displayed our enthusiasm towards developing a program to bring us closer together. Now, we need further instruction in how to accomplish all this.

Perhaps a clergy and lay people committee should be formed to develop LARC into a more solid organization with goals and objectives being developed. It is my hope that in the coming year our LARC gatherings would allow for better discussions through a clergy and lay people exchange following the speakers. It is also my hope that other communities will follow New Bern's LARC program, and begin to have similar services, so that this worthwhile endeavor can continue to grow.

How about it?
What is next?

PARISH NOTES

Deanna Maxine Maddox of Wilmington, received a master of divinity degree from the University of the South's School of Theology in May and in mid-June was ordained to the diaconate at St. Mary's, Kinston. She will continue her formation process as a transitional deacon and be ordained priest at a later date. In the meanwhile, Ms. Maddox will serve as assistant to the Rev. William E. Dornemann at St. John's, Wilmington.

The Greenville Service League President's Tray was recently awarded to Helen Rountree of St. Timothy's, Greenville. This prestigious award is presented annually to a board member for outstanding conscientious service. Mrs. Rountree served as chair of the Greenville Service League Gift Shop at Pitt County Memorial Hospital during the period of relocation and renovation.

The Servant Ministries Committee has been "re-established" at St. Timothy's, Greenville. The group gathers information

from various agencies and groups, identifying needs in the community and informing the congregations on how it can assist in helping resolve those needs. The committee will also look for political avenues to facilitate social change and encourage networking with other churches and religious organizations.

The Rev. James Boyd of Holy Trinity, Fayetteville, has resigned as rector, and has answered a call to become rector of St. Paul's Church, Salem, Oregon. He began his duties there in mid-August.

A special resolution was adopted by the vestry of St. Paul's, Washington, in honor of Debra Ellis Boyle on the occasion of the announcement of her retirement from St. Paul's Children's Chapel, after "eleven years of devoted service." Ms. Boyle was instrumental in both the creation of the Children's Chapel and the program for the chapel.



SUNDAY SERVICE AT CHESTNUT CHAPEL

photocredit—Ede Baldrige

Everyone a member at this seaside chapel

For many years Oceanside Camp and chapel have provided a place of relaxation and worship in the Ocean City community.

The Wade H. Chestnut Memorial Chapel was built at Ocean City Beach in June, 1957. The dream of this chapel began in 1952 when the Rev. Edwin E. Kirton, who was then rector of St. Mark's Church in Wilmington, held cottage services on Sunday mornings in the home of the Chestnuts during his annual vacation.

These services were so well attended by beach residents that the Rt. Rev. Thomas H. Wright, then Bishop of the Diocese of East Carolina, welcomed the opportunity of erecting a chapel to serve the spiritual needs of the residents and campers of Camp Oceanside.

The Rev. Mr. Kirton served as priest-in-charge each year until his retirement in 1975. He was assisted by priests and lay readers from this and other dioceses who conducted Sunday services and who were urged to live in the residence on the beach provided for them.

Every beach resident is considered a member of the chapel regardless of their "home" denominations. There is an ecumenical vestry now in charge of the chapel affairs.

Services are held each Sunday from June through the Labor Day weekend with visiting priests and lay readers providing the services. This summer the Rev. John Weatherly of Holy Trinity, Hampstead, conducted the service of Holy Eucharist every Saturday and coordinated the clergy scheduling.

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

CrossCurrent is published monthly by the Domestic and Foreign Missionary Society (ISSN 1050-0057), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5- per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

EVENTS

A recital series in celebration and thanksgiving for the new organ has been planned at St. John's, Wilmington, beginning with the dedicatory recital Sunday, September 16, at 8 p.m. On Sunday, November 18, at 8 p.m., Ben Hutto, organist-choirmaster of Christ Church, Charlotte, will be the guest organist.

The Annual Lobster Fair at St. Timothy's, Greenville, has been set for Saturday, October 13. Details to follow.

A peace-making conference entitled "Make Peace With the Earth" will be held October 21-24 at the Montreat Conference Center, Montreat, North Carolina. The conference is sponsored by Presbyterian Church USA, (704) 669-2911.

A Teaching/Healing Mission sponsored by The Episcopal Diocese of East Carolina's Commission on Healing and Prayer and led by Canon Jim Glennon of St. Andrew's Cathedral, Sidney, Australia, will be held at St. Paul's Church, Greenville, on November 2 and 3. Canon Glennon has served at St. Andrew's Cathedral for 25 years and led the Wednesday evening healing service for many years. His book, "Your Healing is Within You," has been acclaimed by leaders in the Episcopal church involved in the

healing ministry, including Agnes Sanford and Dennis Bennett.

The mission will start on Friday evening, November 2, and continue with teachings and discussions on Saturday, November 3, ending with a healing service Saturday night.

On Saturday afternoon there will be a convention of members of The Order of St. Luke the Physician which will include workshops and discussions about the healing ministry. There will be no registration fee, but offerings will be accepted during the weekend.

For additional information about the mission program or motel accommodations contact: Charles Horne, 1813 Circle Drive, Greenville 27858, (919) 756-3263.

A Conference for Lay Professionals in the Episcopal Church is set for November 29-December 1 at Stony Point Conference Center, Stony Point, New York and the Episcopal Church Center. The purpose of the conference is: mutual support, to look at the organization of the Episcopal church and how lay professionals fit into it, and to provide workshops to increase professional skills for ministry.

For further information write to Gail C. Jones, editor of *Callings*, St. John's Church, 114 East 20th Avenue, Olympia, Washington 98501.

Parish Investment Fund established

At the diocesan convention last February, the Episcopal Foundation of East Carolina established the Parish Investment Fund for those congregations that have monies to invest. Very often a parish has several thousand dollars which it places in a Certificate of Deposit or some other instrument in order to earn interest. The Parish Investment Fund creates the opportunity for professional investment management of a congregation's assets through the East Carolina Foundation. By using the services of Sterling Capital Management of Charlotte, the foundation feels that the return on its funds (and those of parishes involved in this plan) will be greater than local, non-professional efforts.

There are two dates each year when the foundation (and now parishes within the

diocese) may make additional deposits and will also receive interest on funds invested. Those dates are June 30 and December 31. As of June 30, 1990, two parishes have seen fit to transfer assets to the Parish Investment Fund to be handled for them.

If other congregations in the diocese would like information about this service provided through the East Carolina Foundation, it is available from the executive secretary. Remember, the next date when parishes may take advantage of this valuable service will be December 31, 1990.

Requests for information should be addressed to:

Glenn K. Richards, executive secretary
Episcopal Foundation of East Carolina
P.O. Box 1336
Kinston, NC 28503



VOLUNTEERS POSE on the steps of the Women's Center of Fayetteville (left to right) Mary Knight, Anne Mizelle, Pam Frawley, Marcy MacRae, Charity Swick (front row) Betsy Willis and Sylvia Ray, all of whom are also members of St. Paul's-in-the-Pines as are two board members missing from the photo; Linda Alkove and Ann Ashford. Volunteers are trained and used daily to "woman" the phones answering questions and linking women with help and information, sorting clothes for the closets, visiting agencies to familiarize themselves with opportunities and assistance available to women in the community plus general office work, fund raising, peer counseling and publicity for programs. The Woman's Center, an independent, non-profit organization, serves the women of Cumberland County and its surrounding area.

'It is green and groweth up'

One of the projects inherited by the Arts Commission of the diocese is to begin the "greening" of Diocesan House's grounds. It may not strike you exactly as an arts project, but then God does work in mysterious ways.

Recently, over 200 pine seedlings were set out to begin windbreaks around the rear of the property. Many of these won't make it, but other plantings are to follow over the next two years according to a master plan designed by Cheryl Taft of St. Paul's, Greenville, who has devoted her time, talent, and expertise as a landscape architect.

A planting day in the fall needs to be planned, and this is where the Arts Commission and the diocese needs help. They need to

know who will be willing to help—names and phone numbers—so this project can continue at a reasonable pace.

If this is a part of your ministry, call Chuck Chamberlain (919-758-3031) or Norma Van Veld (919-756-1092). (Chuck is the Arts Commission chair and Norma is a member, both from Greenville.) Or, drop a card to Chuck at 2307 East Third Street, Greenville, NC 27858.

The earth is the Lord's and He gave us dominion over it, and if you've never seen the grounds at Diocesan House, believe me, it needs a lot of love and green.

C.C.



MORE THAN 80 PEOPLE attended a conference on race relations at St. James and St. Mark's, Wilmington, early this summer. Dr. Dudley E. Flood, State Department of Public Instruction, was guest speaker and facilitator at the conference which was sponsored by the Episcopal Diocese of East Carolina's Committee on Racism and the Wilmington Ministerial Alliance. Workshops and group discussions examined racism in schools, the justice system, church, inter-racial dating, economic development, a biblical perspective on racism, racism's relationship to sexism, stereotypes and cultural differences and similarities.



ONE OF THE COORDINATORS of the conference, the Rev. H. Burton Whiteside, rector of Good Shepherd Church, Wilmington, seen here with Sandra Spool of St. Mark's, later said, "The conference came out of the concern that racism is still an issue. We're hoping to achieve the first step in reconciling black and white Christians and to help them take intentional steps in getting to know each other and develop an atmosphere of worship and celebration of our one-ness and our diversity."

photo credit—Ede Baldrige

On becoming one with one's creation

by Rene Willis

Leslie and Tom Brooks, parents of 5, live in a 90-year-old house in Ayden. With their home in a state of live-in renovation, Leslie's ceramic studio is currently spread throughout the kitchen and dining room. Her work as an artist is evident for the studio surfaces are filled with drying ware, waiting to be stacked into the kiln. Alongside Leslie's work are delightfully whimsical pieces made by her students.

Leslie is sharing her gifts with both the advantaged and disadvantaged youth of Greenville and Ayden. As part of the life of St. Timothy's for several years, she has led children in the joy of creating—an experience of feeling and doing, using their God-given gifts.

She received her BFA in painting and drawing from Old Dominion University and her MFA in ceramics from East Carolina University. Over the years, Leslie has taught art history, drawing, and ceramics at the community and college level and served as artist-in-residence in the Norfolk city schools.

Returning to Eastern NC in 1980, Leslie found that the demands of raising young children were incompatible with the focus necessary for an artist who often spent long hours of solitude in a studio. She accepted the frustrating necessity of putting her artwork on hold. Five years ago, a life-threatening medical crisis led Leslie to reflect on her life and art. As she reevaluated her priorities, she realized that not working in art was unacceptable. While she could not isolate herself in a studio, she could share her art with children.

A strong belief that society was failing our children (and therefore itself) by placing such a low emphasis on art inspired Leslie to start a grass roots movement to make children aware of their creative spark. Knowing that many parents agreed with her and exposed their children to available cultural experiences, Leslie focused her attention on the myriad of children without this advantage. Leslie began

teaching classes aimed at disadvantaged children.

She currently does workshops at the United Cerebral Palsy Center and works with learning disabled children in the local schools. This year she began working with the behaviorally and emotionally handicapped children in the public schools in Ayden. By word of mouth, Leslie's ability in ceramics and her gift for enabling children to experience the contagious spark and joy of creating soon spread throughout the community. This prompted Leslie's being asked to hold workshops within her parish. The congregation asked about sponsoring her workshops with emotionally and behaviorally handicapped children in Greenville. Leslie's response was one of joy.

At St. Timothy's, 25% of the fee is set aside for sending her into the emotionally and behaviorally handicapped classrooms. She has found the children to be very responsive, open, and excited about their opportunity to

create with clay.

"I really enjoy working with kids, all kids. They automatically think inventively since each day is likely to hold something new. Troubled kids, especially, seem less encumbered by society's conventions. I am truly amazed sometimes at the intensity of expression and purity of thought that goes into their work. Many of these children have very difficult lives and their rise in self-esteem at having produced a mug or figure in my workshop is probably my greatest reward."

Leslie concentrates on the expressive aspect of art. Her goal is to enable each child to totally experience and momentarily become one with his creation.

Ongoing workshops are held throughout the year and it is to be hoped, Leslie's gift can be shared throughout the diocese as she would be delighted to travel and provide opportunities for youth of all ages.

Twenty-five percent of the fee would be allotted to sponsoring her work in the BEH

classrooms. St. Timothy's has already sponsored workshops in animal mugs, wizards, Easter bunnies, Easter eggs, Valentine boxes, and Advent angels. There are plans to continue with terra cotta self-portraits, animals and the ark, and a nativity scene that the children will make and donate to St. Timothy's.

Working with children allows Leslie to experience a sense of life and vitality that she did not feel five years ago. She says that there may come a time as her children get older when she could return to the studio fulltime, but she will always share her art with "her kids", the children in need.

"These children remind me that I have been given life and vitality by the Grace of God."

Leslie Brooks may be reached at her home (919-746-4418) or a message can be relayed to her through St. Timothy's.

Rene Willis is youth ministry coordinator St. Timothy's, Greenville.



AT A TERRA COTTA workshop Leslie Brooks showed five-year-old Edward Johnson and seven-year-old Rosemary Johnson the best way to get started with a clay project. The results would be self portraits.



CHECKING THEIR FEATURES children looked in the mirrors and then worked to make their images in clay and then had a good time seeing if they could recognize each other's work.

Summer blessings

I love the Episcopal church.

I love worshipping God in the Episcopal church, especially in the summer, as a visitor, with my family.

This summer I had such an opportunity...as I went with my family to an old white frame Gothic Revival house of prayer with friends on a beautiful Sunday morning.

As I walked from my car up the path, I thought of what it would be like inside...old, dark wood, and organ music and gleaming brass, an acolyte in victorious combat with a candlewick, the thud of a kneeler hitting the floor, the whispers of the assembled. Summer flowers would grace the retable. Up front, the great book of the Word would be open, and the table would be set with a place for me.

All was there as I expected. And more.

My loved ones were not my only companions. I brought with me the problems of my week, the challenges waiting back home... thoughts of a daughter soon to leave for college. All of me came to church, and the church was ready...

I do not worship on Sundays because I am good...I worship because I could not live without it. I need to hear often that God loves me, that in Jesus Christ my sins are forgiven. I need to be strengthened in the Word and fed at the table with my brothers and sisters around me. For these and all his mercies, I cannot keep from thanking him and praising him in the beauty of holiness and in the holiness of beauty. I am thankful without apology that I am a member of the Episcopal church, especially on Sunday mornings...

S. Albert Kennington, *The Living Church*

Expansion program at St. James the Fisherman

The recent breaking of ground for new classrooms marked the start of a major expansion program for St. James the Fisherman in Shallotte. The expansion project will also include a new sanctuary and office space.

NC women weave a mission imperative

Fifteen Episcopal Churchwomen from North Carolina were recently offered hands-on involvement "in proclaiming and serving God's Kingdom throughout the world." The women from the Church of the Messiah in Rockingham had learned of the Southwell Mission in the Diocese of Grahamstown, South Africa. A letter from the Grahamstown diocesan bishop's wife told of the sorry state of the cassocks worn by the mission's deacons. Measurements for ten cassocks were enclosed.

The North Carolina women, assisted by master seamstress Elizabeth Moore, set to work on the project, and in mid-July four completed cassocks were on their way to South Africa. The Rockingham women only regret that six of the ten cassocks remain to be done. Are there any takers out there for any part of this challenge?

For additional information—and measurements—contact Frances Cox-Taylor, Church of the Messiah ECW, Route 4, Box 307, Rockingham, NC 28379.

Episcopal News Service

Home away from home

Do you know a returning or new student entering ECU this year?

We would like to welcome them to Greenville; invite them to our Episcopal Student Fellowship group; help them in their transition from home to campus in any way we can.

Please send names and addresses to:

Ms. Marty Gartman, Episcopal Campus Minister

St. Paul's Episcopal Church
401 E. 4th Street
Greenville, NC 27858
(919) 752-3482

New ass't a practical theologian

by Jeff Smith

The new assistant rector at St. Andrew's by-the-Sea, Nags Head, is a former clinical psychologist whose interests include camping, hiking, organic gardening, singing, playing guitar and reading voraciously on many topics.

Hilary West, who arrived at St. Andrew's on July 1, brings with her many rich personal and professional experiences that should greatly enhance parish life.

In announcing the appointment, the Rev. Don Porcher said Ms. West "brings a lot of experience from her counseling background that should be of use to us immediately. I'm really excited about the possibilities for new ministry that her presence will enable us to pursue."

Born and reared in Lancaster, Pennsylvania, she graduated from Lebanon Valley College and did graduate study at Ohio University. Licensed as a psychologist in 1975, she helped start a community mental health center in Marietta, Ohio, taught at a local college and worked as a community organizer.

She moved to Parkersburg, West Virginia, in 1979, where she continued her private practice as a therapist. She also began a counseling service at a local Episcopal church, taught, worked with a hospice and continued her community work.

"I have trouble staying inside myself," she said in explaining her activities. "I get involved and do a lot of things. It seems important to me that we use whatever gifts we have. There's a reason we have gifts and interests. Our gifts and interests are how God takes care of the world. We're like God's hands and feet."

Although she had "a sense that this was what I was going to do all my life," Ms. West did not make a formal decision to enter the ministry until 1983. She began her studies in 1987 at Virginia Theological Seminary in Alexandria.

"As a therapist I was working more and more with people who were asking 'Why am I here' and 'Does it make any sense,'" she said. "More and more I found that psychology



THE REV. HILARY M. WEST

didn't have the answers, but it also didn't have a way of deepening the questions. Theology may not have all the answers either, but I've found that at least it has a way of deepening and focusing the questions."

Ms. West said she thinks of herself as a good preacher, a good counselor, a good listener and a good friend. Although liturgy is important to her, she calls herself a "practical theologian."

"I think religion and what we're about as Christians is very practical and everyday," she said. "Theology comes out of what happens to us every day, and I'm interested in working with people to help them develop their own personal theologies. It doesn't make a whole lot of sense unless you can develop and grow in your faith and then live it."

Christianity with its sleeves rolled up

by Bobbie Marcroft

Soup kitchens for the hungry, shelters for the homeless and havens for the battered... three examples of what it means to care about people and do something about it. Paul wrote the Galatians and told them to "bear one another's burdens and so fulfill the law of Christ."

That's what the Stephen Ministry is—a special ministry in which one Christian reaches out to another in time of need.

Nearly two thousand congregations in over fifty denominations participate in the Stephen Ministries, a unique program which trains lay people to do caring ministry.

"They are indeed lay ministers." Josh T. McKenzie, rector of Christ Church in Elizabeth City, describes the program as building "a lay ministry which sharpens the skills that people already have and are already using in their ministry to each other."

There are eight lay members of Christ Episcopal serving as Stephen Ministers presently. Dr. Fred Moncla, a deacon who is active in the program says, "I have no idea how many people we have ministered to since the program began here."

The training session for the 50-hour course in lay ministry began in the summer of 1988 after Josh McKenzie, Ceci Austin and Dr. Moncla had completed a two-week session at Loyola College in Baltimore.

"The 50-hour training course gives these people confidence to use their skills to administer to each other," McKenzie feels. It covers topics that aid persons in caring for others and includes such areas as how to listen and what to listen for, how to deal with feelings and how to use the traditional sources and resources of Christianity in helping persons experiencing crises.

After training, the Stephen Ministries are

commissioned by the congregation and linked with the people they will be helping—a process conducted with complete confidentiality.

The Stephen Ministry is not a "drop by when you can" proposition. It is a commitment to ongoing Christian care to people experiencing a wide range of needs and problems including the bereaved, the lonely, the hospitalized, the terminally ill, the elderly and the disabled, families affected by chemical dependency, the depressed and inactive, those who are in institutions... it is a long list.

The Stephen Ministry equips members of congregations to extend the reach of pastors and of the fulltime church staff. Those who make this commitment are those who care, really care about people and about the quality of ministry in their congregation. You might say it's Christianity with its sleeves rolled up.



STEPHEN MINISTRY LOGO

Altar Guild: A spiritual ministry

by Lisa Nance

I am greeted with warm and friendly faces on this particular Saturday morning. After a hectic morning filled with the sounds of cartoon characters and children squabbling, the church sacristy is a welcome place of quiet. The children play in the backyard of the church as I go out about my monthly duty of Altar Guild.

There is something so special about serving on the Altar Guild that it is almost hard to put it into words. There is the special feeling of camaraderie among you and your Altar Guild "teammates", the serenity that you get from setting up the communion vessels, the knowledge that comes from traditions, and the special exclusivity that comes from being one of the few people in the church that know all the names of all the vessels and linens used in the service of Holy Communion.

But, for me, Altar Guild is very spiritual. There are the times when I am alone in the semi-dark church, standing at the altar, smoothing out the corporal and I hear God whisper in my ear. I feel His presence beside

me. The comfort I receive at such a moment has been known to get me through more than a few tough times in the weeks afterwards.

The Altar Guild is truly a special commitment to make. It requires only 1 hour on Saturday a month and a little extra effort before and after the service you attend. The spiritual benefits, as well as the opportunity of fellowship with the other members, are immeasurable. If you are trying to decide how you can serve the church without a lot of commitment to your time, please consider the rewarding ministry of the Altar Guild.

Lisa Nance is a member of Holy Trinity, Fayetteville.

Apologies to readers who waited (in vain) for the July and August issues of *CrossCurrent*. *CrossCurrent* is published ten times a year, every month excepting July and August. Notice of same, intended for the June issue, was, regrettably, overlooked.

E.D.B.

Free services available to family farmers

The United Farmers Organization, an organization of small farmers in North and South Carolina working to serve family farm agriculture, offers several free, confidential services to family farmers. These include:

1. Information on rights of farm borrowers.
2. Answers to questions about Farmers Home Administration procedures, regulations, and primary and preservation loan servicing options.
3. Assistance in preparing Farm and Home Plans.
4. Access to the DALR\$ computer program used by FmHA to determine eligibility for primary loan servicing. Your Plan can be run through the computer program before you submit it to FmHA to see if it will work; if not, changes can be made that may result in a Plan that qualifies for loan servicing. So far, 93% of the farmers who have used this resource have been successful in developing a Plan acceptable to FmHA.
5. Transcription of FmHA Appeal Hearing tapes.

6. Peer listening and moral support.

7. Legal assistance.

8. Referrals for other technical assistance.

9. Assistance for any family farmers working with FmHA, FLB/PCA, or local lenders on new farm plans, appeals, change to alternative agriculture, or other steps to improve their farm cash flow.

The following United Farmers Organization Referral Hotline Operators are ready to assist farmers, 24 hours a day:

Technical Assistance:

Benny Bunting (Oak City) (919) 798-4721 or (919) 798-9951

Carolyn Hart (Bolton) (919) 655-9796

Jean Wyont (Lawndale) (704) 538-7770 or 1-800-633-4833

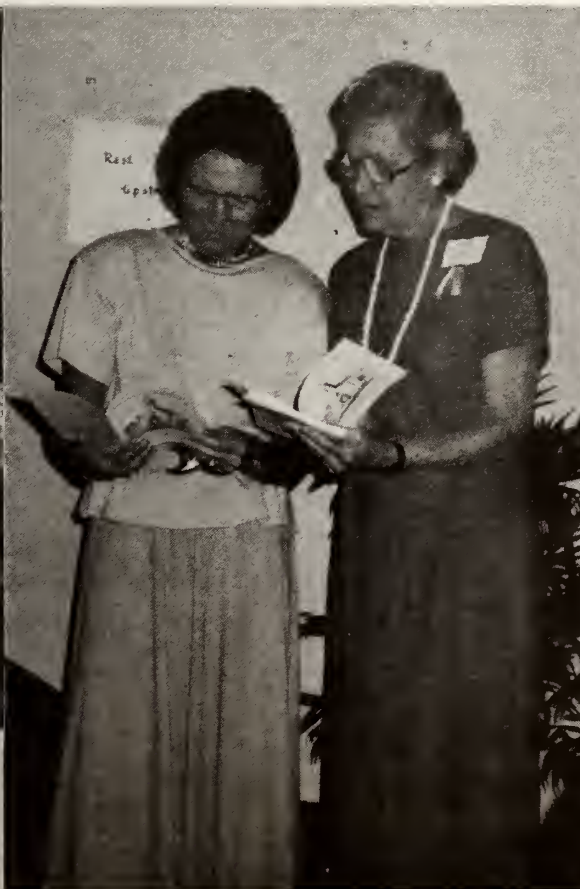
Listening & Moral Support

Annie Mae Chavis (Hope Mills) (919) 484-7470

Mary Clouse (Moncure) (919) 542-3339

Edna Harris (Harmony) (704) 546-2376

Jeanette King (Ash) (919) 287-3452



THE ONE HUNDRED AND SECOND Annual Meeting of the Episcopal Church Women of East Carolina was held at St. John's, Wilmington, in May (too late for *CrossCurrent's* deadline, alas). The day started with registration followed by the business meeting. Nancy Sanders and Dink Elebash are seen checking their programs before going into the church for the Holy

Eucharist. At the installation service Patti Campbell and Harriet Wagner assumed the responsibilities of vice president and president, respectively, of the Episcopal Church Women.

photo credit—Ede Baldrige

'Going on', continuing our spiritual journey

by Elenore Dorsett

"I plan on living to be a hundred!" a middle-aged friend said to me recently.

"When my number is up, I'll go, but until then, not to worry!" said another friend minutes before boarding a delayed long-distance flight.

Optimistic comments like these are commendable, understandable, and are probably the way the majority of us handle our feelings about death.

I began to revise my own attitude after my husband's sudden, unexpected death many years ago and, later, the deaths of two close family members. When the immediate periods of coping and adjusting to these losses had passed, the thing that lay deepest on my heart was how shockingly unprepared for the experience each of my dear ones had been. All of them intelligent, good people, raised in the Christian tradition. Yet utterly unprepared and unresigned to the fact that their human experiences were at an end. Equally shocking, when I reviewed these occasions, was my own inability to offer any real spiritual comfort at the end of their lives to these people who felt closer to me than to anyone else in the world. All I could do was to be with them, to say, "I love you," and try to keep a cap on my own churning emotions.

Since those traumatic experiences I have come a long way. When a friend in my apartment had a real need, I was able to help.

Don and Edith (these are not their real names) were an elderly, retired couple with a circle of good friends. Don was erect in bearing, congenial in manner, with a nice twinkle in his blue eyes. Edith was slim, attractive, and laughed frequently. She and Don had a cute way of teasing one another, one of the things that made them fun to be around. I had known them for several years when, after an illness of a few months, Don died. As was to be expected of her, Edith held up beautifully during the funeral, and for about a year afterward. Then she began to go downhill.

She spent more time at the home of a son, an only child, living in a nearby town. Unfortunately, she and her daughter-in-law had never established a good relationship and over the years it had deteriorated into one that now seemed to Edith cruelly cold. The

couple's two children, Edith's grandchildren, were away at college. Edith would return from each visit to her son's home downcast, even more aware of how alone she truly was. She did not drive. Her physical health was deteriorating. Gradually, I sensed a bitterness creeping into her attitude. One afternoon, an only sister, who had driven a long distance to visit her, left shortly after arrival in tears.

Tactfully approached subject

I had a growing sense of apprehension about Edith's situation and was led to pray about it. Then one morning I dropped in on her. Tactfully, very cautiously, I opened the subject of her feelings and noticeable changes in attitude. Hesitantly, she began to share with me the facts of her situation, and as she

"...the terrible fear we have of death."

went on I agreed they were indeed discouraging. We both agreed that little could be changed except her own attitude.

I brought up the fact that she was known in our community as a sincere Christian. She had taught in her church's Sunday School for years, in fact, had taught a number of my friends' children. At one time during our friendship she and I had discussed, in depth, her deep conviction that she was "saved." I reminded her gently about this conversation and asked her whether she still believed it. The affirmative answer came quickly and for a moment the old joy shone in her eyes. I couldn't help smiling a little as I asked her, "Then, why all the fuss now?"

I had brought a copy of Dylan Thomas' poem on death with me, "Do Not Go Gentle Into That Good Night." The last two lines of the poem read, "Do not go gentle into that good night. Rage, rage, against the dying of the light." I read a few verses to Edith and shared my belief that a true believer does not "rage against the dying of the light."

"We can rage all we want to, and make ourselves and everyone around us miserable," I said, "but someday we all must go on. If we have professed the Christian faith most of our lives, why not summon up every ounce of our courage, and all of our love, and strive to go peacefully?"

Afraid of dying

She didn't answer, but she didn't have to. I knew she had been, quite simply, afraid of dying. When I left, she thanked me with a quiet dignity for coming.

A little over a month later she died in her sleep, alone in her own apartment, with her lovely things about her. A few special friendships and her family relationships were still intact. Her son told me after the funeral that a few weeks earlier she had told him she was sorry for the trouble she had caused everyone, and would try to do better.

"Her attitude seemed to change," he added, "and we had a few really good conversations."

A few years before these events took place, I had been faced with a critical health problem of my own, and experienced first-hand the terrible fear we have of death. One night, when I had done with tears, I sat down and asked myself, "What do I really believe will happen to me if I die?" I was surprised at how quickly the answer came.

"I don't believe I will be dead...I will still be alive, even recognizable as me, in some form which I cannot, as yet, understand."

Next question: "Will I be alone, or will there be anyone around who recognizes me?" Answer: "A few dear ones, whom I deeply love, and who have always loved me." (And how grateful I was, at that moment of Truth, for the certainty of their love!)

Continue on spiritual journey

Next question: "What will I do in that next life?" Here, my answers ran out, so I substituted. "Well, what would I like to do?"

I had to smile when I realized we humans

always think of Life in terms of *doing* or *acting*, yet our next experiences may not be anything like that! So I settled for a deep conviction that Life will have meaning and purpose then as it has now. Also, that a loving God will give us the opportunity to continue on our spiritual journeys, no matter where we are at this stage of our experience!

The night I thought these questions through I found peace, and was filled anew with love for a heavenly Father who sent Jesus Christ into our world. Without His message of love, hope and eternal life, how *could* we bear the anguish of death in whatever form it touches our lives?

When my own moment for "going on" comes, I pray that I will be in a state of awareness that will enable me to have the name "Jesus Christ" on my lips.

Meanwhile, I hold fast the scriptural promise, "Eye hath not seen...nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love Him!" (1 Cor. 2:9)

Elenore Dorsett is a member of Holy Trinity, Fayetteville.

"It is so clearly the Grace of God that's doing it," Fuller says, "and everyone is in awe and grateful for what is happening."

Music, drama and the creative arts are becoming a part of St. Paul's. The Wilmington Boys Choir is at home at St. Paul's. "I believe the more you stimulate life with the creative arts, the more creativity springs forth in every area of life—in relationships, in ministry, in faith, in our worship. Out of this I think you begin to get people aware of their need for God."

The Reverend Hamilton Fuller believes St. Paul's has the opportunity to fill a special role in the community.

"I believe we have the opportunity of being the heterogeneous group in the city. For the most part, the congregation comes from all over the city and represents all kinds of economical backgrounds and educational levels. The church is committed to service and the more you are serving others, the more blessed you will be."

Old St. Paul's began with an idea whose time had not yet come. One hundred thirty-two years later, the Reverend Ham Fuller feels that time is here and now. One wonders if Zebulon Latimer might remark "just a matter of timing."

St. Paul's can't from pg A

Celebrating in consistent style

Carefully designed, St. Paul's interior is beautifully balanced and has a cathedral look that belies its actual size.

"We're becoming a little more of a high church in this area and people like it. Not everyone grew up in coastal Carolina with low church tradition, they come from all over the country now. We've got this cathedral look structure and I see us celebrating in a style consistent with the facilities."

A year ago, the nursery had three and four on the roll, now there are seventeen and eighteen. Church attendance is between 180 and 200, up from 50 and 60.



FOLLOWING A SPECIAL WORSHIP service Christ Church, Hope Mills, parishioners are seen hurrying from the current sanctuary on South Main Street to the property of their future home on Rock Fish Road. Christ Church, which was established early in the 19th century as a mission congregation of St. John's, Fayetteville, is now more than 150 years old (although the original wooden sanctuary and upper floor of the parish hall were destroyed by fire and rebuilt in 1932). Christ Church has enjoyed and is enjoying growth and excitement. From a handful of the faithful gathering on Sunday mornings with a part-time organist and half-time rector, it now boasts a full-time rector, organist and financial secretary. Speaking of his four years as rector of Christ Church, the Rev. Frank W. King said, "...the small church has every bit as viable and important a mission and ministry as the large parish."

photo credit—Ede Baldrige

One church's answer to an age old problem— Sunday School

by Debbie Boyle

At this time of year the age old problem begins anew—Sunday School and the who's, what's, when's and where's echo loud and clear. There are even age old replies involved: "I can't teach Sunday School because I don't know anything about 'It'." And there are always the timely age old suggestions: "I certainly want MY children to learn more than I did in Sunday School," and "I want MY children to like going to Sunday School."

At St. Paul's, Edenton, this age old problem brought about a new program called the Children's Chapel. The goal is to give children at a young age a basic knowledge of the Bible while keeping their interest.

The Children's Chapel is based on a three-fold teaching curriculum. Each week there is one Bible story, a song to go with it, and a craft to illustrate it. For example, one week will be David and Goliath as the story. The song taught is "Only a boy named David," which is THE favorite song because you can fall down "dead" like Goliath at the end! Then, there is the craft page with a paper cutout young David, a rubber band slingshot, 5 little stones and a giant paper cutout Goliath.

This is a three year curriculum consisting of one year of Old Testament, one year of New Testament and one year of combination Old and New. The proof of the success of this curriculum comes from the feedback when the older children go to other curriculums having their Biblical background and maintaining their enthusiastic attendance.

Combined curriculum

At St. Paul's, we have combined the curriculum into an actual children's worship hour. The service consists of a children's creed, 10 commandments, confession, doxology and passing the peace (and squeezing a knee). The children actually lead the service

from cards handed out at the beginning. By the end of the first year, the children have learned the Lord's Prayer, the 23rd Psalm, and the 100th Psalm along with the Bible stories. Other churches like St. Andrews by the Sea, Nags Head and St. Peter's, Windsor, have adapted the curriculum to serve their own special needs. It has even been used by other denominations which proves the curriculum's flexibility.

Another thing we have done at St. Paul's is to take the weekly craft pages and keep them in separate notebooks. In this way, each child has an Old Testament Bible notebook and a New Testament Bible notebook at the end of three years and can take them home to read and to have as a keepsake. (And it's one less thing for Mom to keep up with!)

To eliminate another old problem of the lack of numbers of children in various age groups as well as the lack of manpower, St. Paul's combined ages pre-kindergarten through 3rd grade. This has certainly added to the level of interest by the children as well as the teacher. The children enjoy the mixture of ages and the teacher is inspired by a consistently big enough group to do something with.

Now then, St. Paul's would like to offer their solution to you free of charge—all you have to do is contact:

Mrs. Betty B. Pruden
Rt. 4, Box 610
Edenton, NC 27932
919/482-7594

or

Mrs. Debbie Boyle
Rt. 2 Beech Grove
Edenton, NC 27932
919/482-8286

We can only guarantee that it has worked for us. We've learned as much as the children and we're still interested!

P.S. Our own children, too!!



CHILDREN LEAD THE SERVICE IN THE CHILDREN'S CHAPEL

'Sacred Play' — Christian education and the arts

by Betty Willis

John Westerhoff in *Learning Through Liturgy* says, "one challenge confronting the church is to integrate education, worship, fellowship and service" and that only our imaginations hinder that development of a creative, corporate life in a learning and witnessing faith community. The Christian Education conference at Trinity, recently, with its theme "Sacred Play" accomplished such a community with song, story, drama and dance.

Each day the group met for a master class in the morning and at night with workshops offered for more intensive experiences in the afternoon. Worship and music were a part of each day's activities with emphasis given to use the skills learned in the master classes.

The leadership of this conference was very much a part of all of the ongoing activities. There were no experts, just learners together. Throughout the course of the conference participants' gifts and talents were freely offered.

We joined together each morning for meditation and prayer with our chaplain, Lucy Talbott. Original music composed by our staff musician, Joan Pritcher, was a part of the meditation time at one of these services. Joan's music was an important part of every gathering. Her musical style and knowledge covered a vast range from classical to folk.

Lucy also facilitated evening worship planning which was done by the conferees using the themes—environment and senses, embodiment, healing and movement. For the first time some children accompanied their parents to the conference. Their presence was especially gratifying and appreciated during our worship together. It has been suggested that they be a planned part of future conferences.

Matt Stockard was the conference theme introducer, telling us that "liturgy is the work of the people" which is what we were to be about in those days together...that we must learn to communicate clearly and hear each other. Dennis Schmidt and his friends,

wonderful colorful and outspoken puppets, dialogued with Matt from time to time to the great amusement of all. Dennis uses "Yellow Bird" and "Clergy Dog" (the latter complete with collar) regularly in his pulpit at historic Abingdon Church, Gloucester, Virginia. From Dennis's workshops came many creatures and characters from the imaginations of their creators.

Robin Westbrook, liturgical dancer, introduced us to simple movements to express prayer and praise. Mary Mac Shields gave us the nuts and bolts needed for dramatic productions and offerings, showing her own brand of theatrical bent by keeping us in stitches throughout her master class. Lorna Erickson, using the video, *Using Storytelling in Christian Education* (available from the Diocesan Resource Center), as a guide gave us an introduction and invitation into storytelling. Each of these presenters gave us not

only introduction to their skills but opportunities to experience them by doing.

Joan Prichard who directs Children's Ministries at the Cathedral of St. Philip, Atlanta, led us in group sharings of our successes and failures as Christian educators.

Our days of Sacred Play culminated with our final eucharist which was designed by the conferees. We utilized all the skills we had been about...interpretive movement and dance, music old and new, puppets that enlarged our understanding of the gospel, our own stories told in new ways giving new life and meaning to our liturgy. It was a creative and spiritfilled time. One conferee wrote on her evaluation, "...I feel inspired, renewed and energized—saying my batteries have been recharged would sum it up."

Isn't that something we could all use?

Betsy Willis is a member of St. Paul-in-the-Pines, Fayetteville.

Dear Sunday School teachers;

You probably don't remember me. I was one of many little girls who graced your Sunday School class. I came to you dressed up in dotted swiss and patent leather, looking like somebody's darling but sincerely wishing I was somewhere else. I squirmed and fidgeted during your story of Noah, and said I didn't care why God sent the flood; I wanted my daddy.

In junior high I was the one who passed notes to Tommy; the one who tricked Paul into reading the 7th chapter of Solomon's Song for a Sunday School devotional; the one who insisted you explain (in front of the whole class) who Jesus would decide to save if two people were drowning.

I was the one in the college class (just before I "dropped out" entirely) who asked you, as you spoke of God's unconditional love, if it really mattered anyway, since rumor had it God was dead.

But one dreadful night, dear teachers, my world crashed in around me. Fear, and bitterness, and depression threatened to push me across that fine line that separates the rational from the otherwise. In my utter

desperation I cried out to the God you had assured me existed. I begged him to rescue me from myself, to save me, to show me the way to him. Jesus responded to me, dear teachers, through a verse you patiently prodded me to memorize one Sunday as I squirmed and fidgeted in my dotted swiss:

"I am the way, the truth, the life. No man cometh unto the Father, except by me."

He comforted me during that long, lonely night as I repeated those precious verses you taught me year after year. The truth and strength of those passages provided a lifeline at the end of my rope, a footbridge across that terrifying chasm between darkness and light.

You probably don't remember me, dear Sunday School teachers, but I remember you. How eternally grateful I will be for your patience, your persistence, and your love. How sorry I am that I have lost track of you, and can't come to you and hug you, and share with you my glorious discovery that He lives! And He loves me! Just like you said all along.

Arlene Creswell from St. Peter's Keynotes, Washington.



DENNIS SCHMIDT AND FRIENDS



ST. JOHN'S NEW PIPE ORGAN

Are you sure you know about wills?

For instance, did you know that...

A person must be 21 before making a valid will?

No one can see your will once it is admitted to probate?

A husband and wife share equal rights to each others estates?

All of the above statements are **FALSE** in the state of North Carolina!

Age requirements, access to probate records, and how a husband and wife share in their estates are all specifically spelled out under North Carolina law. These misconceptions and many others are explained in the booklet, *37 Things People 'Know' About Wills That Aren't Really So*. This publication is well worth reading.

Just fill out the coupon below to obtain your copy of our booklet. Of course, there is no obligation to you.

G.K.R.

----- CLIP AND MAIL TODAY -----

TO: Glenn K. Richards
Executive Secretary
East Carolina Foundation
P.O. Box 1336
Kinston, NC 28503

() Please send me a free copy of your booklet, *37 Things People 'Know' About Wills That Aren't Really So*.

Name _____
Address _____
City _____
State _____ Zip _____



WITH WARM WISHES of Godspeed, the Rev. and Mrs. John C. Mott (center and right) bid farewell to the Rev. John Richards, retired rector of St. Mark's, Wilmington. A reception was held at Church of the Servant for the Rev. and Mrs. Richards who will make their home in Charleston, South Carolina.
photo credit—Ede Baldrige

Hundreds of new voices at St. John's

by Bobbie Marcroft

There is a new voice at St. John's Church in Wilmington. In fact, there are hundreds and hundreds of them in the recently installed \$200,000 handmade pipe organ built in Deerfield, Massachusetts by the Bozeman and Company Organ Builders.

In this electronic age when a synthesizer can create sounds ranging from a bagpipe to a bassoon, it is nice as well as comforting, to know that pipe organs are still being built much the same as they were hundreds of years ago. Aside from the switch to mechanical blowers from bellows pumped by hand, little else has changed through the years.

"I've played on organs that were built before Columbus discovered the New World," said George Bozeman, Jr., "and, generally, we're using the time-proven materials of wood, bone and metal."

Greg Bell, organist at St. John's, is thrilled with the handsome new instrument. "It's three times as large as the old organ it replaces," he said. "That organ was installed in 1915. When St. John's moved from its downtown location in 1953, it was taken to the new church."

Organ building is a painstaking, time consuming art. After the instrument is completed, the last minute finishing touches and adjustments made, it is then dismantled and broken down to fit into a moving van for shipment to the purchaser. Putting it back together again takes about two weeks, making it tonally perfect involves more time.

The process of building pipe organs by hand really hasn't changed a lot through the years. The purpose has never changed—to create an instrument of quality, of perfection, and instrument such as the one you can hear at St. John's.

An invitation to relaxation

There are many travel guides and resources for guest housing available on the market today, but none quite like *A Guide to Monastic Guest Houses*.

The idea behind this book came to Robert J. Beagle, a cum laude graduate of Harvard University and free-lance writer, while he was doing some extensive traveling across North America. During his travels he visited and stayed at many monastic guest houses and thought it would be wonderful if others could experience the same rest, reflection, and spiritual renewal that these monastic communities had offered him.

"The custom of receiving guests in a monastery or convent is as old as monasticism itself," states the author in his preface. The communities open their doors to those who seek "a place apart" to spend some quiet time.

Mr. Beagle invites the reader to discover 67 guest houses. Each chapter is devoted to a different monastery or convent with information on the name and denomination of the particular community, directions, accommodations, meals, charges, and nearby points of interest. Also included are facts about the history of the site and beautiful pen and ink illustrations.

Travelers everywhere, regardless of religious preference, will enjoy "a hearty welcome, comfortable lodging, rest, refreshment, and natural surroundings." Mr. Beagle offers the key to relaxation, as well as a fine vacation, in this directory.

A Guide to Monastic Guest Houses by Robert J. Beagle, 132 pp. Paper \$11.95. Morehouse Publishing.



IN CELEBRATION OF PENTECOST Evening Prayer, followed by a picnic and games, was held in June in Empie Park in Wilmington, sponsored by the Episcopal Development Commission of the Lower Cape Fear.
photo credit—Ede Baldrige

If you've ever had a great idea for an Episcopal conference program, we want to know it!

Ideas drive conferences. That's why we're looking across America for the best Episcopal conference ideas. From people like you.

And since you'll be giving us your best ideas, we want to give you something: support to make your idea a reality. For the right program with the right people, we'll invest \$1,000, \$5,000, perhaps up to \$10,000! Use your imagination and burn your energy; we want the programs you suggest to benefit you, the Episcopal Church and Kanuga. Your ideas need to be consistent with the purpose of Kanuga Conferences'.

For detailed information and application forms please contact: Albert Gooch, President, Kanuga Conferences, Postal Drawer 250, Hendersonville, NC 28793. A Selection Committee will make all decisions relating to your great ideas.

Proposals will be judged on the quality of the keynotes, the likelihood they will accept the invitation, the experience or the person who will coordinate the conference, the strength of the supporting organization (if there is one), and the scope of the constituency of the proposed conference.

Kanuga Conferences is the nation's largest Episcopal Conference Center. Its capacity October through April (when these special conferences must be held) is 350. Located in the mountains of western North Carolina, we offer complete facilities and staff support.

Kanuga Conferences purpose: To provide for God's people in this broken world a glimpse of the Kingdom through hearing the Gospel, experiencing Christian community and being empowered for strength, growth and service in both our individual communities and in the rest of God's creation.

Kanuga
AN EPISCOPAL CENTER
Postal Drawer 250
Hendersonville, NC 28793
704/692-9136

Episcopal Life

OCTOBER 1990

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

FC283
1167

Saint Joseph's Church:

Preserver of the past, provider of the present

by Lisa Nance

As you drive down busy Ramsey Street in downtown Fayetteville, the first things you notice about St. Joseph's Church are the bold green shingles and the interesting design of the buildings. But these details are just the beginning of the many special aspects of this unique church. On closer examination you are delightfully surprised by the historical facts and examples of human kindness that quietly await you around every corner.

St. Joseph's is the second oldest Episcopal Church in Fayetteville and was named to the National Register of Historic Places in 1982. It was organized out of Fayetteville's oldest Episcopal church, St. John's, when the rector, the Rev. Joseph Caldwell Huske helped the black members of his parish form their own church. According to records of the 1830s, one-fourth of the congregation of St. John's was of African descendency. With the Rev. Mr. Huske's leadership, St. Joseph's was organized in 1873. After his retirement from St. John's, the Rev. Mr. Huske became the first rector of St. Joseph's and continued in this capacity until his death.

It was he, with help from parishioner Charlotte McNeil, who convinced Mrs. W.F. (Eva) Cochran to donate the land that held her berry farm to be the site for the church building. Previously, the congregation had met at two other locations. In 1896 the church was built. The Queen Anne style is said to be reminiscent of Mrs. Cochran's home church in Great Britain. But further research into the matter has disclosed that the church design is more likely to be that of a similar design of another church donated by Mrs. Cochran to a New England parish. The Boston architect who designed the church used an arched wooden passageway to connect the church to the parish house and the rectory. These adjoining buildings share the same style as well as the green shingles that are St. Joseph's trademark.

Tiffany windows

Many of the appointments in the church, including the pews, the priest's chair and the bishop's chair are original to the church and were present when the church was consecrated on May 28, 1897.

Among these original appointments, the beautiful stained glass windows throughout the church are probably the most spectacular to view. In the early 1890s California held a large fair, similar to a World's Fair. On display at this fair was a little chapel adorned with windows made by the famous craftsman, Louis Comfort Tiffany. These same windows were installed in St. Joseph's when it was built.

The semi-octagonal chancel was built to accommodate the five Resurrection windows. They are called Resurrection windows because each one depicts a Christian symbol above a bed of lilies. The center window displays a jeweled cross in a field of lilies. Each window is 38" by 65" and the lilies are mother-of-pearl.

The largest of the Tiffany windows is in the nave of the church. It is a three-part arched stained glass window which features a fleur-de-lis pattern of mother-of-pearl. In front of this window stands the Victorian stone and marble baptismal font that was given by the congregation to the church in memorial to the beloved Mr. Huske when he died in 1897, just a few months before the church was consecrated.

In an effort to preserve and protect these priceless windows, the DuPont Company Fayetteville Works had the windows cleaned and restored in 1987. DuPont then installed laminated safety glass on the outside of the windows to further protect them. The last window to be restored was the large arched

one and was only recently replaced on July 9.

1857 pipe organ

Another charming feature of St. Joseph's is the old pipe organ. Nestled behind the choir stall, it was built by Henry Erben of New York in 1857. It was purchased from St. John's for \$100 and was among the country's oldest pipe organs still in use until recently. According to church historian, Mary Mitchell, the cost to completely repair the organ would be in the neighborhood of \$26,000. The organ has been powered by hand, water, gas and electricity. When the tiny organ no longer needed manual assistance, the screen once used to hide the person that pumped the organ was converted to a pulpit.

A large testimony to the abundant feeling of Christ's spirit at St. Joseph's is the special ministry that goes on here every morning. For over 3 years, seven days a week, breakfast has been served in the parish house of St. Joseph's to Fayetteville's homeless. The program the Rev. Ivan Sears started has continued since he left and has become an important part of a community effort to help

the homeless.

At 7 a.m. Jack Harrow, the chief cook, starts making breakfast. Jack cooks every day except Thursday when the tireless volunteers of four area Episcopal churches, St. Joseph's, Holy Trinity, St. John's and St. Paul's-in-the-Pines, take their turns behind the stove. Under the direction of William Cameron, program coordinator, the Breakfast Program at St. Joseph's has become an organized and effective way of feeding breakfast to people who otherwise would go hungry each morning. Mr. Cameron gets lots of help from his fellow parishioners who take turns daily as servers and greeters. On Saturdays, Cumberland United Methodist Church, St. Andrew's United Methodist Church, and The Church of the Open Door take turns serving.

Breakfast program spiraled

At 8 a.m. the doors open and the line of people that have been patiently waiting outside begin to file in. Anyone can come to St. Joseph's for breakfast and as often as they can't on page H



THE 1857 PUMP ORGAN



ST. JOSEPH'S CHURCH

The Bishop's Letter

My dear sisters and brothers in Christ,

I stand alone on the deserted dock that short days ago rang with laughter. Behind me the cabins of Camp Trinity seem to sleep with one eye open, recovering from the onslaught of the past summer, and yet already looking forward to the summer to come, reminding me of exhausted grandparents relieved that the grandchildren have left after a too long visit, but joyously anticipating already their return. I turn and walk slowly past the deserted cabins (Cabin Three is snoring now) and pause between the swimming pool and campfire. It is there that the sights and sounds come rushing back. Contagious camper laughter, the water festival and flounder toss, the maniacal madness of talent night, the incredible tenderness of those special campers who attend our handicap camp, the quiet reflective discussions between campers and staff as each learns more about themselves and their God.

And campfire. The loud, raucous songs, the quiet harmonic singing of the Lord's Prayer just before bedtime. The nine- and ten-year-olds sitting together terrified that they might be touched by a person of the opposite sex and the fifteen- and sixteen-year-olds sitting together terrified that they might not be touched by a person of the opposite sex. The incredible energy of the counselors in spite of physical exhaustion and the "don't slow down at any cost" energy of the campers. And always at campfire, THE story, the mythical monster of Trinity now sleeping in yon lagoon awaiting another summer and the return of the kiddie campers. Yes, it is none other than the "cross-eyed, knock-kneed, double-headed, hobber-knocker DO-HAMMER intent on catching kiddie campers so he can feast on kiddie camper stew, but always being foiled by the daring rescues of the "good and perfect staff." That story in one form or another is hilariously recounted every night.

And the religious programming. A counselor disguised as an alien from outer space has his spaceship crash in the woods behind

Trinity. He has never heard of Jesus Christ and the campers relate to the alien by word and deed the Christian message. By the last day of camp the alien's spaceship is fixed and so the campers spend that day preparing a video tape about Jesus Christ that the alien can show to the other inhabitants of his planet. Other groups learn that God is a Surprise, and that He is the "wind beneath our wings."

Again, I am impressed by the incredible generosity of God. The talent and energy of the counselors year after year leave me open-mouthed; the love and tough-tenderness in the way they treat the kids; their deep, deep commitment to our Lord and His church. And every year they move up, and every year our generous God replaces them with equally talented and equally committed young people.

I turn and move back to Bogue Sound. Even in the eye of my mind the campfire circle is now empty, and the embers of the campfire no longer glow. Slowly I make my way toward the outdoor chapel and as I start over the little rise toward the chapel the camp is magically, wonderfully before me again. Gathered in the chapel, even the nine- and ten-year-olds have their arms linked together as they sing the wonderful "Kumbaya" and "Have You Seen Jesus my Lord." There is the joyous contagion with which they pass the peace and the solemnity of their outstretched hands as they hear "This is my Body; This is my Blood." And over Camp Trinity and under it and through it and beneath it and with it broods the joyous presence of our Living Lord.

I am alone again. Silently I watch another magnificent sunset on Bogue Sound. A mullet flops aimlessly in and out of the water. An egret rises majestically in flight. I hardly notice the tears flowing down my cheeks as I weep for Camp Trinity tears of thankfulness and joy.

*Faithfully,
B. Sidney Sanders
Bishop of East Carolina*

Retreat rewarding — in spite of low attendance

Being chaplain for the August Social Workers Retreat was a rewarding privilege. It was coordinated by Debi Cavanaugh and directed by Sister Nancy Healy, SFCC, with Diane Weymouth leading the singing.

Only a few people came. Debi planned for 30 people. Only nine attended including a staff of four. None of us attenders left disappointed. All of us wished that more had enjoyed the benefits. We also regretted the lost revenue for Trinity Center. This is the second annual Social Workers Spiritual Retreat. I sure hope it is not the last.

Some think that spiritual retreats are not utilitarian or practical. I think that even though spiritual retreats don't bake bread, better bread is baked because of spiritual retreats.

Eric Fromm said, "In America, we produce much, we consume much, but we don't be much." We all need time to be still in order to know ourselves, our God, and our God's will for our lives. Spiritual retreats give us relaxed, quiet away time to do just that.

Sr. Nancy taught us about symbols and how they can become windows of awareness to learn not only about God and God's will for us, but also to help us to relate with God. It is one thing to know about God. It is quite another thing to have a personal relationship with God. We drew our symbols from nature, scripture, other writings, persons, places, things, etc.

Symbols have a way of either grasping you or not as they see fit. It is impossible to force your will on a symbol. One must be open to them, and be willing to let them inform. One must be receptive and willing, not willful,

when relating through symbols to God.

It was a symbol from nature that revealed a unitive experience to me. The experience bade me write:

As I walked to the Ocean
The twisted Live Oaks beckoned to me to stay with them.

I walked on because the Ocean was my favorite symbol.

The Ocean did not beckon me.

The Ocean ignored me.

So I hung my head and started back sorrowful.

The Live Oaks were still reaching in all directions;

Seeking something/someone to touch.

They touched and befriended me.

The Live Oaks and I became one.

God is One.

We celebrated our Oneness with each other in God.

We reached out to the heavens,

The waters above and the waters below,

And our roots grew deeper into the earth.

I hope our diocese continues to give social workers and all others the opportunity to attend spiritual retreats. I hope more and more of us go—to be still and know God.

As Bishop Browning said in his Episcopal Life July article: "It is not simply that we are ready to relax our bones, though we are, it is that we are needful of some silence. Be still, then, and know that I am God. So the psalmist says, but how very infrequently we are still enough to know who we are, let alone contemplate the mystery of God."

by the Rev. Cherry Livingston, New Bern



OVER BOX LUNCHES, the Steering Committee for the 1991 Diocesan Convention, chaired by Jane Martin and Becky Eckhart, met recently in the library at St. James, Wilmington, to make preliminary plans. The convention will be held in Wilmington at the Hilton, February 7-9, and is sponsored by the Episcopal Development Commission of the Lower Cape Fear whose members include St. James, St. Paul's, St. John's, St. Mark's, St. Andrew's-on-the-Sound, Church of the Servant and Church of the Good Shepherd, all of Wilmington, St. Mary's, Burgaw; All Souls', Riegelwood; St. James-the-Fisherman, Shallotte; and Holy Trinity, Hampstead.

photo credit—Ede Baldrige

VISN alert

by Gary F. Filsinger, E.C.C.

Each month the Episcopal Church presents a challenging television program on the "One in the Spirit" series of the VISN Cable Network.

On Monday, October 22, "Pathways for Peace" takes us to the National Cathedral in Washington for the ordination and consecration of Charles L. Keyser as Bishop for the Armed Forces. The new bishop describes his dedication to the search for peace and we see him participating in the vigil for peace just before his own consecration.

Members of the Episcopal Peace Fellowship discuss ministry to the armed forces and the church's participation in the military system from their perspective.

Air time on the VISN-TV network is 7 p.m. Eastern time with repeats on Tuesday at 2 p.m. ET and Wednesday at 8:30 a.m. ET.

Churches extend military prayer events

Two additional area churches have announced special prayer services for military families involved in the deployment to the Persian Gulf.

HOPE MILLS—Christ Episcopal Church, South Main Street, is conducting a nightly prayer service at 6 p.m. until the situation is resolved. The Rev. Frank W. King, rector, said, "As many of our loved ones work on our behalf for that peace (of the world), we believe that we can offer them our support by offering our concerted work of prayer."

Fayetteville area churches are invited to participate and to submit names of persons for which prayer is requested. The Rev. King said, "...and we welcome any who simply wish to pray for peace. Please feel free to share this opportunity of prayer with anyone that you feel would be blessed by it. May God bless you with peace as you strive to pray for his creation."

from the Fayetteville-Observer Times

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

CrossCurrent is published monthly by the Domestic and Foreign Missionary Society (ISSN 1050-0057), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

Elephant in the chancel

by the Rev. Robert D. Cook

I've thought long and hard about why this has been such a difficult article to write. Weekly sermons and newsletters flow through the word processor with relative ease, and even correspondence and other communications are produced when necessary. But this assignment has dragged on for months!

Aside from personal peccadillos like sloth and procrastination, I suspect that the real reason is that there is a slice of my brain (or however that neurological process is described) which still wants to deny the reality of alcoholism. As much as I hate to admit it, I'm part of the great social collusion which would relegate alcoholism to the unpleasant but distant world of polio, measles and scurvy, diseases which once were feared but are now under control.

Denial is, of course, the "name of the game" when it comes to alcoholism. It's a disease whose primary symptom is the refusal to admit the reality of its existence! Alcoholism is not measured by fifths or drinks or six-packs, but by what the ingestion of the beverage does to a person's mind and heart and soul. We'd rather not discuss it. Not here, anyway.

Mountain remains unexplored

Witness our current fixation with drugs and the "drug culture". All kinds of social and political energy is spent in climbing this molehill, while the mountain which is alcoholism remains largely unexplored. Drugs are "them"; booze is "us".

Another diversion from the reality of this issue is our continuing insistence that alcoholism is somehow a problem of economic or social class, that it's the winos and the bridgesleepers who are the afflicted. The sad but startling reality is that alcoholism is no respecter of persons, but reaches about one out of every ten of us, no matter where those ten are gathered or what they are wearing or how many degrees they have!

In the face of all this, we can take some honest and justifiable pride in the efforts of the Episcopal Church to come to grips with this problem, and to challenge the denial which is so pervasive in the land. The National Episcopal Coalition on Alcohol and Drugs (NECAD) has been a powerful educational force since its founding in 1983. Although not an official body of the Episcopal Church, NECAD has been an articulate and energetic voice in a Church which has for too long made jokes about "Whiskeypalians".

NECAD also developed the annual Alcohol Awareness Sunday, which has been increasingly observed in congregations throughout our diocese and elsewhere, and it also has provided leadership and guidance to other communions as they seek to respond to this issue.

A heightened sensitivity

Here in East Carolina, our own diocesan convention has adopted guidelines for the use of alcohol at church functions and has also approved an established policy for the treatment of alcoholism. Beyond that, my observation is that there is a heightened sensitivity within the diocese to the fact that for a significant number of Episcopalians, alcohol is a potentially deadly poison.

"denial is, of course, the name of the game"

I am one of those persons. I am an alcoholic. When I entered the hospital for treatment in 1982, I had no idea what the consequences might be in terms of my vocation to the priesthood. For years I had struggled to keep my addiction a secret, even from myself and most certainly from the church. Not it was no longer a secret.

The support I received was immediate, tangible, enthusiastic, and incredibly humbling. From my bishops, vestry, parish and friends around the church came words of encouragement and affection. There was a "Get well" (sic) card from a clergy conference! Whatever recovery I have experienced so far is due in no small measure to this great gift of God's Grace administered through the church.

Denial of this disease is still rampant in the church, of course. We still have this "elephant in the chancel". But progress is being made, and one step at a time, one day at a time, one person at a time, the church is lighting the way for those who are ready to trudge the happy road of recovery from alcoholism.

The Rev. Robert D. Cook is the rector of St. James, Wilmington.

Program for alcoholics: education, prayer, hope

As I struggled with my alcoholism, I turned to many different sources for help. Twice during this search for sobriety I reached out to Episcopal ministers. Twice they were unable to help me.

The first minister told me that he had been an alcoholic and had been touched by God. By simply asking for help, he had been immediately relieved of his alcoholism. He died several years later, apparently never to experience the disease again. He counseled me to ask God to do the same for me.

(My observation, after sixteen years of sobriety and after working with hundreds of alcoholics, is that this minister's experience is shared by relatively few--this gift is rare. And I, like many other alcoholics who tried to find sobriety this way, have not been so touched.)

A couple of years later, still in the midst of my addiction, I tried again; I visited a second Episcopal priest. After explaining to him that I thought I was an alcoholic and that I desperately needed help, I waited. He looked directly at me and said kindly, "I'm very sorry. I do not know how to help you." He prayed with me and left. This was one of the most profoundly hopeless experiences of my life. (Some time later I learned that he too was an alcoholic and was that very time searching for help himself.)

Approximately one year later I joined Alcoholics Anonymous and by the grace of God I found sobriety.

The Episcopal church has a history of being important to and supportive of Alcoholics Anonymous. Many churches open their doors to AA, offering meeting spaces. An Episcopal leader, Walter Tunks, indirectly led the two co-founders of AA to one another. Sam Shoemaker, another Episcopal clergy-

man, instructed the founders of AA in most of the spiritual principles upon which the Twelve Steps are based; the steps to recovery. And, Vern Johnson, an Episcopal priest in Minnesota, after working through his own difficulties with alcoholism, established the Johnson Institute. This organization has been in the forefront of the education about the treatment of the disease of alcoholism.

Should the Episcopal church do more to help the alcoholic? What, for example, could the church have done for me? Today many parishes are more aware and are considering ways to deal with this problem.

Recently, St. John's Church in Wilmington, had a weekend workshop on the healing of relationships. One of the sessions focused on the Twelve Step program.

Such an opportunity enables people to learn about recovery in a non-threatening situation and often can be the beginning of an awareness which ultimately leads families to seek needed help from one or more of the Twelve Step programs available.

St. John's is also in the process of implementing an outreach program for alcoholics. It involves a telephone list of recovering Christian alcoholics who are available to talk with those seeking help and who will refer these people to local resources. These recovering alcoholics lend an empathetic ear, and through sharing experiences and prayer, they offer hope.

Simple idea: education, prayer, referral and hope. The satisfaction and the beauty of such programs are in offering a variety of helpful resources, the gift of hope, and the community of the church at a time when the suffering alcoholic and their families need it so very badly.

A.B.

Alcohol-Drug Awareness Sunday slated for November 18

The National Episcopal Coalition on Alcohol and Drugs has announced the annual Alcohol-Drug Awareness Sunday has been slated for November 18, in Episcopal congregations throughout the nation. Alcohol-Drug Awareness Sunday (ADAS) was created in 1984 as a way of helping congregations understand the role of alcohol and drugs in our society and the problems associated with their use and misuse.

This year's theme, "The Quiet Revolution: The Family of God", is developed in a set of one-session church and school lessons for primary, junior and senior high and adults based on the parables of Jesus to illustrate how caring people make a difference in the family of God.

The National Episcopal Coalition on Alcohol and Drugs (NECAD) has developed a packet of information for interested congregations to use. The packet includes background information on recognition of alcohol and other drug addictions as diseases which afflict the addict and all those near to him/her, specific suggestions of healthy traits a family should possess or develop, stories of restoration of the addict to the family, sample sermons, lessons, prayers and hymns, a poster and a sample bulletin cover.

The ADAS packet is available to NECAD members at no charge. Non-members pay a nominal fee of \$5 each for up to 10 copies. Orders for the packet should be directed to the NECAD office at 1511 K Street, NW, Suite 715, Washington, DC 20005.

EVENTS

The 13th Annual Lobster Fair at St. Timothy's, Greenville, is set for Saturday, October 13, from 9 a.m. to 2 p.m. on the church grounds. Handmade craft items (think Christmas presents), a baked goods table, pumpkins which can be painted for Halloween festivities, and homemade jellies and preserves will be on sale.

Pony rides, hay rides, face painting and all manner of games will keep children happy; not to mention hot dogs, ice cream and french fries.

A special quilt, designed and made by parishoner Lena Carawan, will be raffled off. Proceeds from the Lobster Fair go to the educational mission of St. Timothy's.

The church grounds are on the east side of Greenville, at the end of 14th St. Extension in Cherry Oaks, near Rte. #43.

Motivating a congregation on effective action on hunger is the basis for the "Beyond Charity" seminar sponsored by Bread for the World on Saturday, November 10, Highland Presbyterian Church, Winston-Salem, 9-4 p.m. The seminar will: Provide a biblical grounding for hunger advocacy by Christian citizens; Teach planning skills for local church hunger ministries; Provide resources for education, worship, and advocacy on hunger-related topics; Provide methods to involve your congregation in hunger advocacy; Link together hunger advocates from across the state and denominational lines; Help your delegates motivate your congregation to attain effective action on hunger. Art Simon, executive director of Bread for the World, will deliver the keynote address. Bread for the World is a Christian advocacy group

con't on page F



A LOW SARUM MEDIEVAL MASS, with special vestments and medieval music, was celebrated at Church of the Servant, Wilmington, part of a series studying the formation of the Eucharist from earliest days to the present form of worship. Services in the series demonstrating how our worship evolved included a 2nd Century Eucharist, a Jewish Synagogue service led by a rabbi, 6th Century Eastern liturgy, Medieval liturgy and the 1549-1662 Anglican liturgy. Seen in procession (right to left) Jerry Henderson, Deborah Heathcock, the Rev. Joseph Cooper, rector, and the choir.

photo credit—Ede Baldrige

"Make a joyful noise to the Lord" -- the sequel



DR. DAVID LYNCH AND MUSIC CONFEREES REHEARSE

World Vision's making a world of difference

by Bobbie Marcroft

"I felt like a worn-out dusty toy all alone on an empty shelf."

That was written by a 14-year-old boy who lived in a 'welfare hotel' in Manhattan, one of thousands of children who are homeless in America today. They are part of three million homeless Americans who have been displaced from their homes through eviction and rising rents.

When you consider almost 32 million Americans, more than one in eight, had earnings below the poverty line in 1988 (6 million more than in 1976), it doesn't take a college degree to see what a fragile hold the 'working poor' have on the economic ladder. The shortage of affordable housing is so acute today that almost half the poor have to spend 70 per cent of what little they earn on rent. Even a slight jolt on the ladder can lead to the streets.

We're not talking about bag ladies who live in doorways or winos who sleep on grates or the hidden homeless harboured by relatives. Thirty-five percent of the three million are families—often lone women with children. Many are on the streets for the first time in their lives—frightened, confused, unprepared and lost in the growing army that includes over 500 hundred thousand children with an average age of six, who do not have the basic security of safe and permanent housing.

Jonathan Kozel in "Rachel and Her Children: Homeless Families in America" presents this question: "When people talk harshly about the poor, when they say, 'Why can't they be like me? We worked hard and made it,' I wonder if they realize they're talking about children?" In this land of plenty with a budget of over a trillion dollars, 15 percent of the children are born into poverty and 13.8 million live in poverty.

Project Home Again

In 1948, a young minister visiting in China, met a little girl named White Jade. She was hungry and ragged and standing outside the walls of a Christian orphanage. When he inquired, the administrator told him they were out of space, out of money. The Reverend Pierce gave him his last \$5 and pledged his support to the child.

From this encounter came his idea for World Vision, a non-profit Christian human-

itarian agency dedicated to serving God by helping people care for those in need. Today World Vision is making a world of difference in the lives of some 14 million people living in more than 80 nations. Individuals in the United States and in other countries contribute to this world-wide partnership of concern and compassion.

Project Home Again is a program developed by World Vision/U.S. Ministries to answer to the needs of the homeless in America.

There are two goals of Project Home Again—to place homeless families in long-term stable housing and to enable churches to fulfill the biblical mandate of service to those in need.

"There are a lot of hurting people, a lot of people with needs. Joan Taylor, student/resident of Greenville, is site coordinator for PHA. "I don't think anyone else is doing this in North Carolina and I believe I was the first to respond to the program in the state." As a music director, Ms. Taylor has been active in churches all her life, "but it's been more within the walls of the church and I wanted to extend more to the community."

Local level

The site coordinator's task is to manage the PHA program on a local level and to act as liaison between World Vision, churches, shelters and the homeless families.

Often the only obstacle standing between the family and permanent housing is the means to pay the required first and last month's rent and the security deposit. This is where the PHA site coordinator can link a homeless family with a concerned and caring church.

Because coordinators are encouraged to recruit families from shelter, some families have been able to save part of the amount they need which saves the church from bearing the total expense of resettlement. As to the bottom line, the estimated cost for first and last months' rent with a security deposit plus one additional month's rent is between \$1500 and \$2000 for a two-bedroom apartment or house depending on the area.

A special ministry team from the church assists the family with other needs such as transportation, furniture, spiritual counseling and budget information. Personal interest means as much as blankets and bags of

by Christina Baldrige

Margart Gore did not want to go to last year's conference, but the vestry insisted. She was going alone; and she was afraid she wouldn't know anyone. Well, either misery loves company, or she had a wonderful time. THIS year "she made US come" laughed Eva Cooper. Ten of the fourteen members of Grace Church Choir, Whiteville, attended and enjoyed this year's conference.

"Make a joyful noise to the Lord," the second annual Conference on Church Music in the Diocese of East Carolina was held at Trinity Center from Friday, August 24, to Sunday, August 26. The Rev. Joe Cooper, Church of the Servant, Wilmington, coordinated this event even more successfully than he did last year's. Reservations flowed in, filling the conference center housing by the middle of July; and Saturday's peak attendance was 113.

Richard Parsons of Christ Churches, New Bern and Raleigh, was so excited after last year's conference he asked Joe to convince Christ Church, Raleigh, to lend us their organist/choirmaster, W. David Lynch, to lead vocal performance sessions throughout this weekend. Dr. Lynch has been with Christ Church since 1971, is a member, and has served on the vestry. He has been with Meredith College since 1969 where he is a professor of music and chairman of the Department of Music, Speech and Theatre.

"Who says it isn't fun? It's always fun. I don't want to do it if it's not fun," said Dr. Lynch after a few pages of well chosen choral music. And with that, he set the mood for the

entire weekend. Feeling as though he was working with "the cream of the crop," this experience was "satisfying and challenging" for him; and the group enthusiastically responded.

There were several new offerings to enhance this year's experience. Among them was an amazing selection of music brought by Reggie Rushing of Rushing Music Service, Wilmington. Philip Evancho, director of the Fine Arts Department at Craven Community College, engaged singers and directors alike with his delightful approach to vocal development. At the Trinity Day Celebration on Sunday, the group had the privilege of singing a piece, "Set Me as a Seal," under the direction of its composer, Samuel Burke, Church of the Servant, Wilmington.

What did the attendees have to say?

"The workshops were excellent. I would have liked to have been able to attend more than one." Barbara Melvin, St. Joseph's, Fayetteville.

"The instruction on reading psalms was very beneficial." James Gilliam, St. Mark's, Grifton, and St. John's, Vanceboro.

"Mormon Tabernacle, eat your heart out!" Alison Relos, St. Paul's, Wilmington.

"Food's great!" Byron Kehayes. "Spoken like a true musician." Barbara Kehayes, Holy Trinity, Hertford.

Every congregation merits representation at these conferences. Next year's will be August 23-25 with Ben Hutto, from last year, back as the leader.

Christina Baldrige is a member of St. Paul's choir, Wilmington.

Congregations represented

- | | |
|---------------------------------|---|
| 5 St. Thomas', Ahoskie | 6 St. Mary's, Kinston |
| 2 St. Thomas', Bath | 5 Christ Church, New Bern |
| 1 St. James', Belhaven | 1 All Souls' Northwest, Riegelwood |
| 1 St. Paul's, Edenton | 1 St. Thomas', Oriental |
| 3 Christ Church, Elizabeth City | 2 Christ Church, Raleigh |
| 3 Emmanuel, Farmville | 4 St. James', Shallotte |
| 3 Holy Trinity, Fayetteville | 1 St. Peter's by the Sea, Swansboro |
| 3 St. John's, Fayetteville | 3 St. Peter's, Washington |
| 4 St. Joseph's, Fayetteville | 10 Grace, Whiteville |
| 3 St. Paul's, Fayetteville | 2 Church of the Advent, Williamston |
| 3 St. Francis', Goldsboro | 6 Church of the Servant, Wilmington |
| 1 St. Paul's, Greenville | 4 St. Andrew's on the Sound, Wilmington |
| 1 Holy Trinity, Hampstead | 12 St. James', Wilmington |
| 2 St. Christopher, Havelock | 5 St. John's, Wilmington |
| 3 Holy Trinity, Hertford | 4 St. Paul's, Wilmington |
| 4 St. Anne's, Jacksonville | |

James Gilliam represented
St. Mark's, Grifton
St. John's, Vanceboro

Five more congregations were represented this year than last.

groceries.

Facts and figures

Government officials are inclined to deny the magnitude of the homeless problem, but let's look at some facts and figures.

Affordable housing is in such short supply that almost half the poor must spend 70 percent of what little they earn to pay rent. It is estimated that 2½ million will be evicted from their homes each year because of spiraling rents. The number of homeless families is expected to increase by 25 percent this year. Ten percent of the children are considered abused and neglected and 43 percent of them don't attend school. Sadder still, the bulk of the homeless children are the tiny ones.

The New York Times estimates each homeless family costs the city of New York \$70,000 each year. This is to house them in "welfare hotels." Crowded into one room with beds and not enough chairs, they are given food allowances to buy groceries to cook in kitchens they don't have on hot plates they're not supposed to have. If they're caught breaking the rules, it's back to the streets.

The homeless will continue to increase because the working poor can't hang on to the economic ladder. Project Home Again is one way to try and stem the rising flood.

Joan Taylor has become deeply involved in

the program. "I wanted to become personally involved, to try to help. You can't do it all, but I wanted to help, to extend to the community doing God's work."

Getting acquainted with the problem isn't difficult. The National Coalition for the Homeless has published a pamphlet: "Homeless in America: A Summary" which can be obtained by writing the organization at 1439 Rhode Island Ave. N.W., Washington, DC 20005.

Based on material from World Vision magazine, a publication of World Vision.

Events don't from page C

focused solely on hunger. Its members seek national policies that not only meet the immediate needs of hungry people, but also address those situations which leave people hungry in the first place. For more information and registration materials contact members of the Diocesan Social Ministries Committee of Ms. Betsy Reed, 817 Gales Avenue, Winston-Salem, NC 27103; or Mrs. Nancy Craig, 801 Rountree Avenue, Kinston, NC 28501.

Lives touched and changed at Camp Trinity

by Carol Taylor

The summer of 1990 has drawn to a close and memories of Camp Trinity go forth in the hearts of 540 campers this year. It has been a time of much joy and discovery for campers and staff as they have shared in the community of camp together.

Camp Trinity has been packed daily with many activities: Christian Education, singing, worship, sailing, swimming, sports, arts and crafts, water carnivals, field events, talent shows, beach games, storytelling, canoeing, marshing, picnics, dances, cabin clean-up and cabin life. The energy of staff and campers is always overwhelming as everyone puts the most into their daily life at camp.

The Camp Trinity staff was indeed a group to be admired. Members of the staff showed incredible love to all the campers and were a beautiful witness to our Lord as they truly ministered to children throughout the summer. My gratitude is deeply given to this outstanding team for their superb work!

The Camp Trinity staff members were: John Bernhardt, Charlotte; Penn Perry, Fayetteville; Sarah Poulos, Greensboro; Sean Cavanaugh, Elizabeth City; Paul Siler, Goldsboro; Alison Kafer, New Bern; Arthur Walton, Sumter, S.C.; Cathy Paparazo, Goldsboro; Molly Deveau, Kinston; Emma Stallings, Washington; Charles Gaddy, Wilmington; Dan Doughlin, Fayetteville; Kevin Hyer, Kernersville; Steve Woodworth, Fayetteville; Meghan Taylor, Washington; Valerie Bauerlein, Wilmington; MeShelle Hart, Southport; Naomi Randolph, Washington; Mimi Quick, Ayden; and Linda Mann, Washington.

One of the aspects of our camping experience which makes our camp time together so very special is the Christian Education program which is offered weekly by talented and enthusiastic clergy and laity. We have shared in so many exciting and creative programs with the campers held by our session leaders of the camp sessions. Our session leaders and themes have been:

Explorers I: The Rev. Ashley Hunt, "Holy Eucharist"

Senior High Conference: The Rev. Chris Mason, Holly Mason, Scotty Harrell, Missie Harrell; "Sexuality"

Camp for the Handicapped: The Rev. Mid Wooten, Pat Storie, Stephen Guther, Maxine Maddox; "I See the God in You"

Discoverers I: The Rev. Ed Dunlap, Charlotte Campbell; "Sacraments of Life Baptism and Eucharist"

Explorers II: The Rev. Gary Fulton; "Creation Revisited"

Discoverers II: The Rev. Bill Bradbury, Cookie Cantwell; "God is a Surprise"

Explorers III: The Rev. John Weatherly, The Rev. Beverly Weatherly; "Breaking Down Walls, Building Bridges"

Discoverers III: The Rev. Phil Glick, Barbara Glick, Catherine Charles, Sharon Mattingly; "The Stewardship of God's Creation"

Discoverers IV: The Rev. Jeff Douglas, Betty Deveau; "Creation"

We are so grateful to all these people who gave of their time and talents to help our children to continue to explore their faith and journey as Christians. *Thanks for all the love you gave the camp community!*

We also held the Camp for the Handicapped with 43 campers this year. What a joy it is to see our campers return year after year with the biggest smiles of the summer. For all of the summer staff and volunteers who work with this camp, we, no doubt, have our lives touched and changed by these dear campers.

We are thankful for the cast of volunteer companions who gave a week to serve on staff. These loving people were: Carolyn Craig, Harriett Woolard, Gail Chamberlain, Sue Woolard, Marie Hart, Sue Moody, Ginny McDonnell, Brindley Garner, Emily Sprouse, Meg Sutton, Ann Broadwell, Erica Garner, Blair McPherson, Jill Wooten, Joe Wright, Geoff Love, James McPherson, Mike Cooper, Bert Chestnut, Roger Montague, Charles Barrus, Harry Douglas, Don Moody, Jonathan Kuhn and Rob McGuffin. Thanks to all of

you for helping make this camp possible!

We also had outstanding high school students participate in our counselor-in-training program: Kellam Cavanaugh, Kelly Goodman, Nancy Corcoran, Bert Chestnut, Don Moody, Jason Motteler, Brindley Garner, Erica Garner and Joe Deveau. A great group!

On a personal note, I express my thanks to all of the parents, campers, staff, clergy and volunteers who have made Camp Trinity such a tremendous experience for so many in 1990! It is such a privilege to serve on staff in the Diocese of East Carolina. I reflected often this summer over Camp Trinity and the potential impact it can have on one's life and I stopped to reflect on my own experience. Much to my surprise and delight, I discovered that I have spent 190 weeks (close to 4 years) of my life as either a camper, CIT, staff member or director!

Yes, the impact has been strong and one for which I am grateful. My hope and prayers will continue for the Camp Trinity program so hold up our children in their journey and bless them in their experience of the Christian camping community.

Carol Taylor is the Youth Coordinator of the Diocese.



ROBERT WALKER AND NAOMI RANDOLPH SHARE A SECRET

'I will, with God's help'

by Carol Taylor

The National Episcopal Youth Event was held in Missoula, Montana, at the University of Montana, August 7-12. There were 1500 youth from 119 dioceses and 13 countries present. The theme for the conference was "I will with God's help" focusing on our baptismal covenant.

We spent time looking at our own lives, those around us and beyond. Our aim was to reach out beyond and help others as we are called to do. The experience was overwhelming with teens from around the world. We experienced great music, a variety of worship

and dialogue with people from our Presiding Bishop to teens from South Africa, Palestine, Israel and Panama.

Our delegation of 9 youth from East Carolina was a super group. They enjoyed meeting youth from Episcopal churches in other dioceses. We all came home with new and dear friends!

The youth representing the Diocese of East Carolina were: Tommy Koonce, Fayetteville; Edmund Knott, New Bern; Josh Heidenreich, Edenton; Joe Deveau, Kinston; Courtney Pursell, New Bern; Erica Garner, Washington; Nancy Corcoran, New Bern; Kelly Bond, Oriental; and Lisa Kafer, New Bern.

Reflections on EYE by our Youth:

"It is truly an event which caused growth and learning. No other conference offers such an excellent opportunity to see how diverse our church truly is. I enjoyed meeting youth from all over the nation and will always treasure the friends I have made. The theme 'I will with God's help' posed interesting questions as we sought to come to a better understanding of the promise we all made in the Baptismal Covenant. I am thankful for the opportunity to have gone."

Tommy Koonce

"EYE was wonderful. It was spiritually and emotionally uplifting. It inspired me to spread His word and work to build a close relationship with Him. I feel I can do anything with God's help. He has become my best friend."

Nancy Corcoran

"The fellowship and spirit was uplifting at the EYE. I learned that spreading the word of God is very important."

Kelly Bond

"My experiences at EYE were great and exciting. I know that my life has taken a big change for the better. My relationship to both God, others and myself have taken a big step forward."

Erica Garner

"I liked EYE because we met all different kinds of people from all over the world. They were very nice. I will remember EYE for the rest of my life. Someday I will go as an advisor."

Josh Heidenreich

can't on page H



CLOSING DAY AUTOGRAPH SIGNINGS



EYE GROUP IN MONTANA

St. Joseph's con't from page A

like. Some of the people that come are just temporarily out of work while others are street people. In either case, many of them have struggled through the demeaning process of trying to get government assistance and so it is important, as Beula Quick, volunteer coordinator, notes that for many, "St. Joseph's is the only place they can go and feel good about themselves."

As music plays from the radio, each person signs in. This enables Ms. Quick to get a count of how many meals are served each morning. According to her data, Ms. Quick sites that, "In the first 6 months of 1990, 8,681 breakfasts were served." With an average of 45 people a day they are well above last year's figures. As Mr. Cameron put it, "We started with a minimum of 30 persons and it has spiraled." Ms. Quick adds that she has seen days when 70 people have come.

The program survives on donations of money, food and other essentials, from area churches, private individuals, the Federal Emergency Act, and groups and agencies, like the United Way. The 700 Club is attributed with the donation of the bread and in the winter, blankets. Their mother church, St. John's, was the program's first benefactor and continues to provide assistance and volunteers. The Fayetteville Urban Ministry, an interdenominational community ministry, opens its food bank supply to the program. The program does not solicit donations. Volunteer Mae Butler says she is continually reminded of the Lord's presence when their food supply gets low and then out of nowhere a donation will appear.

St. Joseph's has always been involved in relevant social issues of its time. In the post Civil War era of its beginnings, St. Joseph's members were involved in the founding of the



TIFFANY WINDOW

Howard School. A school for teacher certification of blacks, it eventually became the State Normal School in Fayetteville and then Fayetteville State University. Later, St. Joseph's was to be a temporary home for the local U.S.O. and in the 1960's was the location of the majority of NAACP meetings in the area.

St. Joseph's has opened its doors to all causes for human rights. The breakfast program is just another example of this commitment to caring for others that has become as much a part of the history of this church as the treasured Tiffany windows.



BREAKFAST IS SERVED

EYE Reflections con't from page G

"EYE gave me a renewed sense of oneness and peace with God and myself. I was honestly overwhelmed with a feeling of peace and love when I stood among 1500 smiling teenagers gathered together in God's love. Each smiling face was a small beam of God's light. The atmosphere created by these feelings allowed me to learn and grow in my faith. It was a very renewing experience that I thoroughly enjoyed and definitely benefited from spiritually and socially. My friendships within our diocese doubled in strength and love. It was a fabulous week."

Lisa Kafer

"My most special memory is all the special people I met as well as getting even closer to those in our own diocese. I always knew we were so close anyway, but now I feel much closer than before. The Eucharists and morning programs were very exciting and so diverse. The people from different countries were so interesting. I am especially thankful to the diocese for

allowing me to go. It really is a trip I will always remember."

Courtney Pursell

"EYE was definitely an incredible experience. It allowed me to grow both spiritually and mentally by opening my eyes to the sometimes unknown diversity of the Episcopal church. EYE also enabled me to learn more about the different cultures and traditions of the different parts of the country and even the world! The majestic mountains surrounding Missoula added an extra nice touch! Even those long hikes up the mountains provided some spiritual growth. I can now say that I have good friends all over the country! EYE was definitely a time to make new friends and to strengthen the already strong friendships. To sum up the experience would be extremely difficult, but the word 'WOW' should describe the wonderful experience!"

Joe DeVeau

Bishop Sanders' Visitation Calendar

August 26	- Trinity Day
September 2	- Labor Day Weekend
September 9	- Holy Innocents, Kinston
September 16	- House of Bishops
September 23	- Grace, Woodville and St. Mark's, Roxobel
September 30	- St. Thomas, Oriental
October 7	- St. Anne's, Jacksonville
October 14	- Zion, Washington and Trinity, Chocowinity; St. Paul's, Vanceboro
October 21	- St. Peter's, Swansboro
October 28	- St. Paul's, Fayetteville
November 4	- Holy Trinity, Hampstead; All Souls, Northwest
November 11	- St. Thomas, Windsor
November 18	- St. Christopher's, Havelock; Christ, New Bern
December 2	- St. John's, Fayetteville
December 9	- St. Philips, Southport; Church of the Servant, Wilmington
December 16	- Washington-Tyrrell Ministry
December 23	- St. Francis, Goldsboro
December 30	- Holy Trinity, Hertford
January 6	- Advent, Williamston
January 13	- St. Mary's, Kinston; St. John's-St. Mark's, Grifton

Learn 'building up' process

The Diocese of East Carolina is pleased to have the Rev. John R. Palarine, Canon for Youth and Education in the Diocese of Central Florida, coming to present the program for 'Building up...' our Adults Who Work With Youth Conference, November 2-4. John is affectionately called "The Prince of Youth Ministry" by friends and co-workers. His talent for touching lives and generating excitement for our call to serve God by working with teenagers is outstanding. Twenty years of professional youth ministry gives John a depth of wonderful experience that he uses richly as he teaches, trains, and encourages. This weekend will be extremely informative, spiritually enriching and lots of fun!

Carol Taylor, Holly Mason, Chris Mason and I have known John for several years. We

have enjoyed him as a friend, shared with him as a spiritual companion and grown with him as we committed our lives to youth ministry. I know each of us truly thanks God for choosing us to do this special work. My wish for you is that you will make plans now to come to Trinity Center, November 2-4, to share the joy and the vision of a call to youth ministry.

Space will be limited so don't delay. I encourage anyone whose life is involved with young people to attend, EYC advisors, Sunday School teachers, priests, deacons, parents and those who are interested in participating in an informative and fun conference.

Call me if you have any questions or if you need any further information.

Cookie Cantwell
(919) 763-5910

Conference for Adults Who Work With Youth

November 2-4
Trinity Center
Salter Path, N.C.

REGISTRATION FORM

NAME _____

ADDRESS _____

ZIP _____

PHONE _____

CHURCH _____

SEND TO: Cookie Cantwell
2216 Waverly Drive
Wilmington, NC 28403

COST: \$80.00
(\$30.00 registration fee must accompany this form. It will be applied toward the cost of the weekend. Thanks.)

REGISTRATION DEADLINE IS OCTOBER 16.

Diocesan Youth Events

A diocesan Youth Ministry packet is available listing all fall events for junior and senior high youth from Carol Taylor at the diocesan office, (919) 522-0885.

Fall Events:

Senior High Diocesan Youth Event -
Trinity Center - September 28-30

Happening #16 - October 19-21

Adults Who Work with Youth -
November 2-4

New Beginnings #6 - November 2-4

Winterlight - Kanuga, Hendersonville
- December 27-January 1

On being Bag People

For shoppers - do you really need that bag for your purchase?

Paper bags are reusable and biodegradable but do not come cheap ecologically. Super-market bags are made from virgin paper and never recycled. Only recyclable. Use these bags over and over again or better still use a cloth bag.

String bags are handy for grocery shopping. These may be ordered from Seventh Generation, 10 Farrell St., Burlington, VT 05403. Four grocery sized bags cost \$16.95 and it takes one 15-20 year-old tree to make enough paper for 700 grocery bags!

Do we really need the billions of bags we use annually?

Billy Craft, St. John's, Wilmington

Episcopal Life

NOVEMBER 1990

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

Saint Christopher's—Havelock

Patron saint of travelers and transitions

by Betty Gladstone

On the surface, St. Christopher's, in Havelock, presents itself as just another Episcopal church among many. The edifice is simple and trim, with nothing of historical grandeur or architectural note to command it and set it apart.

Located on bustling Highway 70, in a town populated mainly by the military, this small parish is, however, unique in many ways, serving as both haven and beehive for its communicants.

Founded in 1953, the then mission church began its meetings at the Cherry Theatre. The cornerstone of the original church, now the parish hall, was laid a year later and the church has since grown in 'Topsy'-like fashion. St. Christopher's is now at full parish status, serving an almost totally Marine Corps congregation. With the exception of its rector, the Rev. Henry Whitten, his wife, two sons, and one other communicant, St. Christopher's is comprised of about 50% active duty Marines and 50% retired Marines. Thus, the parish can boast of a highly cosmopolitan amalgamation of people who not only come from all over the United States, but also have traveled throughout the world, bringing to the church a rich and colorful tapestry of experience and cultural diversity. Even potluck suppers, being international in cuisine, become a gastronomical adventure.

Because the average tour of duty extends to only three years, the Marine Corps families arrive at St. Christopher's ready to become active immediately, thereby infusing the parish with fresh and innovative energy. Since rank is not observed within this body, all, from the rank of general to the lowliest 'on-com' are on a first name basis, working side by side in equity. Their training in military discipline and obedience makes adaptation to change within the church more readily possible for them than for some civilians, since they are well used to being in compliance with higher authority. An example of this mind set came with the adoption of the new prayer book and moving of the altar to a free-standing position. While some may not have liked the changes, they, nevertheless, did not dispute them.

Those who retire from the military, find themselves in a totally life-changing modality. St. Christopher's works diligently in assisting their transition to civilian life. Hopefully, in suffering the loss of a career identity and lifestyle, the retiree can find and cate his identity as a child of God, engaged in Kingdom living.

A family affair

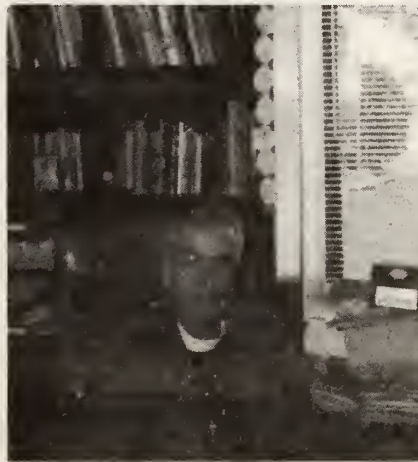
"The big thing here at St. Christopher's is that we do our best to make going to church fun and to make it a family affair," states its

rector. Therefore, the church communes its children as well as adults, consecrating grape juice and wine, all with the bishop's blessing. The consecrated grape juice serves not only the children, but also those who are members of Alcoholics Anonymous, in addition to a number of those who simply can't or don't partake of alcohol for other reasons. It is a church committed to the weekly celebration of the Eucharist at both services.

As a family, they work hard at helping their youth and each other. Anyone who finds himself in need or distress can call on anyone else, day or night, and help will be there, no matter what the reason.

The parish hall at St. Christopher's is offered for use for ministry only. There are no profit-making groups allowed its use. Consequently, such groups as AA, the Boy Scouts and Cub Scouts, and the marine base Squadron Wives meet here weekly, along with a group entitled "Zookeepers and Their Pets." This consists of mothers with their children, aged newborn to kindergarten. The children play and the mothers ventilate, fellowshiping over a cup of coffee.

The parish offers innovative activity to its members and to the community at large. For example, they have instituted a Memorial Day Campout. Parishioners, unwilling to travel on congested highways during the holiday, but wanting to celebrate in some way, now gather on the church grounds for three days, setting up tents and all that goes with that, playing games, eating, singing, and watching the tourists clogging the highway on their way to having fun. "We have learned



THE REV. HENRY WHITTEN

that the animals in the zoo have more fun than the people who watch them," declares Whitten.

God save the queen

St. Christopher's may be the only Episcopal church, stateside, that regularly celebrates the British queen's birthday. It seems that about seven years ago, there was a large assemblage of Brits in Havelock. Since England was purchasing some of our Harriers, these men were sent here to be trained to use the planes. The church thought it would be a good idea to do something special on their behalf and so the idea of what is now a yearly celebration, was born. St. Christopher's believes this is well justified, since one of the

queen's titles is "Defender of the Faith." They celebrate the service using the English 1929 BCP. A big potluck supper is held with only foods native to anywhere in the British Empire, except the United States, being served.

In September, 1989, the parish men became a part of The Order of the Brotherhood of St. Andrew. This group is for men and boys, whose purpose it is to teach the Bible and to bring other men and boys into the church.

On a community level, the parish has implemented the "Nativity in the Park," at Christmas, with many other churches in joint participation. Project Angel Tree was also begun at St. Christopher's and other churches have been caught up in it as well. This project purchases gifts on behalf of a mother or father in prison, to be given in their name to the child of a prisoner.

St. Christopher's also sponsors an art show entitled, "A Touch of Class." Under the leadership of Margie Smart, who, incidentally, designed the logo for Trinity Center, the show is open to the artists without charge. If a work is sold, a tithe is given to the church by the artist.

As described by its rector, St. Christopher's seems to be an active, viable, pragmatic parish with its finger on the pulse of its people, not unlike its rector. The Rev. Mr. Whitten has echoed a quote which appears to reflect his and his parish's position. "A church whose lights are out every day but Sunday, isn't doing its job."

The lights burn late into the night at St. Christopher's most of the time.



HAVEN AND BEEHIVE FOR ITS COMMUNICANTS



NOTE NET AND SEA OBJECTS AT THE ALTAR

The Bishop's Letter

My dear sisters and brothers in Christ:

Is your relationship to your parish church that of consumer or functioning member of the Body of Christ? Let me tell you a story that illustrates what I mean.

A young couple visits an Episcopal church on Sunday morning. They are greeted warmly both by rector and congregation. Both rector and congregation spend time nurturing the couple; they attend Confirmation Class. They are confirmed and they are integrated smoothly into the life of the congregation. The rector is pleased because another couple has become a part of that Christian community.

About a year and half later the young couple approaches the rector at the conclusion of the main Sunday service. "We are grateful for all that you have done for us and want to thank you. We will be going to St. Swithun's Methodist Church from now on. They have a better (pick one, folks) (a) choir,

(b) Sunday School, (c) young adults program (d) preacher, (e) all of the above." Although it has happened before, the rector is stunned. It was thought this couple had become contributing members of a Christian community; instead they were still comparison shoppers.

But it is not consumerism among church members that frightens me the most. For it is symptomatic of something far deeper that affects every segment of our society. As Robert Bellah says so tellingly (and I paraphrase), "In contemporary American society, John Locke's theory of the freedom and rights of the individual has reached its illogical conclusion." And I would add that far too few Americans have any idea what it means to belong to a community in terms of responsibilities and duties, whether that community be church, country or family.

As a country we have lost our sense of moral vision. Or as a young congressman from Oklahoma said to me recently, "If

Congress did what it needed to do to right the ills of this country, none of us would be re-elected. Our system of government has collapsed under its own weight."

We rightfully rejoice in the collapse of communism throughout the world. Are we blind to the screaming alarms that say our system of government may not be far behind? Or, as Bellah says so tellingly, the god of the market place has so saturated our thinking that it is impossible for a leading politician to seriously suggest that we could solve the problem of poverty by letting poor people put their babies up for sale.

We are a people who have lost our sense of the "common good"; the concept that ruled this country's decisions in the past. Indeed, Bellah says, "We have become a people that believe in private affluence and public poverty." Need proof? Check out the epidemics of poverty and homelessness, and the stench and decay not just of our major

cities but of every town in which we live you don't believe it about your city, because you never have reason to go to "section of town."

Is it hopeless?

I don't think so.

Can we solve it?

I believe so but not if the majority of remain consumers. We can solve it a people who become primarily concern with our contributions to our society ("common good") and as we live out our li as functioning members of the Bod Christ.

Shop till we drop in everything we do that mentality continues to prosper, the li we lose will be our own.

Faithful
B. Sidney Sanders
Bishop of East Carolina

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: *CrossCurrent*, 16 North 16th St., Wilmington, N.C. 28401.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.

CrossCurrent is published monthly by the Domestic and Foreign Missionary Society (ISSN 1050-0057), 1201 Chestnut Street, Philadelphia, Pa. 19107. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to Box 1379, William Penn Annex, Philadelphia, Pa. 19105-1379.

Terry Fullam coming to St. Mary's

The Rev. Dr. Everett L. Fullam (Terry) will kick off the Decade of Evangelism for the diocese on Advent Sunday, December 2, at 3 p.m., at St. Mary's Church, Kinston. The Rev. David Chamberlain is chairman of the Evangelism Commission for the diocese. The event will be a celebration of faith. A program of sacred music will begin at 2:30 p.m.

Dr. Fullam, who entered the ministry in 1966, served as rector of St. Paul's Church, Darien, Connecticut, for 17 years. During that time, St. Paul's became one of the most active Episcopal churches in the country, with a special ministry to clergy and laity focused on parish renewal. Recognizing his gifts for presenting the gospel, the parish released Dr. Fullam to accept invitations from all over the United States. This ministry eventually became worldwide.

Dr. Fullam served as president of the board of the Episcopal Renewal Ministries for ten years and serves in an advisory capacity to a number of Christian ministries, national and international.



THE REV. DR. EVERETT L. FULLAM



READY FOR TAKE-OFF are the ornate white fiberglass finials that will replace the decaying wooden finials installed in the early 1960's. An intricate and complex shape, it took the craftsmen months to create the molds for them.

photo credit—Ede Baldrige



LITERALLY AND FIGURATIVELY capping a \$550,000 renovation, workers atop the tower of St. James Church, Wilmington, maneuver four finials into place, adding the finishing touches to repairs and refurbishing of the 150-year-old church. Other repairs included new roof for the parish house, sanctuary and great hall, and renovations of the interior and exterior of church and parish house.

EVENTS

A Teaching/Healing Mission sponsored by The Episcopal Diocese of East Carolina's Commission on Healing and Prayer and led by Canon Jim Glennon of St. Andrew's Cathedral, Sidney, Australia, will be held at St. Paul's Church, Greenville, November 2 and 3. Canon Glennon has served at St. Andrew's Cathedral for 25 years and led the Wednesday evening healing service for many years. His book, "Your Healing is Within You," has been acclaimed by leaders in the Episcopal church involved in the healing ministry, including Agnes Sanford and Dennis Bennett.

The mission will start on Friday evening and continue with teachings and discussions on Saturday ending with a healing service Saturday night.

On Saturday afternoon there will be a convention of members of The Order of St. Luke the Physician which will include workshops and discussions about the healing ministry. There will be no registration fee, but offerings will be accepted during the weekend.

For additional information about the mission program or motel accommodations contact: Charles Horne, 1813 Circle Drive, Greenville 27858, (919) 756-3263.

Tuesday Tour and Tea at Washington National Cathedral, Tuesdays, November 6, 13, 20, 27 at 1:45 p.m. Afternoon specialty tours given by the cathedral docents followed by the "High Tea" in the Observation Gallery. A fee is charged. Call (202) 537-6207 for reservations.

"Putting it Together in the Parish" is the title of the seminar led by James D. Glasse, author of the book of the same title. The seminar, November 19-20, at Virginia Theological Seminary, Alexandria, Virginia, will explore pastoral leadership, conflict resolu-

tion, professional development and personal spirituality. For further information call or write the seminary at (703) 370-6600, 3737 Seminary Road, Alexandria, VA 22304.

A Conference for Lay Professionals in the Episcopal Church is set for November 29-December 1 at Stony Point Conference Center, Stony Point, New York and the Episcopal Church Center. The purpose of the conference is: mutual support, to look at the organization of the Episcopal church and how lay professionals fit into it, and to provide workshops to increase professional skills for ministry.

For further information write to Gail C. Jones, editor of *Callings*, St. John's Church, 114 East 20th Avenue, Olympia, Washington 98501.

The Department of Christian Education presents an **Advent Gift-a creative Bible study conference**, November 30 to December 1 at Trinity Center. The Rev. Richard Busch, director of the Doctor of Ministry program at Virginia Seminary and the Continuing Education program, will lead the conference. For further information contact your church office.

The Episcopal Diocese of North Carolina, through its Pastoral Concerns Committee on Homosexuality, is sponsoring a conference, "Accepted as Living Members" for gay men, lesbians, bisexual persons and those who support them. The conference will be held December 14-16 at the Conference Center, Browns Summit. The conference leader is the Rev. Malcolm Boyd, gay priest and noted writer.

For additional information contact: Kent Otto, St. Philips Church, P.O. Box 218, Durham, NC 27707, (919) 682-5708.

Farmworkers Day Care Center to be dedicated

by Marty Fulton

November 17 promises to be an exciting and proud day in the lives of Episcopalians on in this diocese. The joint venture in mission of the dioceses of East and North Carolina (Episcopal Farmworkers Ministry Committee) is bearing even more fruit in the form of the construction of the new building to be used as the Farmworkers Day Care Center. This building adjoins the Tri-County (Sampson, Harnett and Johnston) Health Care Center near Newton Grove which serves the farmworkers and their families who are in the area to pick the crops that put food on our tables. There is also in existence an clothing shed that supplies clothes for the farmworker families. The daycare center will be another avenue of service to these people.

Amy Trester ably heads up the Episcopal Farmworkers Ministry. She sees her ministry as having a broad base. She helps educate both the farmworkers and the church by increasing the church's awareness of the

workers and assisting the farmworkers in increasing their sense of dignity. She works at developing programs to increase their self reliance and helps them organize around issues they deem important. Amy also finds herself being a bus driver, janitor, food buyer and distributor, and an all around 'go-fer' helper.

Bishops Sidney Sanders and Robert Estill will be present to celebrate the Holy Eucharist followed by a tour of the building, fellowship and refreshments.

Join us for the blessing and dedication of this vital new ministry on Saturday, November 17 at 3 p.m. The center is located east of Newton Grove on Rt. # 55. Turn left onto SR 1636 (approximately 6 miles from Newton Grove). There is a blue information sign, "Tri-County Health Center," and go approximately 1.5 miles. Daycare center is on the right just past Tri-County.

Please make the effort to be there!

We need your support! Your help!! Anyone interested in serving on the EFM committee please contact the Rev. Bob Beasley at Christ Church, New Bern, (919) 633-2109.

WANTED

Correspondent wanted for north-eastern East Carolina to write features for *CrossCurrent*. Please call editor (reverse the charges) at 762-0814 or 251-0704.

Photos for *Crosscurrent's* October cover story about St. Joseph's Church, Fayetteville, were taken by Lisa Nance.

Letter to the editor

To the editor:

I would like to express my appreciation to all the adults who are working with our young people in Sunday School, acolyting, youth groups and at diocesan events. I remain in awe as I see the commitment and love for our young people which so many adults offer. We are blessed in youth ministry.

Thank you for the difference you are making with our young people in the church.

Carol Taylor
Diocesan Youth Coordinator

Wendy Raynor remembered

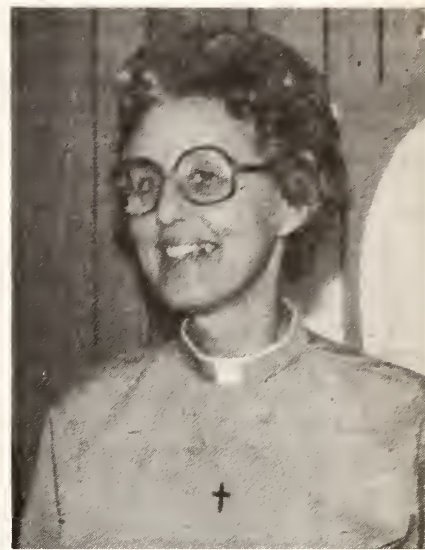
by Carolyn Jackson

Recently approximately seventy members of the diocese were guests of the congregation of St. John the Evangelist Church of Edenton for a dedication service and plaque unveiling in loving memory of the Rev. Wendy Sykora Raynor. The service was conducted by the Rev. Webster L. Simons, Jr. assisted by Mrs. Mary Horton, a lay reader and member of St. John's. Appropriate psalms, scripture, and hymns helped those gathered to reflect on the special ministry of the Rev. Raynor.

Wendy Sykora Raynor was the first woman ordained in the diocese and served as rector of St. John's for nearly a decade. Along with the Rev. Mr. Simons and the Rev. Charles Shulhafer, the Rev. Raynor served as priest for sixteen small churches in the diocese from 1976 to 1985. This service held at St. John's also served as a reunion for the members of the congregations of the former Coalition 16 churches.

Clergy and lay people offered tributes to the ministry of Wendy Raynor. Speakers included the Rev. Simons, Mrs. Mary Horton, the Rev. Jack Rivers of Bath and interim rector of St. Paul's, Edenton, Barbara Lassiter and Donna Conner, parishioners of St. Peter's, Sunbury.

The service concluded with the unveiling of a plaque which reads:



THE REV. WENDY RAYNOR

March 20, 1920 - September 21, 1985
To the Glory of God and in memory of
Wendy S. Raynor

The first woman priest to be ordained
in the Diocese of East Carolina
Ordained in this church on April 2, 1977

The plaque was given by churches of
Coalition 16.

The rainbow connection

by Bobbie Marcroft

The man who created Kermit, Miss Piggy, Fozzie Bear and the rest of the merry menagerie that composes the unforgettable Muppets, could be called the Pied Piper of children's television.

"He was a gentle soul," remembers the Reverend Phillip Glick, rector of St. Thomas Church in Ahoskie, where Jim Henson's stepmother, Bobbie, is a member and where memorial services were held for Mr. Henson in mid-May of this year.

"I simply offered the services of the church, knowing that New York was a long way away. Bobbie felt it would be good for the family...for Paul Henson, his father, and the others. It was a simple service, the burial rite from the prayer book. A lot of people came for he was very highly thought of in the community."

His peers found him a gentle man, a genius whose beliefs and thoughts were most often expressed through Kermit, the lovable philosophical frog with the ping pong eyes. Kermit made his debut on a Washington, D.C. television station in the mid-50's. Jim Henson was a student at the University of Maryland and his imaginative puppets soon took center stage. It wasn't long before Barbara Walters became a willing foil for Kermit on the Today Show.

Mr. Henson's memorable creature family grew—Miss Piggy, Fozzie Bear, Bert and Ernie, Cookie Monster and the delightful oversized Big Bird who became the star of Sesame Street, and was eventually translated into over a dozen languages and seen in 100 countries.

The Muppet Show was born in the 1970's

Convention theme

"To celebrate and re-dedicate our life together in Christ" is the theme of the 1991 Diocesan Convention to be held February 7-9 at the Hilton in Wilmington. The Steering Committee for the convention is chaired by Jane Martin and Becky Eckhart. Robert Van Veld is Diocesan Convention chairman.

The convention is sponsored by the Episcopal Development Commission of the Lower Cape Fear whose members include St. Andrew's-on-the-Sound, St. James', St. Mark's, St. John's, St. Paul's, Church of the Servant, Church of the Good Shepherd, all of Wilmington, St. Mary's, Burgaw, St. James-the-Fisherman, Shallotte, All Soul's, Riegelwood, and Holy Trinity, Hampstead.

and became television's most popular syndicated show. Who could ever forget Miss Piggy dancing "Swine Lake" with Rudolph Nureyev? Or the duet with Beverly Sills when the blond piglet wearing pearls soared to new heights in a spirited rendition of the beloved "Pigaleto." Miss Piggy, in her too tight tutu always made us laugh.

Jim Henson was a hard worker. The masks worn in "Teenage Mutant Ninja Turtles," a highly successful film made in Wilmington, were his design. He was planning the official introduction of the Muppets in Disney World when he became ill. His death was sudden and unexpected. A victim of a virulent bacterial infection which raced through his system, he died in a New York hospital. He was 53. Prior to his checking into the hospital, Mr. Henson had been in Ahoskie.

"He would come to town to spend some time with his family. I never knew him personally, never met him, but he touched the lives of people in Ahoskie as much as anywhere. He was sort of an honorary member of the community, if you will," the rector said.

Jim Henson left a legacy of laughter along with an unusual condition among show business folk—no one ever objected playing second fiddle to the Muppets.

Marriage Encounter's anniversary weekend

Episcopal Marriage Encounter of Eastern North Carolina has announced an Anniversary Weekend to be held at the Ramada Inn, Atlantic Beach, November 9, 10, and 11. The weekend, the first of its kind in this diocese, is designed for couples who have been previously encountered and offers an opportunity for encountered couples to rediscover the excitement and joy of their Marriage Encounter weekend in a new and challenging way.

To register for the weekend, or for information about this and other Episcopal Marriage Encounter opportunities, contact David and Nancy Stoller, 2432 Tram Road, New Bern, NC 28562, 919-636-5512; or John and Carolyn Beranek, 116 Cameron Way, Maxton, NC 28364. Find out why both Presiding Bishop Edmund Browning and author James Dobson soundly endorse Episcopal Marriage Encounter. It's the best thing you'll ever do for your marriage!

D. & N.S.

'Enormous undertaking being built on faith'

Josie Hookway, R.N. and Nurse Practitioner from St. Thomas, Bath, left in early August for six months in Jerusalem. Bishop Kaffity of the Diocese of Jerusalem and the Medical Director of St. Luke's Hospital requested that she come as the need for trained nurses is critical in the two Anglican-supported hospitals. These hospitals care for thousands of patients regardless of race or religion. She will be teaching Arab/Christian nursing students in the classroom and the hospital.

The following is a letter received recently from Ms. Hookway.

Dear Bishop Sanders, the Rev. Gary Fulton and Friends,

Mail is slow, so here is an account of my experiences by FAX. To describe life at St. Luke's, you must include the patients and families. They are Moslem and Christian.

Government hospitals will only accept patients with government insurance which they do not possess. St. Luke's accepts all, regardless of ability to pay.

Poverty is widespread, and people are losing hope for any improvement in their daily life. Young adults have no opportunity for higher education. Universities were close two years ago in the West Bank. Palestinians may not attend the Israeli University to my knowledge.

No night travel is permitted without special card and identity cards are carried at all times. However, to a lighter tone, in spite of the mental and physical hardships of the West Bank inhabitants, there is great warmth and generosity in the spirit of the people to a stranger. Hospitality is genuine and overwhelming at times.

There is a strong, small, active Christian presence in Jerusalem and the outlying villages.

Bishop Kaffity and Rev. Balil Habiby are continually travelling, encouraging their fellow Christians. Yesterday I went with them to a village in the mountains, full of Christians and very excited. Bids were opened for a clinic that will be for them! World Vision and the Episcopal Church in Australia are helping with the project.

—in spite of hardships there is great warmth and generosity to a stranger.

St. Luke's has fifty-five beds, is one hundred years old, and filled with patients and their families. They had 6,000 admissions last year. Maternity cases stay one hour after delivery. They literally have a waiting line of women to get to the delivery room.

A new five-story hospital is being built beside the old one by the Diocese of Jerusalem. An enormous undertaking being built on faith. The popularity of the hospital, and the excellent reputation of it, makes for a crowded place.

I have been teaching every morning in the class and follow students on the wards as they perform nursing duties. Many slides have been taken, and when prints are done, I will send them. Thank you for your letters. I am well and safe and pleased to be here to see and share with you the problems and joys of this country.

Yours faithfully,
Josie Hookway

Those wishing to make a contribution should direct it to:

Jerusalem Fund
Diocese of East Carolina
P.O. Box 1336
Kinston, NC 28503

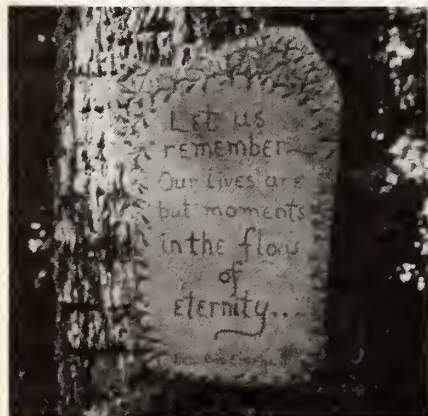
A garden for the soul

by Lisa Nance

People
Who love things
that grow know
that gardens have
the magical power
to soothe a
troubled soul or
Lift a joyful
spirit ever
higher -----
Anon

(On a plaque in the outdoor chapel-garden at St. John's)

The gentle rustle of the trees as a breath of wind passes through, the trickling of Cross Creek as she meanders her way downtown, the dappling of sunlight on the altar and cross, these are the sights and sounds of the outdoor chapel-garden at St. John's Church in downtown Fayetteville. These sights and sounds, that are so conducive to meditation and prayer, must have been in the minds of the Rev. Robert Ladehoff and his parishioners as they planned the chapel-garden in 1987.



The chapel-garden is situated behind the church in what was once a heavily wooded area. It is at the bottom of a sloping hill that takes you to the very edge of the steep bank of Cross Creek. If you were to walk up the slope, you would be surprised to find busy Green Street, which is the home to some of Fayetteville's largest and busiest buildings. The chapel-garden is buffered from the city noises by abundant bamboo reeds on one side. It is this feeling of being hidden from the world that gives the outdoor chapel-garden an added feeling of being at one with nature and God.

The area is open to the public at all times and is part of a community outreach program at St. John's. The large stone altar and wooden cross were donated to the church in loving memory of Franklin and Carolyn Averitt and their granddaughter, Cornelia Cole Fox, by their family. The wooden bench seats, which will accommodate about thirty people, are in keeping with the simplicity and natural surroundings of the chapel-garden. This is the site of the annual "Blessing of the Pets" where the parish children and their

families meet to have their pets, ranging in variety from crabs and snakes to ducks, dogs and cats, blessed.

Wilderness into a garden

In April of this year the garden was started. According to Augusta Knight, a parish member who has contributed much of her time and gardening talent to the project, "This was an absolute wilderness this spring." But with many donations from church members, as well as offerings from her own yard, Mrs. Knight has been able to transform that wilderness into a garden. The variety of annuals and perennials she has planted will insure something interesting to see in the garden year round. Because the area is so shady, it has been a real challenge in selecting a variety of shade-loving plants. Among them you will see hydrangeas, caladiums, azaleas, hostas, and a host of impatiens.

An angel, donated by Mr. and Mrs. E. Waring, greets you as you walk down the path into the chapel-garden. Along one side of the path is a rock garden planted with mostly perennials. Mrs. Knight found the large rocks among the bamboo reeds and transferred them to form the rock garden. Behind it rises the slope that in early spring of the coming year will provide a magnificent array of color and interest. It has been planted with blue rug juniper at the top with alternating rows, coming down, of Siberian iris, day lilies, and daffodils.

Town's largest pecan tree

Mrs. Knight sites that the garden will take three years to get established. In the mean time, you can enjoy the existing trees, ferns, flowering plants and wildlife. One of the existing trees, a stately pecan tree, stands in the center of the chapel-garden. Listed on the City Register of Large Trees as Fayetteville's largest pecan tree, it looks as though it may be among the city's oldest, also. In the center hollow of the old tree Mrs. Knight has plans to plant "hens and chickens" as a whimsical touch to the chapel-garden. "It's the little surprises that make a garden special," she says.

Throughout the chapel-garden are plaques made of pottery with proverbs and poems. A birdbath was donated by the Lafayette Garden Club in memory of Mrs. Knight's late husband, Mr. Vance W. Knight.

Atop the slope the garden continues onto a "fellowship lawn" a project also begun this year. The wall that runs along one side of the lawn contains handmade bricks. The full sun it receives makes a perfect spot for brightly colored zinnias and the deep purple of globe amaranth. Plans are for pansies and flowering cabbage this fall and winter.

As you sit and meditate or just enjoy the beautiful natural surroundings, you are thankful for all of the time and effort it has taken to get the outdoor chapel-garden established. It truly is a special place and as the sights and sounds come together they envelope you in security. Like adding your favorite quilt to your bed on a cold wintry night, you are wrapped in this sense of security that lets you know that only God's spirit could dwell in a place such as this.



ST. JOHN'S CHAPEL-GARDEN

Entitled to which titles?

"But you are not to be called 'Rabbi,' for you have only one Master and you are all brothers. And do not call anyone on earth 'father,' for you have one Father, and he is in heaven. Nor are you to be called 'teacher,' for you have one Teacher, the Christ. The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted." Matt. 23:8-12 NIV

Someone recently questioned me about the term "Father" which some people use in addressing the clergy of certain denominations including our own. "Doesn't the bible say, 'Call no man your Father upon earth' (Matt 23:9 K.J.V.)?" Yes, of course it does as we see above. In fact Jesus himself said it.

But what did he mean? That's the question. Here's what one respected bible commentator has to say: "And call no man your Father, etc.' this does not of course, forbid us to apply the term to our real father. Religion requires all proper honor to be shown him (Ex 10:12; Matt 15:4; Ep 6:1-3). But the word *father* also can denote authority, eminence, superiority, a right to command, and a particular respect. In that sense it is used here."

None of these commands (Rabbi, Father, Teacher) "forbids us to give proper titles of civil office to men, or to render them the honor belonging to their station (Matt. 22:21; Romans 12:7; I Peter 2:17). They prohibit the disciples of Jesus from seeking or receiving empty titles, producing distinctions among themselves, implying authority to control the opinions and conduct of others, and claiming that others should acknowledge them to be superior to them."

The titles Father, Mother, Brother, Sister used in religious context were first associated with the religious orders of monks or nuns organized as a family. So a parish church family where the pastor was deemed as a father to the Lord's family in time found the title comfortable for their clergy.

As for me,
Call me Mister if you will
Call me Father better still
Mister, Father, Rector, friend
But please don't call me
Rev - er - end

The Rev. John C. Rivers, from The Epistle, St. Paul's, Edenton.

Was it you?

WAS IT YOU who spoke to a new couple in the parking lot one Sunday morning recently, greeting them cheerily with 'Good morning! I'm so glad to see you today!'

WAS IT YOU, usher, who not only quietly recognized their presence but who did not let them flounder for a place to be seated immediately?

WAS IT YOU, worshiper seated nearby, who was alert as they signed a visitor's card and spoke to them after the service with a genuine welcome?

WAS IT YOU who then introduced them to others who came by and finally escorted them to meet the pastor?

WAS IT YOU who brought them as your guests to Wednesday's Family Night dinner?

WAS IT YOU? Well, if it was you who showed this genuine concern toward those who are new and those who visit, then it is you who have helped us build a reputation as 'the friendliest church we have ever attended.'

Holy Trinity, Fayetteville

St. Andrew's by-the-Sea sparkling after restoration

by Carolyn Zuttel

"The Church's one foundation is Jesus Christ, her Lord..." and parishioners at St. Andrew's by-the-Sea, Nags Head, have helped the Lord with a new cinder block foundation for their historic sanctuary.

The foundation is just one of the many steps taken and being taken to renovate, unify, upgrade, and beautify this much beloved church that nestles in beach sand and faces squarely the sea and all that the sea brings to it—joys and fears—not unlike the joys and fears faced daily by those who pray inside.

One of them is Burton Jones who lives across the beach road from St. Andrew's. He started coming to St. Andrew's when he was five years old and had to balance his way along planks over the bog whereon St. Andrew's sat between two sand dunes about 500 years west of its present site. Burton had been concerned about the deterioration of the church with its water stained walls, mildewed-black shingles, and cracked storm windows. So, when he was elected to vestry along with Winkie Silver, the two of them, as Long Range Planning Chairman and Junior Warden in charge of building and grounds, were a team sent by heaven. Winkie has a building company, while Burton has recently retired and was accessible to the church.

They began from the bottom up, crawling under the church to determine why the south-east corner had begun to sag. They found rotted pilings, not the original: from ground up they had been replaced at some point in the past, but the church had only been nailed to the new sections, not really hard fastened.

"The church was literally sitting here by the grace of God, if you will," Burton was amazed to admit in reflection of past hurricanes and northeasters that have blown many other more substantial structures away.

74-year-old originals

After an emergency meeting of the vesty last January, work began. When the church was raised to replace the foundation, it

Around the Parishes

The Rev. Frank M. Ross, has retired as rector of St. Philip's Church, Southport, effective December 31. Mr. and Mrs. Ross have planned a two month's trip to England for travel and study.

Bill Haynes has retired as Sunday Morning Chef in Christ Church, New Bern, after cooking and serving breakfast to a growing throng of appreciative parishioners for more years than can be remembered. Mr. Haynes' service and ministry to Christ Church parishioners will not be forgotten.

The Rev. Kathleen Awbrey has accepted a call to serve as interim rector for St. James Church, Clinton, New York. The Rev. Miss Awbrey served as rector of the "Up East Three", St. Mary's, Gatesville; St. Peter's, Sunbury; and St. John's, Edenton.

The Episcopal Farmworker Ministry has a new address: P.O. Box 1514, Dunn, NC 28334; street address: Route 6, SR 1636, Dunn, NC 28334 (next to Tri-County Community Health Center), (919) 567-6917.

St. Paul's, Wilmington, is planning a bookstore to support the development of faith for Anglicans by offering books, cards, gifts, and other resources.

For information or suggestions contact Althea Carlson, (919) 762-4772, or write St. Paul's Church, Market at 16th Street, Wilmington, NC 28401.

exposed the terrible shape of the air handlers and duct work, so the airconditioning was replaced. From there the shingles, suspected to be the 74-year-old originals, were also replaced and bleaching oil applied. In doing that, it was discovered that the fascia and window trim and sills needed replacing, and while they were at that, they replaced the plexiglass storm windows, which literally crumbled when removed, with quarter-inch plate glass. The windows themselves were shipped several at a time to Edenton where a carpenter who specialized in restoration work reworked and reglazed each window.

Once sills were replaced, the weather-stained walls were bleached, steel-wooled and varnished. The floors were sanded and varnished, and each pew left for a beauty treatment at the home of parishioner Jim McCreery returning with sparkles to match the floors and walls. Also replaced was the sanctuary carpeting, donated anonymously at the end of the year in time for the holidays. The blue pile matches the background of the individually handmade needlepoint kneelers at the altar rail.

Outside, the final step that knitted the church together was the matching grey paint over the red brick parish hall. Now everything—sanctuary, Sunday School wing, and parish hall—is driftwood grey with clean, white trim, and the tall, arching shutters repainted their original blue-grey.

Adopt-a-Pew

Eleven of the thirty thousand dollars needed to complete the restoration was donated outside regular pledges by an adopt-a-pew and adopt-a-window campaign. Other funds came from the building program and other funds not otherwise earmarked.

Children's needs met

Under the direction of Winkie, the fence in the playground area was moved 25 feet westward, the area was graded, an underground watering system installed, and turf was added to the playground. Adjacent to it, he supervised adding a cement play area with a basketball hoop. It's home to a fleet of big wheels of various models, and at times hosts older children on skateboards.

ST. THOMAS CHURCH, WINDSOR, will commemorate the 150th anniversary of its consecration at 11 p.m. November 11. Bishop B. Sidney Sanders will be the celebrant.

UTO grants given

Among the 146 different awards given by the 1990 United Thank Offering Committee were two grants to this diocese. The Episcopal Urban Ministries of Wilmington received \$19,000 to expand a daytime shelter to accommodate a new, onsite program for the mentally ill in a parish revitalized by outreach and evangelism which is now racially and economically integrated. Project Jervay, Crossroads of Wilmington, received \$21,600 to pay staff salaries for tutoring, mentoring, and summer camp programs for children in the lowest socio-economic group.

Music fellowships offered

St. Paul's Church, Wilmington, is offering two music fellowships to UNC-W students, honoring Madeline H. Wagoner. Fellowships will be awarded choral and solo music (tenor and bass), and offer \$800 for the academic year.

Interested students should contact Dr. Richard Deas, Dr. Sherrill Martin or Ms. Lori White of UNC-W's music department or the Rev. P. Hamilton Fuller of St. Paul's Church, (919) 762-4578.



BURTON JONES WITH SPARKLING ST. ANDREW'S

photo credit-Carolyn Zuttel

ECW working hard

St. Andrew's parish hall has been under attack by her ECW with many hundreds of hard-earned dollars (and much labor) applied to new curtains, new sound insulation on the ceilings, indirect lighting, a new stage curtain, and soon there will be carpeting. The kitchen was not ignored (would women ever omit upgrading the kitchen?). A spacious working island was installed, and everything—kitchen, hall, and miscellaneous furniture, got a coat of beautiful pale pink paint.

An anonymous doner recently offered to pay for ingredients for monthly parish breakfasts, so the resourceful ECW gave the collection basket a new sign to finance a commercial-grade dishwasher, an effort to combat landfill and other ecological problems caused by disposable tableware.

Next August will be the 75th anniversary of St. Andrew's by-the-Sea, and she's already sparkling for her diamond-year party.

Carolyn Zuttel is a member of St. Andrew's by-the-Sea parish.

A Contemporary Psalm

(unedited)

God, you made all creatures, great and small as your pet's. Each one was given a special place to keep the balance of nature. Thank you for sharing your wonderful creatures with us. Help us to understand them and care for each special one.

Praise ye the Lord

Bless the wiggly pups, cute kittens, cuddly cubs, fascinating fillies, and all other baby animals.

Praise ye the Lord

Bless the creatures of the deep. The white seals, starfish, shark, prickled angel fish, whales, catfish, and all other animals water bound.

Praise ye the Lord

Bless all creatures that can fly and all those that rule the sky, hawks, wrens, eagles, sparrows, crows, jays, cardinals, finches, gulls, cranes, and pelicans.

Praise ye the Lord

Bless the creepy crawlers of the earth. From Eve's enemy, the snake, to the mantis that shows his devotion to you.

Praise ye the Lord

Bless all creatures that hop. The rabbit, jumping spider, kangaroo, toad, and frog.

Praise ye the Lord

Bless all animals that are extinct or have died. Help us to remember to take better care of the earth's creatures.

Praise ye the Lord

Bless the beasts of the jungle. The giraffe, lion, snake, elephant, tiger, cheetah, leopard, and panther.

Praise ye the Lord

Finally, bless all pets that live with people: dogs, cats, fish, birds, rabbits, hermit crabs, guinea pigs, hamsters, gerbels, chinchilla, and mice. Let us remember all the pets that now live with you.

Praise ye the Lord

By Brandy Cruz, written for the service of The Blessing of the Animals.

St. Paul's Epistle, Fayetteville

That we may grow into grateful adults

by Cherry Livingston

It is my habit to walk three or four miles in the early morning. In hot weather, I try to start at daybreak. Walking alone in the early morning is one of my favorite prayer times. One late spring, when the days were getting hotter and daybreak was still cool and brisk, I had a very significant experience.

First, I offered a mental prayer that God would make me aware of reality moment by moment. My ears were opened to hear, eyes to see, nose to smell, mouth to taste, and skin and heart to feel. I had no anxiety about the past or the future. I was given peace to enjoy the "Now" moment by moment with no distractions of past memories or future plans.

The rock I picked up gave me a feeling of solidarity with it. I watched in awe a brilliant sunrise. I smelled and then tasted the sweetness of the honeysuckle. I saw as for the first time my neighbors' beautiful lawns, homes, flowers, vegetables, cars, cats and dogs. I felt their caring attitudes. I sensed their sleeping presence. I felt their sorrow and happiness, especially the children's. Then God gave me the great gifts of gratitude, trust and unity. I had never realized that the three gifts went together. I felt gratitude in my heart and true trust in and oneness with the Giver of all His gifts.

Gratitude not only establishes union with God, people and things; gratitude also builds faith as unconditional trust in God and faith as contingent trust in others. Fr. van Breeman clarified the dynamics of my experiences of gift, gratitude, trust, and union.

Dynamics of gratitude

Peter G. van Breeman, S.J. in his article "The Examination of Conscience" from the July/August 1990, REVIEW for RELIGIOUS explains the dynamics of gratitude-faith-trust this way:

"Gratitude implies trust. Unless I trust a person I cannot be truly thankful towards him or her. For thankfulness means that I allow somebody into my life. A real 'present' renders the giver 'present' in my life. That presupposes that the giver is really sincere and that his action is not a mere formality, and that the receiver receives and

appreciates the present with serious attention. Carelessness on either side is fatal here." (p. 606)

Gratitude establishes union with God, people and things—and builds faith.

Fr. van Breeman explains the dynamics of gift-gratitude-union this way:

"The believer can experience everything as a gift in which the Giver (God) is present. Things, situations, people acquire a kind of fullness; they carry a richness within themselves, a reference to the goodness of the Giver; we discover that there is a mystery in all that exists, its 'deepest ground.' On the other hand, one can also look upon things in a businesslike fashion, judging them by their utility and efficiency and leaving it at that. The way things function depends to a great extent on our attitude toward them. We can handle them with reverence and a sense of wonder, so that their inner secret is truly revealed and the Other in them recognized and revered. We can also deprive things of their depth, cut them loose from their roots, and reduce them to triviality. Only in thankfulness are things rightly appreciated, and they stand out clearly. Only in thankfulness do things (and people) get a chance to be fully themselves. This is why one can say that being thankful is having a realistic attitude to life. It shows a sense of reality; it gives reality its rightful

place. A person who does not know how to be thankful diminishes reality, and, we might say, flattens the world. ... Giving thanks completes the giving. Without thanks the giving has not fully taken place. Thankfulness gives life its depth and perspective; it makes reality transparent, clear, lucid. It is through thankfulness that humans and their world become more harmonious (one)." (p. 606f)

Acknowledged dependency

Like most God given gifts, gratitude has to be willingly received, accepted, learned, and practiced. God does not force His will or His gifts on anyone. If gratitude is such a gracious gift, freely given to everyone, why isn't everyone willing to receive it with thanksgiving?

Fr. van Breeman is helpful here also. He defines thankfulness as "acknowledged dependency—a dependency to which we can say 'yes.'" We do not originate our own lives. We cannot meet all our own needs. We are not self-sufficient even if we think we are. Pride keeps us from acknowledging our dependency.

We have to grow and mature into acknowledging our dependencies on God and other people. A child enjoys a gift for the gift's own sake with no thought of the giver. The adolescent knows how he came by the gift but

finds it difficult to acknowledge the dependency. A mature adult, being aware of her or his dependency, is able to receive gifts with a grateful heart.

The above might explain a phenomena that has puzzled me for a long time. In Episcopal churches, when we are led in the Prayers of the People, we have long lists of partitions mostly reminding God whom to heal. In most churches, when we get to the "thanksgivings," they are few to none. What

does this say about the maturity of our lay readers and clergy? Lest we, the congregation; in our smugness and pride blame our leaders, let us remember the rubrics: "The people may add their own partitions," and "The people may add their own thanksgivings." Give thanks for adolescence. Pray that we keep growing into grateful adults.

A significant worship service for Betty and me was "A Thanksgiving for the Birth or Adoption of a Child." Our rector celebrated "the adoption of a Child" in a small chapel with us, our two children, and the social worker. I have since attended several of these services within the main Sunday Eucharist. The Sunday setting seems even more fitting to me.

I am grateful to God for the opportunity to write and offer this article to you. It is a sincere gift with no strings attached, perhaps you can participate through thanksgiving to God in whatever reality it may contain.

Thank you for reading this!

The Rev. W. Cherry Livingston is retired chaplain of Neuse Center, New Bern.

Praise: Our deepest need -- deepest healing

Someone said to me recently: "I didn't come to the healing service because I wasn't sick." This statement strikes me as very odd, but understandable given the way our culture tries to compartmentalize life. The healing services in our church are not meant just for the sick, but for all those who need to praise and worship our heavenly Father. What I have found to be true is that healing often happens when Christians gather and risk really worshipping our Lord, with open hearts and minds, seeking His blessing and extolling His love.

I am of the opinion that we do not often experience praise because of our fear of revealing ourselves to God and to one another. We'd rather remain frozen in our pain or loneliness than risk offering that to Jesus through praise.

Our evening Healing Services seek to be primarily a time of prayer and praise. Many have told me they have received ministry just from the worship, without asking for special prayers for healing. This makes sense because our deepest need is to experience the love of God on the inside of our lives and true worship, in spirit and in truth, is the way we experience our Lord and His redemption.

The Rev. William Bradbury, St. Peter's, Washington.

St. Paul's host to Youth Convention

St. Paul's Church, Greenville, will be host to the 1991 Youth Convention. More than 200 delegates are expected at the convention January 18-19. The host parish's responsibilities include housing for participants, coordination of facility needs, refreshments and Saturday's luncheon.

Questions prompt discussion

by Ollie Toomey

A wealth of information was received by the Evangelism Commission during the 1990 convention, according to the Rev. David Chamberlain, who serves as chairman of the commission.

Gleaned from group discussions, following the Bishop's address on Convention Friday, questions posed were:

1. How do we make it easy for visitors to our own homes to find us, be comfortable with us and "feel at home?" How do those things translate for our churches?
2. Can we grow at a rate of three and one-third percent per year if we set our minds to the effort? What sorts of efforts should we undertake? What sorts of resources will be

required? Will it be easy, hard or difficult?

3. If your church had a "Bring a friend to church" Sunday once a month, would you participate? Who might you bring and what would you hope they would experience at your church?

The purpose of the convention exercise was to stimulate thought and encourage self-improvement. Parishes are reminded that the 90's is The Decade of Evangelism. Upon request the Evangelism Commission will make available the results of the group discussions. You may contact the Rev. David Chamberlain, Diocese of East Carolina, P.O. Box 1336, Kinston, NC 28503.

Mr. Toomey is a member of the Evangelism Commission.

In Memoriam

I introduced Mike Miller to many of you at the 1988 Diocesan Convention in Greenville. Although he said to us, "I'm not a public speaker," we listened carefully to every word and in a moment we were all in the palm of his hand.

He was not an "AIDS victim", he was "a person, with AIDS." He told us that he was "living with AIDS, not dying with it." And live, he did, accepting each new day as a gift from God and using his time speaking openly, at risk of misunderstanding and rejection. He spent his last years trying to inform people about this illness and counseling and caring for those who had contracted it. He lived bravely and courageously, and died at home in Oriental on Sunday, September 2.

I was with Mike on the Wednesday before he died. We talked about life and death and said our goodbyes in the faith of Christ. I was honored to be his friend and my life is richer because of him. "Rest eternal grant to him, O Lord. And let light perpetual shine upon him."

The Rev. Josh MacKenzie

Mike's wife, Nancy, may be addressed at Route 1, Box 87, Oriental, NC 27571. Memorial gifts may be sent to Hospice of Pamlico County, Bayboro, NC 28515.



GRANDSTAND SEATS were enjoyed by these observers of the dedication of the Julian of Norwich Chapel on Trinity Center Day in August. photo credit—Ede Baldrige

O fortunate children:

I belong to a small parish of a little more than one hundred communicants, counting children and adults. Our young couples are faithful in bringing their little ones not only to Sunday School but to the weekly Eucharist. Though an occasional loud whisper or scuffle occurs, the children, as a whole, can be counted on to be quiet and participate in the service at their level. The little bobbing heads that help fill the pews: small girls in their pretty dresses and be-ribboned hair; little boys, scrubbed of face and in their Sunday best, make one think of springtime posies.

To me, they are the most fortunate of children. Both they and their earnest young parents belong to a small and ever-shrinking minority: church-going people who manage to get two or three active youngsters fed, bathed, dressed and in place each Sunday by ten o'clock, and stay with their children through the church service. Allan Bloom in *The Closing of the American Mind* remarks that "the dreariness of the family's spiritual landscape passes belief," and so it does, especially in the America he describes. But in the small towns and villages all over the country church-going is still expected, and together with values set in the home, make a spiritual climate for growth in moral and ethical standards that bind the family into a unit.

These children are the lucky ones. They make not realize that they are enjoying a special and much-needed experience; nevertheless, they are being conditioned to it by weekly repetition, and an inward picture is being imprinted on the impressionable retina of their minds. Not for nothing do the Jesuits

say, "Give me a child until he is seven, and then do what you wish with him."

Phil Donahue, quoted in an interview in *Life* for October 1987, reiterates the same thought. "I think ritual is very, very important...I know that Gregorian chant, solemn high mass, the changing of the color of the vestments according to the church calendar, the creche at Christmas and the barren altar of Good Friday are stored forever in my consciousness. I believe the cumulative result of these rituals is very, very important. It connects us to our past and to our future."

Large chunks of the church service may be beyond a child's depth, yet they grasp more than we give them credit for. And what they can't express by name, they can store inwardly to become operative as adults. I enjoy watching them imitating their parents: kneeling, being guided in the Prayer Book by father or mother, going to the Table as an accepted member of the family of God, patiently enduring the sermon, and joyfully getting their reward in cookies and drinks at the coffee hours afterward. They know that they are loved, wanted, accepted, and this sets a pattern that allows them the freedom that comes with such love.

What are our fortunate children getting by this weekly hour within the confines of church? If nothing of spiritual teaching was imparted (though we know it is), they would still be the inheritors of a great legacy: of colors, candlelight, processions, vestments, music of organ and chant, posture of prayer, and conformity to an orderly form of service...all the "outward and visible signs" of worship.

Gospel symbols transmit references for the mind's eye

by Emanda Richardson

From the beginning of recorded time, humans have used symbols to transfer ideas from one person to another. Cave paintings were symbols of the hunt, lines inscribed in stone were marks of individuality and had special meaning to those making the lines and those seeing them for the first time. It should come as no surprise then that we learn by symbols and we think in symbolic terms.

We all recognize the basic symbols of the Christian faith: the cross, the fish, even the bread and wine of the Eucharist. The Old and New Testaments are filled with symbols from which we can learn.

Medieval artists, as well as those before them and those after them, used religious symbols to instruct the faithful in the ways of Christianity. But the modern use of symbols is quite restricted. Today we tend to see symbols as decoration, ornamentation and little or nothing more. Our faith could be broadened if our mind's eye had visual references for complex concepts. This is why symbols are important. Psychologists see the importance of symbols and use them to help people better understand themselves. We can use symbolism to better understand our faith.

The importance of the Gospels and the character of the gospel writers is exhibited on many if not most of the gospel book covers of metalwork created since the early Middle Ages to the present day. Representations of the gospel animals accompanying Christ can also be found over many European cathedral doorways, in stained glass, and even in illuminated manuscripts.

In most but not all representations of the four gospel animals, which are described in the Book of Revelation, there is a standard placement for each. The top left beast is not really a beast but a winged man representing the gospel of Matthew and its author. Similarly, the lower left is the winged ox of Luke. The winged lion of Mark is usually in the lower right and above, is the eagle of John.

Long before the Middle Ages, the sym-

bolism was established and the meanings were set. The descriptions of these beasts are allegorical and could have several layers of meaning. The beasts were to be representative of the gospels as well as the four aspects of the character of Jesus Christ.

The winged man is not an angel but is representative of Christ taking on human character. The Gospel of Matthew gives the most detailed genealogy of Christ in the opening of that gospel. Matthew traces Christ's lineage back to Abraham so the emphasis could be considered human.

The Gospel of Luke is represented by the winged ox. The ox was a sacrificial animal even in ancient times and as such is symbolic of the great sacrifice which Christ made on the cross for our salvation.

The winged lion, the symbol of Mark and his gospel, has a more obscure origin and meaning. It was believed that lion cubs were born dead and after three days the lioness breathed life into them. With this ancient belief firmly established, the lion would be a perfect symbol, for the early church, to describe Christ's resurrection from the dead.

Eagles have represented nobility, power, and greatness in many cultures and in many different times. In associations with the other gospel beasts, though, the eagle is symbolic of the post-resurrection Christ and his Ascension. The Gospel of John is most descriptive of this period of Christ's ministry on earth.

The winged creatures of the Apocalypse are apt symbols for the character of Christ in one layer of meaning. The gospel animals of the Apocalypse, in another layer, could also be symbols of the major feasts of the Christian calendar: the Nativity, the Crucifixion, the Resurrection, and the Ascension of Christ.

Religious symbols such as these can enrich our faith and give our minds visual foundations for complex concepts that only faith can fully reach.

Reprinted from Crossroads, the Diocese of Dallas. Ms. Richardson, a member of St. Matthew's, Dallas, is an art historian and critic.



"Bring me venison and make me a savoury meal." Genesis 27:7

Reprinted with permission from Father Norman Shadley

Book Review

Scenes from church history shaped religious opinion

by Robert W. Prichard

The Minister's Wooing, Harriet Beecher Stowe, Stowe-Day Foundation, Hartford, Connecticut.

Twentieth-century American Christians acquainted with the role that the Puritans played in the early years of British colonization have great difficulty finding any remainder of that once strong tradition. The United Church of Christ bears little resemblance to

the Puritan roots from which it sprang, and the Episcopal and Presbyterian churches give little evidence of the strong Puritan elements that they once bore.

Theological change rarely comes to the church without struggle, and one can well imagine a series of pitched theological battles that marked the end of American Puritanism. Certainly, such battles did take place in the 19th century, but in the end it may not have been the well crafted theological argument that led to the demise of the American Puritan tradition. In many cases romantic prose proved a more effective weapon.

A case in point is "The Minister's Wooing," a romantic novel produced by Harriet Beecher Stowe in 1859. Stowe, a Congregationalist who flirted with involvement in the Episcopal Church during her adult years, objected strongly to one of the central tenets of the Puritan tradition—the limitation of church membership to those who could provide credible accounts of their conversions. John Cotton and other 17th-century church leaders who limited membership to the converted soon after the Puritan arrival in Massachusetts Bay in 1630 understood their action to be more than a restricting of the privileges of church membership. Believing as they did in a church of "visible saints," they saw their action as a reflection of God's choice. It was because they were not elected by God to salvation that those without professed conversions in their lifetimes should not enjoy the privileges of church memberships.

A prayer for parents

Lord, let me remember that this is your child, lent to me for a little while.

Let me be quick to praise, slow to blame. Let me listen; let me try to understand. Let me be wise in answering questions, and doubly wise in asking questions.

Let me be patient. Let me teach, not preach. Let me be just and fair in my attitudes. Let me be loving. Let me tread softly in the life of this child. Let me allow him freedom to think, to learn, to grow.

Let me stand for the right and conquer my own prejudices, fears, and unhappy feelings. Mine is the privilege of caring, teaching, guiding, but not the privilege of dominating, belittling, possessing.

This is your child, Lord. Bless me and all who influence him that we may encourage him to be all you have envisioned for him. Amen.

Our Church Times

con't on page H

Bishop Sanders' Visitation Calendar

October 7	- St. Anne's, Jacksonville
October 14	- Zion, Washington and Trinity, Chocowinity; St. Paul's, Vanceboro
October 21	- St. Peter's, Swansboro
October 28	- St. Paul's, Fayetteville
November 4	- Holy Trinity, Hampstead; All Souls, Northwest
November 11	- St. Thomas, Windsor
November 18	- St. Christopher's, Havelock; Christ, New Bern
December 2	- St. John's, Fayetteville
December 9	- St. Philips, Southport; Church of the Servant, Wilmington
December 16	- Washington-Tyrrell Ministry
December 23	- St. Francis, Goldsboro
December 30	- Holy Trinity, Hertford
January 6	- Advent, Williamston
January 13	- St. Mary's, Kinston; St. John's-St. Mark's, Grifton
January 20	- Down East Cluster
January 27	- St. Thomas, Ahoskie; St. Thomas, Windsor
February 3	- Trinity, Lumberton

What's coming to Kanuga

November 20-25 ... Thanksgiving at Kanuga

Structured to allow far-flung families and friends to gather at a central meeting place.
Chaplain: The Rev. E. Dudley Colhoun, Jr.

Daily rates apply

December 21-26 ... Christmas at Kanuga

Our second Christmas! Time to focus on the true meaning of the season with all the traditional trimmings taken care of! Chaplain: The Ven. F. Neff Powell.

Daily rates apply

December 27-January 1, 1991 ... Winterlight XV Youth Conference

Designed for youth in grades 9-12. Coordinators: Joe and Cathy Easley.

Cost: \$255.

Laughing at ourselves

There are lots of things I like about being an Episcopalian. One of them is that we have the ability to enjoy a laugh on ourselves. It's a good thing, of course. People love to make Episcopal jokes. Methodist, Presbyterians, and Lutherans are rarely made fun of. But just tell someone you are an Episcopalian, and the first thing that happens is that you hear and Episcopal joke.

It's usually the pun about "Whiskeypalian," and they are sure you never heard it before. Of course, most of us heard it before we had any idea what it meant, but we usually chuckle good-humoredly and refuse to get defensive. Perhaps we feel a bit superior, assuming that the jokester is a bit envious, and wonders how we manage to carry off the reputation of being extremely liberal and extremely conservative at the same time.

A few months ago at Nativity, Dr. Don Arwentroot (an admitted Lutheran), who is of the faculty of the seminary at Sewanee, gave a talk to our adult church school class on "What is an Episcopalian?" Much of his talk was serious and thought-provoking, but this collection of Episcopal jokes was one of the best I have ever heard. I want to share some of them.

Episcopalians believe in the Bible, but they

memorize the Prayer Book.

Episcopalians have the unerring capacity to detect, within a tolerance of 38 seconds, when a service lasts more than an hour.

Episcopalians are easy about matters of heresy and doctrine, but they do not tolerate unfamiliar hymns.

How many Episcopalians does it take to change a light bulb? Five. One to screw in the new bulb, and four to talk about how great the old one was.

Do Episcopalians believe in smoking and drinking? Yes, but it is not necessary to salvation.

When the building caught fire during a great Ecumenical Council, the Baptist said, "Where's the water?" The Congregationalist declared, "Every man for himself." The Lutherans studied the situation and nailed a list of recommendations to the door. The Roman Catholics took up a collection. The Methodist swore it was the work of the devil. The Unitarians prayed, "To Whom It May Concern." The Christian Scientist said quietly, "There is no fire," and the Episcopalians? Well, they formed a grand procession and marched out in grand style.

Finally, on matters of authority the Roman Catholics look to the Pope, the Protestants look to the Bible, but the Episcopalians always look to the previous rector.

—submitted by Elizabeth Copeland
from St. Paul's Epistle, Greenville

Alcohol Awareness Sunday
is November 18 in the Episcopal
Church. Information: National
Episcopal Coalition on Alcohol
and Drugs, 1511 K St. N.W.,
Suite 715, Washington, DC,
(202) 737-0920.

The office of vestry person is, I believe, the most important ministry in the life of our parish. The vestry is responsible for the temporal affairs of this parish and serves in order to advance our spiritual life and the mission of our church, along with the rector. As the temporal and spiritual life of the vestry goes, so goes our common temporal and spiritual life, for those who serve are both our leaders and our chief servants.

Let me urge you to embrace prayerfully this important work of selecting those who can and will embrace the roles of leader and servant and so bring to our center of life strong and gifted leadership to our parish. My prayers are for our continued growth and strengthening in Christ.

The Rev. Russell L. Johnson

Diocesan Calendar

October

- 1 Clergy Conference, Trinity Center
- 3 Board of Managers, Diocesan House, 10 a.m.
- 4 Family Ministries, Diocesan House, 10 a.m.; Creative Christianity Stewardship grants, Diocesan House, 10 a.m.; Area Meetings, St. Paul's, Wilmington
- 9 Committee on the Diaconate, Diocesan House, 11 a.m.
- 10 Program Group, Diocesan House, 10 a.m.
- 13 Cursillo, Diocesan House, 10 a.m.-3 p.m.
- 14 Fifth National Day of Prayer
- 16 Area Meeting, St. Mary's, Kinston
- 17-19 Prison Superintendents Conference, Trinity Center
- 18 Happening #16 Staff, Area Meeting, St. Peter's, Washington
- 19-21 Happening #16, Trinity Center
- 20 Treasurer's workshop, Diocesan House, 10 a.m.-3 p.m.
- 21 UTO Fall Gathering
- 23 Area Meeting, St. Paul's, Edenton
- 26 Executive Council, Diocesan House, 9:30 a.m.
- 27 New Beginnings staff meeting, 10 a.m.-3 p.m.
- 28 Stewardship Sunday

November

- 2-3 Healing Conference, St. Paul's, Greenville
- 2-4 Adults Who Work With Youth, Trinity Center
- 8-11 Cursillo #38, Trinity Center
- 10 Deacon's Day, Diocesan House, 9:30 a.m.-4 p.m.; Happening Reunion
- 13 Commission on Diaconate, Diocesan House, 1:30 p.m.
- 15-18 Province IV, Tallahassee, Florida
- 16 New Beginnings #6 staff
- 17-18 New Beginnings #6
- 27-28 LARC conference, Trinity Center
- 28-29 Pamlico/ALB consultation
- 30-Dec. 1 Creative Bible Study conference, Trinity Center

December

- 1 Pamlico/ALB consultation
- 2 Evangelism Conference, St. Mary's, Kinston, 3-6 p.m.
- 4 Department of Mission, Diocesan House, 10 a.m.
- 7 Executive Council, Diocesan House, 9:30 a.m.
- 8 Youth Commission, Diocesan House
- 13 Program Group, Diocesan House, 10 a.m.
- 15 Youth Meeting, 10 a.m.-2 p.m.
- 27-Jan. 1 Winterlight

Book Review con't from page G

Stowe was intimately aware of the implications of the doctrine for those who died young. Nineteenth-century young women often attested to conversion experiences while they were in their teens, but it was rare for males under the age of 25 to do so. Many of those who remained faithful to the church would eventually come to the point of religious certainty that enabled them to openly profess their conversion to the Christian faith, but those who died before their mid-20s often did not. To those who subscribed to Puritan doctrine, that meant that such unfortunate individuals lost not only their lives in this world, but any hope of salvation in the world to come. Those who died suddenly had, of course, little time to ponder such theological problems. It was those who remained behind who were troubled by such questions. Stowe knew. Both her sister Catherine's fiancé and her own son Henry died by drowning before attesting to conversion.

Stowe did not turn to theological argumentation to register her objections. Her weapon of choice was one that she already wielded with devastating accuracy—the romantic novel. The same pen that exposed the evils of slavery with "Uncle Tom's Cabin" (1851), turned to matters of theology. In 1859, just two years after Henry's death, Stowe completed "The Minister's Wooing."

Stowe's point of view was evident in the broad outline of the story, which bore close resemblance to events in her sister Catherine's life. A pious young woman named Mary Scudder fell in love with her dashing, but unconverted cousin James Marvyn. Mary's mother, who did not approve of James, encouraged her daughter to marry the local clergyman instead. When James was lost at sea, Mary reluctantly agreed and set a wedding date. Shortly before the event took place, however, James returned home. The clergyman released Mary from that engagement. James attested to a conversion experience that did not quite fit the standard expectations of his day and claimed Mary as his bride.

Thus the suitor with the non-standard faith history triumphed over the more orthodox parson.

It was in the details of the narrative, however, that Stowe made her most telling points. The clergyman, whom she modeled on the historical figure Samuel Hopkins (1721-1803), was a good man, who cared for his parishioners and campaigned against such evils as slavery. "The only mistake made by the good man," wrote Stowe, "was that of supposing that the elaboration of theology was preaching the gospel." Stowe compared Hopkins's sermons to a ladder on which "he knocked out every round...but the highest, and then, pointing to its hopeless splendor, said to the world, 'Go up thither and be saved.'"

Stowe made it abundantly clear that it was not Hopkins's theological argumentation that led to the conversion of James Marvyn; in fact James confessed that he couldn't "make head or tail of a word" the man said. James came to Christian certainty because of the gentle and loving influence of Mary Scudder, whom Stowe identified as "one of the great company scattered through the earth who are priests unto God."

Many who would have been untouched by rigorous theological argument were moved by "The Minister's Wooing." While not as well known as "Uncle Tom's Cabin," Stowe's love story was also a shaper of religious opinion. Criticism from Stowe and others like her soon softened the edges of the inherited American Puritan tradition.

"The Minister's Wooing" was reprinted in 1978 and is available from the Stowe-Day Foundation of Hartford, Connecticut.

The Rev. Bob Prichard is an associate professor of church history at Virginia Seminary.

FOR SALE

Monroe copymachine, Model #RL-618, asking \$300. Call Jan Lyons, St. Timothy's, Greenville, (919) 355-2125, between 8:30 a.m. and 3:30 p.m.

CROSS CURRENT

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF EAST CAROLINA

Saint James the Fisherman, Shallotte

A new name for a growing, changing parish

by Bobbie Marcroft

It is right and proper that the small brick church standing on a wooded rise in Shallotte should be named St. James the Fisherman for it began beneath the live oak trees at Gause Landing on Shallotte Sound in southern Brunswick County where fishing was once the main and most important means of livelihood.

But the name has not always been St. James the Fisherman. Until last year it was simply St. James.

"We started a newsletter right after I got here," the Reverend Richard W. Warner, Jr. said. "The original name we gave it was exactly the same name of the St. James newsletter in Wilmington. We said there was enough confusion already so we decided to have a contest. The original priest in charge here wrote back and suggested 'The Fisherman' for the newsletter and said it was the intent of the original founders of the church that it be named St. James the Fisherman Church."

At the annual meeting last December, the name was changed by congregational vote with the support of the diocese and in keeping with the original intent of the founders.

Waterway mission

St. James the Fisherman was one of the "waterway missions". St. Thomas at Tar Landing is another. These two and others along the waterway began in the mid 1930's.

There were no telephones, no paved roads, no quick and easy way of commuting among the small coastal communities.

The rector of St. Philips church in Southport was the Reverend Arthur H. Marshall. Recognizing the need for churches in the southern coastal area, the Reverend Mr. Marshall and his wife would load a small portable organ aboard their boat, a flat-bottomed affair nicknamed "The Barge", and set off to visit the various landings on the waterway.

"They would come down the waterway and ring this bell," the rector said, "and that's the bell we have in the yard."

Services might be held in a general store as was the case at St. Thomas, perhaps someone's home or as it was with St. James, beneath the live oak trees at Gause Landing. Mrs. Marshall would play the organ, he would conduct the service and preach the sermon. Their work was approved and encouraged by the diocese.

The Reverend Mr. Marshall was a determined man of no small faith. He once wrote a letter to Walter P. Chrysler requesting a new motor for the boat. He explained why it was needed—the other one was worn out due to his ministering to the fishing communities along the waterways in coastal North Carolina. Mr. Chrysler sent that motor—prepaid," recalls a Wilmingtonian who has pleasant memories of this priest who obviously

ly believed "Ask and you shall receive".

Congregation grew

The beginning of the congregation can be dated to the summer of 1940 when two missionary women conducted Sunday School and a Bible class under the oak trees. Miss Jettie Odell and Miss Elizabeth McMurray were supported by the diocese. As the area grew, so did the congregation. A small building was erected at Gause Landing and priests came once every month from Whiteville. The steady growth of the coastal area soon dictated the need for a permanent church in a more central location. Property was generously donated in nearby Shallotte and the new church building was consecrated on November 23, 1962. A small parish house was dedicated two years later and in 1986, members of the parish built an addition to it.

When the Reverend Reginald T. Bliss retired in 1989, he had served as St. James' first priest in charge for 18 years. He was elected Rector Emeritus and the parish house

Saint James can't on page H



THE REV. RICHARD W. WARNER, JR.



SAINT JAMES THE FISHERMAN



THE GIFT OF THE HOLY SPIRIT is the theme of this frontal which was brought back from the national convention in Detroit (the theme of which was "By Water and the Holy Spirit") by Dr. Warner who had been an assisting priest at the event. The stained glass window does homage to Saint James. About twenty-five years ago, Samuel Boyd, a member of the parish, drew the pattern and the men of the parish painted, cut the glass and put it together. Scallops, Saint James' symbol, border the window.

photo credit—Bobbie Marcroft

Joy and wonder experienced through sharing

My dear sisters and brothers in Christ:

In his book, *Telling the Truth*, Frederick Buechner makes this statement, "Astonishment and joy are what our faith finally points to"; and I would add that astonishment and joy are potentially present in all of our lives. Most of Jesus' stories in the gospel are about this kind of astonishment and joy. The joy of the shepherd at finding the lost sheep, the rejoicing of the woman who finds her lost coin, the astonishment of the man who is digging at random in a field and finds an expensive pearl, the overarching joy of a father witnessing the approach of his prodigal son.

We yearn for this kind of astonishment and joy and society promises it to us. It can be found in acquisitions, society says. The new car, the new house, the new boat, and for me the new golf clubs, hold all kinds of promises of joy. But they come up empty, don't they? Why is it adults spend most of their time and energy trying to recapture the wonder and joy they knew as children on Christmas morning? Maybe it's too bad children first experience it through things. Because so many of us keep trying to experience it once again through things; and it's just not there.

I have spent my life working with people. It has been my privilege to be with them during both their sorrows and their joys. I have wept with the forty year-old mother who gives birth to her first child after seven miscarriages. I have held hands with the mother and father of a hydrocephalic child as it takes its last breath, a child whose shrunken arms and legs and body are almost hidden by its massive head. I have cradled in my arms the weeping child abuser who screamed in anguish at God because he felt he had no control over what he was doing. I have confirmed the condemned murderer as he knelt between two guards. I have spent some of the lonely hours

with wives of prisoners of war, and known the fear and uncertain joy the families felt as those prisoners arrived home.

Two things make it happen

I know people. I know what brings people the kind of excitement and joy we seek. Two things can make it happen. When people experience Jesus Christ. That's the first thing. And the second thing that brings people excitement and wonder and joy is when they discover either individually or corporately their own ministry and begin doing it. I have seen that kind of joy and wonder in our tiny congregation in Sladesville who discovered fifteen Mexican laborers living near them and invited them to church and with them became a Christian family to one another. I have read it in a letter from Josie Hookway, a laywoman from our congregation in Bath, who, at risk to herself, has been at our Episcopal hospital in Jerusalem training nurses so that all people in that war-torn area can experience better care. I have known it as I drove into Belhaven and saw the construction of Pungo Village, the \$1.5 million housing project for the rural elderly poor.

Astonishment and joy. I cannot believe how much astonishment and joy this diocese has brought me in the past ten years. For in 1980 there was no Trinity Center, no Cursillo movement, no Happenings or New Beginnings, no Camp Trinity, and no Creative Christian Stewardship Grants. Grants of almost \$400,000 that have enabled soup kitchens, food banks, abuse centers, and grass roots organizations for saving children in your name.

In 1980 we did not know Amy Trester, or Shepherd's Staff or Crossroads or Good Shepherd House. My God, we're the only people who have figured out how to build housing for the rural elderly poor, or cared enough to provide a daycare shelter for the

children of migrant farmworkers.

Astonishment and joy, indeed.

Face decade of the nineties

And in our area studies which are now almost complete, almost every congregation in the diocese has engaged in a detailed self-study to identify their own strengths and weaknesses and also identify the ministries that are unique to that parish family and that parish family alone. Certainly it would be fitting to sing the Doxology for all that God has allowed us and enabled us to do. And we close one decade with hymns of joy and thanksgiving.

And now, we face into the decade of the nineties; what do we know of it? We know that it will be a confusing decade as it begins with peace in Eastern Europe and American troops in Saudi Arabia. We know that it will be a decade in which this country faces staggering financial problems. We know that it will be a decade in which the church will be called upon to redouble its efforts in the field of evangelism, in our work with youth, in our work with East Carolina's poor.

I know some things about the church in the nineties. I know that it will continue to be the strongest support for the family unit and the singles in our communities. I know that it will do everything within its power to help its children make life-saving rather than death-dealing decisions. By the way, it's been hard for the church to do this in the eighties because the parents of the eighties for the most part decided that the church didn't deserve quality time with their children and too many parents have let the children of the eighties be trained by a hostile and indifferent world. I know that the church is the place that will hold you in its arms when tragedy strikes. I know that the church will be the one place in the nineties where you will be valued, because you are a child of God.

Redouble our efforts

Our Presiding Bishop said recently that we are a people who are no longer willing to work for the common welfare, the common good. Robert Bellah, a well-respected contemporary sociologist, says that we have become a people who work for private prosperity and public poverty. I don't believe that about Episcopalians in East Carolina.

However, the decade of the nineties will once again prove me right or wrong. I believe that we are a people that will continue to discover unique and creative ministries right under our noses and will give sacrificially to make sure that they get done. I believe we are a people that see the Christian family as the greatest source of health and healing in our country and will support it accordingly. I believe that we are a people who will continue to hear the cries of our youth, of our widowed and lonely, of the alienated in our cities, and the hungry in our counties and continue to find ways to minister and to heal. Even as we rejoice in the accomplishments of the eighties, we redouble our efforts for the nineties, for the eighties have taught us that there is no limit to what God can enable us to do.

I am proud to be a part of the people of the Diocese of East Carolina. I am grateful for the tremendous accomplishments that we have done together through the enabling Christ. I am thankful for the joy and wonder I have experienced through sharing and witnessing ministries with you.

And now let's go at it again. For it is in discovering and doing our unique ministries of love that we know what joy and wonder is all about. May God's Holy Name be praised. Amen.

Faithfully,
B. Sidney Sanders
Bishop of East Carolina

Elderhostel at Trinity Center

Trinity Conference Center, Pine Knoll Shores, owned and operated by the East North Carolina Diocese is presenting a new program; Elderhostel, continuing education for senior citizens. Elderhostel started in 1975 with 200 participants in five colleges and is now in every state and province in the United States and Canada and 40 countries abroad. During a week, hostellers experience a taste of college life in informal and stimulating programs. Trinity Center will have two week's of classes, January 27 to February 1 and February 17-22.

The center is in the maritime forest of Pine Knoll Shores on the Outer Banks Island. Bogue Sound, the north boundry, and the Atlantic Ocean, the south boundry, provide a vast array of ecosystems and through the classes provided Elderhostellers will become aware of the specialness of the area.

January 27 to February 1, 1991

THE SHAPING OF NORTH CAROLINA'S MARITIME HERITAGE. Examine the geologic and environmental molding of North Carolina's maritime heritage. Lighthouses, lifesaving stations and shipwrecks remain as testimony to the struggle of maritime people to shape their destiny.

FROM THE SOUND TO THE SEA. Link past and present through studies of geomorphology and biological succession. Focus on habitats and animals of the barrier islands, estuaries and coastal waters. Field trips to North Carolina Aquarium, marshes and beach habitats.

THE WAY OF WONDER: INSIGHTS OF THE ENGLISH MYSTICS. A study of late medieval England and English mystics, with emphasis on the work of Dame Julian of Norwich, taught by a Superior of the Order of Julian or Norwich.

February 17-22

THE LIVES AND LIVELIHOODS OF NORTH CAROLINA WATERMEN. Examine the lives and trades of fishermen, boat builders, waterfowl hunters, guides, boat captains and crew, and others whose livelihoods were/are shaped by the natural forces of coastal North Carolina.

THE COASTAL MARINER AND HIS WATERCRAFT. Trace the development of watercraft from prehistoric Indian canoes to modern day steel trawlers while focusing on the ingenious ways maritime people adapted available resources to suit their special environment.



GENTLE ON MY MIND: COASTAL NORTH CAROLINA FOLKLORE. Discover how warfare, shipwrecks, piracy and other historical events have inspired stories of intrigue and humor that reveal the character of coastal North Carolina people.

For Elderhostel information write:
Elderhostel
75 Federal Street, Third Floor
Boston, Massachusetts 02110

CrossCurrent is published monthly by the Domestic and Foreign Missionary Society (ISSN 1050-0057), 815 2nd Ave., N.Y.C., N.Y. 10017. 75 cents a copy, \$6 a year, two years, \$11. Foreign postage add \$5 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. Postmaster: Send change of address to 1201 Chestnut St., Suite #1200, Philadelphia, PA 19107.

CROSS CURRENT

Bishop: The Rt. Rev. B. Sidney Sanders

Editor: Ede D. Baldrige

Purpose: The primary purpose of the diocesan newspaper is to proclaim the glory of God through the gifts of communication, sharing the life and news of the Church, especially of the East Carolina Diocesan family and relating how the Gospel is being demonstrated and expressed on local, state, national and international levels. The aim is to inform, educate, entertain; to offer historical perspective, to provoke thoughtful and prayerful action. And to welcome response.

CrossCurrent is the newspaper of the Episcopal Diocese of East Carolina. Manuscripts or art work (black and white photos preferred) submitted without request should be accompanied by self-addressed envelope and return postage. Publisher assumes no responsibility for the return of unsolicited material. Send to: CrossCurrent, 16 North 16th St., Wilmington, N.C. 28401.

Healing mission on Outer Banks

On Tuesday and Wednesday, January 22 and 23, the Outer Banks Chapter of the Order of St. Luke, with the cooperation of the Dare County Ministerial Association will sponsor a healing mission open to the public at no charge.

The Tuesday and Wednesday evening services will be held at 7:30 pm at the Outer Banks Presbyterian Church in Kill Devil Hills and the Wednesday daytime session will be held at 10 am at St. Andrew's-by-the-Sea in Nags Head.

The leader and missionary will be the Reverend Rufus J. Womble, D.D. of Richmond, Virginia. Dr. Womble, an Episcopal priest, was born in Raleigh, and was a member of the Church of the Good Shepherd. He served the Church of the Epiphany in Richmond from 1945 to 1958, and from 1958 to 1980 he served as rector of Christ Church in Little Rock, Arkansas, where he

also had a daily television program and served on several radio stations offering prayer.

He is now working part-time at All Saints Church in Richmond and devotes the rest of his time working with the International Order of St. Luke the Physician, a fellowship of people of all denominations who believe that Christ lives and heals today. He was head of the OSL from 1978 to 1983 and has conducted more than 450 healing missions in 38 states and ten foreign countries.

Dr. Womble is the author of *Wilt Thou Be Made Whole*.

Laying on of hands for healing and prayer will be held after each service.

For further information call the church offices, St. Andrew's (919-441-5382) and the Outer Banks Presbyterian (919-441-5897).

Complexity of Mid-East almost defies solution

by Bobbie Marcroft

"Like everybody else, I did not understand the depth of the problem and now that I understand an eighth of it, it's too confusing to talk about. Does that make sense?"

The question was posed by Josie Hookway, a retired nurse who recently returned from Israel where she spent nine weeks as a volunteer teaching nurse in a Christian hospital on the West Bank. She was sponsored by the Diocese of East Carolina as a volunteer from the Episcopal church to teach at St. Luke's Hospital Nursing School in Nablus, a city of some 40,000 with a history reaching back to Biblical times when it was known as Shechem.

The original plan was to remain in Israel until December, but the worsening situation led to her return in October.

"Let me say this. In any big city, it is normal to hear gun fire, to see tear gas, to smell it. You could be working in the hospital, which was on a hill, and hear gun shots. Of course, you could get involved. With people throwing rocks and the Israelis shooting guns the next minute, you're in an unstable situation. It's all around you."

But she would like to go back. "I taught students every day in the classroom and in the hospital. The majority of people I worked with were Moslems and Arabs—Palestinians, shall we say. They all expressed surprise that anyone would leave their home and come. I was treated very kindly. The Palestinians I met were very gentle, gracious people. They wanted me to feel at home and invited me into their homes."

Disrupted life

The 'intafada', or uprising, has disrupted life. "I saw the effects of the intafada on the families, on the children, how they cope with and do the best they can with it. Schools are

being constantly closed down so you have a lot of frustrated young people. When they do go to school, their classroom work is on the British standards so they have a very heavy load—two languages from age ten—Arabic and English plus Hebrew which is the official language in Israel—everything is Hebrew in Israel."

Since 1967, when Israel took over the West Bank, it has been known as the Occupied Palestinian Territory and is under military rule. It is divided into various areas and the people within those areas have ID cards, special ones if they want to be out in the evening. "There are check points to clear with the military when you drive from Nablus to Jerusalem. The movement of the population is controlled."

In late October, Jerusalem was closed to residents of the West Bank. This happens from time to time. "When that happens, the people who live in Nablus and have jobs in Jerusalem can't get there, so there is unemployment. And when the schools are closed, the teachers are out of work."

There is no shortage of doctors, but there is a lack of nurses. "The health care is provided through the Diocese of Jerusalem in many cases although there are government hospitals. Relief organizations from all over the world are active in the many refugee camps which are very large with 10,000 to 30,000 homeless people in each one. Health care is critical as usual. Dentists at the camps have so much work, they just go from camp to camp and pull teeth, they have no time to do more. Different governments help—Australia, Norway, Germany, Catholic Relief Society, the American Episcopal Church. You can actually see the projects and the people going to them. The Bishop of Jerusalem hopes we will continue our relationship with them and would like other volunteers to come."

They all want peace

Josie Hookway found the Christian presence very strong on the West Bank and in Jerusalem. Besides the hospital in Nablus, the Diocese of Jerusalem has another in the Gaza Strip, both charity hospitals in the sense no one is ever turned away. While she was there, bids were let for a new 2-story clinic to be built in an Arab village, "so although life seems impossibly complicated, they keep planning and they keep moving on."

Mrs. Hookway concluded, "Everyone wants the Holy Land. It is one of the most beautiful places I have ever seen. It's so historic—the site of the Crucifixion, Bethlehem—and the countryside is so lovely and fertile. That's the problem, it's like the Promised Land. The Christians, the Moslems, the Jews—they all go that one place to pray—the Temple Mount."

The complexity of the area, its people, its history and the conflicts "that come in waves, cause and effect no matter how you look at who's right or who's wrong," almost defies solution, "but the Jewish and the Palestinian people I spoke to want to sit down and try to work out how they can live in peace together. These are not politicians, but they say there should be some way. 'We all want peace, we ordinary people and we should be able to share this place.' If there is war, they feel they will all be destroyed."

Mrs. Hookway and her husband came to America from Cardiff, Wales, thirty-three years ago and "we have been Episcopalians since we



A VIEW OF THE CROWDED, old Christian hospital women's ward with Josie Hookway talking with Muslim women.

photos courtesy of Josie Hookway

got off the boat." Mr. Hookway is retired from the duPont Kinston plant; they live in Bath.

She would be pleased to visit area parishes to share her West Bank experiences. For further information write to her at #1 Front Street, Bath, NC 27808.

AROUND THE PARISHES

The Rev. Lloyd Fonvielle has accepted the invitation of the vestry of Holy Trinity, Fayetteville, to be its interim rector.

the Persian Gulf. They have written cards and letters expressing appreciation, concern, thoughts and prayers.

"Sylvia Ray's project to help distressed, frightened, harrassed women is a smash hit." So reads the lead of the editorial by Roy Parker, Jr. in a recent issue of the Observer-Times, Fayetteville.

Ms. Ray, the founder and executive director of the Women's Center of Fayetteville, is a member of St. Paul's-in-the-Pines as are most of the volunteer staff members.

The editorial goes on to say that although the center has been open only a few months the record to date includes:

- More than 500 women have called or been to the center.
- Volunteers have put in an average of more than 100 hours a day.

The center is a true volunteer-inspired agency. It got its own financing by securing grants, one of which from the Diocese of East Carolina. The response has been so overwhelming that several churches and other volunteer agencies are signing on to nurture and use the women's shelter as the focus of their social action effort.

When Kelley Bond, St. Thomas, Oriental, attended the Episcopal Youth Event in Missoula, Montana, she had the opportunity to see the unfolding of a section of the AIDS quilt. "There were so many names. There was a section where you could put personal thoughts and I took the liberty of placing Mike Miller's name on it. I signed it, 'Love, St. Thomas.'"

On Trinity Center Day, Ida Hemingway, wife of the Rev. Billy Hemingway of St. Joseph's, Fayetteville, took more than 180 candid photos of fellow parishoners (and there was a bus-load of them). The resulting album has been so popular members of St. Joseph's are on the honor system not to let it leave the parish hall.

The women of St. Thomas, Ahoskie, spear-headed the campaign in the church to keep in touch with area service personnel stationed in

HELP (Help Episcopalians Lose Pounds), a weight-conscious support group, has been started at Holy Innocents, Kinston. Anyone is welcome, one does not have to be an Episcopalian to belong to HELP.

St. Mary's, Kinston, EYC has its own newsletter. Episcopal Youth Events, published monthly and dedicated to the youth of St. Mary's, and includes subjects from meeting notices, volunteer job opportunities, to calendar of events.

Ecologically speaking... a small, practical step toward caring for the earth is to provide one's own reusable shopping bags.

Church of the Servant would like to send its reusable shopping bags out into the diocese. It offers handsome, black canvas bags with an original printed design by Weedie Bernard, large and sturdy enough to hold groceries and other merchandise. They are washable, all cotton, and multi-purpose (school, library, or beach tote).

One 15" x 20" bag is \$8, and two or more are \$7 each. They can be ordered by calling or writing to Church of the Servant, 4925 Oriole Drive, Wilmington, NC 28403, (919) 395.0616.



CHURCH OF THE SERVANT'S REUSABLE BAG



TRADITIONALLY FAMILY members stay with the patient and sit and sit and sit, as seen here in St. Luke's Hospital, Nablus.

Best of times, worst of times?

We are fast approaching the holiday season, that time between Thanksgiving Day and New Year's Day. It is not my favorite time of year.

At this time of year I think back to holiday seasons of years gone by and that gives me some good feelings and some painful feelings. The holiday season also gives rise to nostalgia, wanting to go back to the "good old days."

Remembering is okay; wanting to go back is not. Trying to recapture what has gone before is impossible and, I believe, not the way God would have us live. In the Old Testament in the Book of Exodus the children of Israel wanted to go back; they wanted to go back to Egypt where it was safe and secure, where they were fed, no matter if they would be slaves. It is not so secure or safe to go where we have not been before. New places, new people, and new situations always bring

a certain amount of risk.

In the Gospels, Jesus told his disciples—Follow me. He did not say it will be safe, it will be secure, it will be as it was. He said "follow me" and you will have life and have it in abundance. Jesus never pushed, he led. We are commanded to follow, not go back.

The holidays can be the best of times, or they can be the worst of times. Our lives can be the best of times or the worst of times. It just depends on which way we are going. Do we want to go back to "better times" or do we want to follow the Lord on our pilgrimage. The choice is always ours.

Will you follow Him and be led by Him? That is the question we must answer every day.

The Rev. Edward Dunlap, rector of St. Francis, Goldsboro.



ELLEN CHANCE, PROJECT ANGEL TREE, PRISON MINISTRY
photo credit—Harry MacDonald

Broader stewardship in tithing time and talent

In early autumn, Christ Church, New Bern, held a Time and Talent Fair, the first event in its Harvest Festival Campaign which culminates in annual pledging. Dale Millns, chair of the Stewardship Commission, felt the tithing of time and talent would offer a different philosophical response to stewardship. The fair's objective was to make the membership award of "broader ways to serve the Lord within the church and community."

Harry MacDonald, a member of the Stewardship Commission and chair of the fair, asked members of the parish to invite their organizations to participate in an effort to "enable our members to learn more about particular groups that interest them and to facilitate their joining and participating in these activities."

The homily at the morning service was given by Cindy Alloway, a working mother who sings in the choir and is a layreader. She spoke of the fulfillment she has experienced from these activities, once she "took the step."

The parish hall was dressed in fair-like attire of streamers, banners, signs, posters, booths and photographs all of which emphasized the importance of stewardship in time and talent, as well as treasure, as responsibilities

to God and His church. Participants included the church commissions, organizations which come under the commissions and service groups outside the church (many contacted through the Outreach Commission). Among them were Cursillo, Prison Ministry, ECW/Guilds, Haiti Project, Crop Walk, Craven County Council on Aging and the Religious Community Service (local soup kitchen, emergency shelter, etc.).

The fair's attendance was beyond expectation. But the proof of its impact was realized three weeks later on Harvest Festival Sunday, chaired by Mike McCulley and John Duff, at which time pledges were returned. Of the 215 pledge cards turned in, 116 were from those offering their time and talent. Eighty-two cards reflected increases in the number of activities for which there had been volunteers. Overall, Christ Church has had a 70% increase (over last year) of sign-ups for time and talent.

"The statistics are open to question because we didn't tell people to sign up for things they were already doing," said Mike McCulley, indicating that the increase percentage could be even higher, "but the increase is definitely a positive result of the success of our Time and Talent Fair." **EDB**

Campus ministry serves needs of students, faculty

The Episcopal Student Fellowship had a good turnout for its first meeting. We had 48 students and parishioners at our first service and 23 students and three adults joined us for supper. Pretty good considering it was also the first day of classes.

We sent out a letter; new brochures; book marks with information on one side and prayers on the other; and an information card with a schedule of services at St. Paul's, Greenville. These went out early to the homes of freshmen, transfers, and students whose addresses we had from last year.

More of the same were mailed out to the local addresses of all 598 declared Episcopal students at ECU when the labels were ready from the ECU computer service. So we will see then how many more respond to our mailings and ads in the student newspaper.

Two new programs are in place to offer to students this year should they wish to avail themselves of them:

A. Adoptable Parishioners

Twelve families and individuals have volunteered to have a student to an occasional meal and just generally be a friend to these young people while they are away from familiar territory.

B. Faculty Advisory Group

In response to perceived student needs in past years, we asked Episcopal faculty from St. Paul's and St. Timothy's if they would participate in this ministry. Sometimes students would like to 1) augment academic counseling in addition to what is normally offered or; 2) just like to talk things out with someone who shares our Anglican heritage.

Out of 36 mailings to Episcopal faculty, 22 positive responses were returned. This covers 14 schools and departments at ECU. I think this is an excellent start.

Many thanks to all who responded to both programs!

Adendum:

I think it is important to add that at least two or more of our students are in community colleges. Although we are basically an ECU campus ministry, we also invite other college-aged young people who have not yet decided on college or who would just like to participate in a church-based organization of people in their own age range. This is an age group which has a hard time finding its place in most churches. If you know anyone who fits this dilemma, tell him or her about us.

Marty Gartman
Campus Ministry Director

Convention update

Current offices held in the Diocese of East Carolina

CONVENTION SECRETARY:

The Rev. A.C. Marble, Jr.

TREASURER:

Mr. Wallace Weeks

HISTORIOGRAPHER:

Mr. Lawrence F. Brewster

CHANCELLOR:

Mr. P.C. Barwick, Jr.

STANDING COMMITTEE:

Dr. Allen Hornthal, Edenton

The Rev. G. Edward Dunlap, Goldsboro

The Rev. Joshua MacKenzie, Elizabeth City

Mrs. Helen Rountree, Greenville

The Rev. C. Phillip Craig, Kinston

Mrs. Ruth Woodley, Columbia

EXECUTIVE COUNCIL:

The Rev. Christopher Mason, Goldsboro

The Rev. K. Weldon Porcher, Nags Head

The Rev. Lucy Talbott, Fayetteville

Mrs. Mary Gornito, Wilmington

Mr. F. Donald Hickman, Wilmington

Mr. J. Clarence Leary, Jr., Edenton

Mr. Charles Horne, Jr., Greenville

The Rev. David Chamberlain, Fayetteville

The Rev. J. Gary Fulton, Bath

Mr. Robert Swindell, Jr., Jacksonville

Mr. Larry Overton, Ahoskie

Mrs. Alice D. Lynch, Washington

Mrs. Helen Cliborne, Nags Head

The Rev. John Weatherly, Hampstead

The Rev. P. Hamilton Fuller, Wilmington

The Rev. Thomas Cure, Clinton

Mrs. JoAnn Bell, Greenville

Mr. Roy Parker, Fayetteville

Mrs. Dencie Page, Lumberton

Mr. Frank Wakefield, Hampstead

THOMPSON CHILDREN'S HOME

Mrs. Patricia Storie, Edenton

Mr. David Stansel, Shallotte

One Hundred and Eighth Annual Diocesan Convention Committee for Nominations

I place in nomination for the office of _____

Person Nominated _____

Church _____ City _____

Please provide a brief statement of your reason for nominating this person.

Diocesan Involvement

Parish Involvement
(Past 5 Years)

Does person nominated consent to be nominated? _____

I am a Delegate to the One Hundred and Seventh Annual Convention.

Signed _____

Church _____

City _____

Send separate sheet for each Nomination.

Mail by December 1 to:
Nominations Chairman
P.O. Box 1336
Kinston, NC 28503

PLEASE PROVIDE PICTURE IN THIS SPACE FOR CROSSCURRENT.

Offices to be filled by the One Hundred and Eighth Annual Convention of the Diocese of East Carolina

CONVENTION SECRETARY: One year term

TREASURER: One year term

HISTORIOGRAPHER: One year term

CHANCELLOR: One year term

STANDING COMMITTEE: Three year term

—1 Clergy person
—1 Lay person

TRUSTEE: Two year term
—1 Lay person

EXECUTIVE COUNCIL: Three year term
—3 Clergy persons
—4 Lay persons

One year unexpired term
—1 Clergy person

THOMPSON CHILDREN'S HOME: One three year term
—1 Clergy or Lay person



SKREET STEWART AND "BISHOP SANDERS"

photo credit—Lisa Nance

The sharing of a gift

by Lisa Nance

As you walk down the stone path that leads to Skeet Stewart's front door, you feel as though you have just stepped into a private forest. It is the perfect setting for a sculptress of "rustic and mythical" sculpture. As you enter the house, the presence of barn siding on the walls, wood floors and muted colors work together to bring the outdoors inside. On the piano is a white ceramic sculpture of Skeet as a little girl, holding a flower with a frog at her knee. The sculpture was done by her mother. And above the sideboard is a portrait of Skeet that was painted by her mother.

Downstairs is Skeet's basement studio. On inspection you see the tools of her trade: knives, bags of clay, plastic bags, stacks of newspapers, but prominently seated on a pedestal of stacked boxes in the center of the room is the important piece she is presently working on. The crinkling of the plastic as it is being removed from the large, ambiguous form increases your anticipation. You feel privileged to be the first "outsider" to see the unfinished bust of Bishop Sidney Sanders that Skeet Stewart has been working on for the past two years. As the last of the covering is removed, amazement sets in at the accuracy of the sculpture. The likeness to Bishop Sanders is remarkable. From the soft semi-smile on his lips to the tiny waves of his hair, you almost expect to see a twinkle in his clay

eyes or hear him speak. It is this incredible likeness to the bishop that gives meaning to the biblical passage that says God has given each of us a gift of doing certain things very well. Indeed, Skeet Stewart is a gifted artist.

A gift to the diocese

Two years ago in a board meeting, Skeet Stewart decided to give a gift to Bishop Sanders and the people of the diocese. Since Trinity Center is a special project of the bishop's, Skeet decided to sculpt a bust of the bishop to be displayed there. The sculpture would be an expression of gratitude to the bishop for all he has contributed to the diocese and it would be at Trinity Center for everyone to enjoy. A little hesitant about asking him to pose, she took a completed bust of her husband, Don, to show the bishop. According to Skeet, he received the idea warmly.

Several photographs at various angles of the bishop's head and face were taken. Bishop Sanders has posed twice for the sculpture. The sculpture is close to completion and after one more sitting it will be ready to begin the process known as the "lost wax method" of bronze casting. Paul VanZandt, head of the art department at Pembroke State University will assist in the process.

Skeet Stewart describes her special talent as a gift from God. Lately, she has been involved in doing more sculpture based on a Christian theme. An example of this is a sculpture of a symbol for Agopy or Christian love, two fish joined together at the tail and the mouth to form a heart.

Skeet gives most of the credit for her training to her mother, Margaret Harris Pittman, a talented portrait artist from Whiteville. Dedicated to her art, Mrs. Pittman practiced her craft, whether it was painting or sculpting, every day. Her daughter describes Mrs. Pittman's influence as "year round art lessons". You sense the uniqueness of their relationship as Mrs. Pittman gives advice to her daughter about adding clay to the bishop's forehead; the mother-daughter relationship becomes transformed into one of teacher and student. After the student adds the clay the teacher nods approval as the mother reappears to praise her daughter.

A gift from God

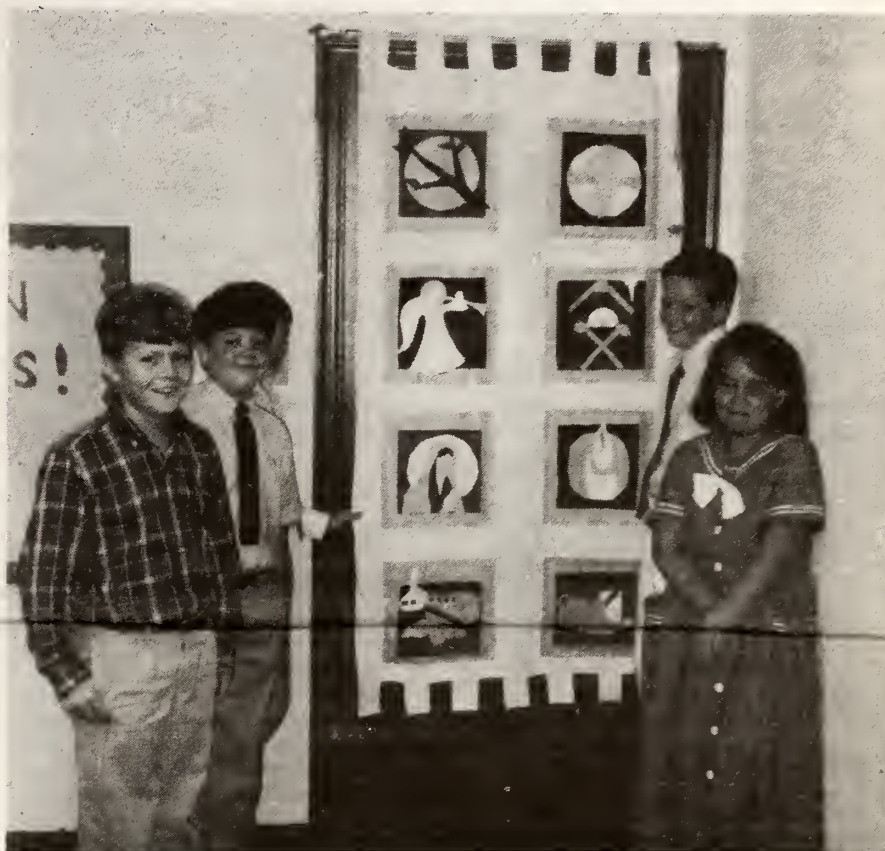
Having a father who was a veterinarian has also influenced Skeet's work. It is seen in a humorous sculpture of a hunting dog looking inside a hollow tree as a raccoon peers from a hole in the top of the trunk to gaze down at the wagging tail of the dog. The sculpture is entitled, "Two Points of View". Most of Mrs. Stewart's sculptures are of mythical castles, dragons, mermaids, lion's heads and frosted trees. No matter what the subject all the pieces, Skeet firmly believes, are made

The Consecration

Stained glass windows wash the walls of stone
Beautiful and absurd
Cold yet warm
In the midst of pain and want and sadness
Strong columns rising only to be met
by arches returning
that love so graceful and outpouring and forgiving
This place built as if to encase and capture in some way
a piece of God's awesome presence
Wind through pipes resounding
With God's spirit filling our thunderous sounds to overflowing
God is in this place and in us and yet beyond it all
In the world He so imperfectly made
So that we might know of that redeeming love
That made us respond with stone and glass that all might know
How imperfect yet how necessary
How absurd and yet how grand
Am I seduced or am I set free
To share the simplicity of That love?
Time will tell.

Written at the consecration of the Cathedral Church of St. Peter and St. Paul, Washington, DC, September 30.

—The Rev. Joseph W. Cooper
Rector of Church of the Servant, Wilmington



ST. THOMAS CHILDREN WITH THEIR ADVENT BANNER

photo credit—Debbie Boyle

"Advent tells us Christ is near..."

by Debbie Boyle

St. Thomas, Windsor, brings the message of Advent to its parish by doing special projects during the family worship and Sunday School hour.

A seasonal program of special readings is selected ahead of time. There is a wide variety on the market. Each week one or two families share the responsibility of leading the special program (mothers, fathers and children—ALL!)

The first Sunday of Advent is always dedicated to making a family Advent wreath. They use wetted styrofoam and evergreen, which lasts until Christmas with only a

possible because of the gift God has given her.

As she holds a picture of the bishop up beside the bust while sculpting his neck with a small knife, she talks about her busy family life and working as an academic counselor for Fayetteville Technical Community College. Recently she cut her schedule at FTCC to allow herself two days a week to work uninterrupted. But along with this additional time comes a problem; stopping.

touch-up.

One of St. Thomas' favorite programs is the Advent Banner depicted in the photo on this page. Each week one or two families make a block for the banner, as well as deliver a special script. This visual and dramatic portrayal for Advent is available from Contemporary Drama Service, Box 7710, Colorado Springs, CO 80933.

The church has set aside this special season of Advent to prepare for when "Christmas tells us Christ is here!" If your church has special ways of preparation, please share them with us.

Debbie Boyle is a member of St. Paul's, Edenton.

"It's kind of like being hypnotized; you lose all concept of time," she explains.

It is easy to see, sitting in the cluttered but cosy basement studio, the extent of the work that has gone into this project. It is a project straight from the heart, an example of someone using her gift from God for the betterment of those around them.

Lisa Nance is a member of St. John's, Fayetteville.

Annanias

You bid me speak Lord
To the Rabbi Saul
That scourge of Satan
Who has struck your flock
With terror.
I've said my "ifs" and "buts" and
"maybes"
Still, you sent me to him.

I trust you Lord,
And so I go toward death.
I go in sure and certain hope
Of seeing your blest face
The sooner.

All's well!
When I'm delivered up to die
Your face will greet me.
I shall see your face and --
Brother Saul?
I see. Here is your face
We come to meet you Lord together,
Living, free!

Katherine L. Whaley
copyright 1988

Ms. Whaley is a member of Holy Trinity, Fayetteville.

Winter week-day-beach-get-away

Trinity Center is offering a special program this winter to clergy, parishioners and their families who would enjoy some time at the conference center during the week. The program, if successful, would be helpful to Trinity during the traditionally slow months.

From Sunday night through Thursday night during the months of December (not including Christmas week when it is closed), January and February Trinity has a low rate of occupancy and would be good times to take advantage of the opportunity to get refreshed and renewed.

The daily rate per person for twin-bedded rooms plus three meals and the use of all facilities would be only \$25.00. Reservations would be accepted for groups of twelve people or more for from one to five nights as

noted above. In addition, smaller groups and families would be welcome at any time the kitchen is open (a minimum of twelve reservations has been met). They should not call for reservations more than two weeks ahead of time.

The staff will seek to meet every need of guests who will be free to rest, read, walk the grounds or beach. Shopping and sightseeing in historic Beaufort and Morehead City are a short trip away. The North Carolina Aquarium is even closer.

To make a reservation, call Jacque Mason at Trinity Center (919-247-5600).

Families and individuals from the parishes are welcome any time during the year, even on weekends, on a space available basis at the normal rate.



THE REV. DAVID CHAMBERLAIN AND FRIENDS

photo credit—Lisa Nance

Critters, crawlies and feathery friends receive blessing

by Lisa Nance

A symphony of barking starts up as more dogs enter the outdoor chapel at St. John's Church in Fayetteville. "The choir section is over there," the Reverend David Chamberlain cheerfully tells the newcomers, pointing to his two labs, Lady and Duchess, in the last row, who, panting and wagging their tails, announce each new arrival. It is the annual Blessing of the Pets service at St. John's and a wide variety of animals and their owners have shown up. Along with the various breeds of dogs, there are cats, a rabbit, gerbils, goldfish, a parakeet and in a small plastic house, some hermit crabs. The outdoor chapel provides the perfect setting for the service as wild birds chirp and squirrels scamper away at the invasion of their territory.

The Blessing of the Pets service is held each year on the Sunday closest to October 4th, the feast day of St. Francis of Assisi. The 11th century saint, known for his adherence to a strict vow of poverty, is best known for his love of nature and has been labeled the Patron Saint of Animals. In remembrance of his teaching to love all living things, a red plastic bucket sits on the altar for donations to the area's Humane Society. In the corner of the chapel-garden a statue of St. Francis looks patiently on as children and their pets squirm with excitement as they wait for the service to begin.

It starts with the hymn "All Things Bright and Beautiful", followed by a Collect and the Lord's Prayer. It is now time for the Rev. Mr. Chamberlain to bless each pet. He walks

through the rows of seats with a wooden bowl of holy water. He stops at each animal, saying its name, anointing it with the water as he lays his hand upon it. The goldfish present a unique problem as he dips his hand into their bowl.

David Chamberlain says that most people want to know whether he has blessed any snakes. He replies that he has. But the most unusual pet he has ever blessed was a pet rock. If you have a pet you couldn't bring to the service, the rector blesses the pet "in absentia".

The Blessing of the Pets service has its roots in an old English tradition of having the Anglican priest bless the hounds before the hunt. Although the fate of the fox would make him the more likely candidate for blessing, the practice has continued in this slightly different form.

For the Rev. Mr. Chamberlain the service is to celebrate the life, love and light of Christ that animals bring to us. "Blessing animals is God's outward and visible signs of His unconditional love for His creation," he explains.

The blessing now completed, "Jesus Loves Me" is sung by the congregation. After the final prayer the harmonious barking starts up again as the dogs, cats, birds, gerbils, fish and the hermit crabs take their leave. The animals may not be more obedient in the weeks to come, but along with their human companions, they are a little better for having been here.

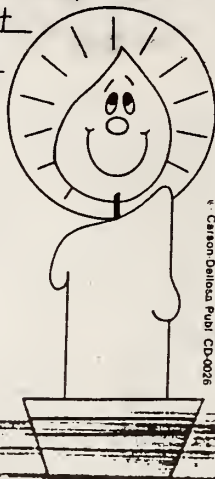
Lisa Nance is a member of St. John's, Fayetteville.

USE Name Corey A.

Title: The Christmas Candle

Took place in New York Dec. 3

One cold winter day an old man and his wife did not pay their light bill. Well they had alot of candles. They could not plug any-thing up because they did not pay their bill. After nightfall they lit their candles, and I mean all of them except for one. The one they did not light was a very special one. They went to sleep. They wake up, and saw the candles all burned down. They were all melted. They only had one more candle left, and that was the special one. When they lit it the thing would burn per light up as we say. It was getting real close to Christmas,



Christmas Candle

by Corey A.—Thompson Children's Home

Took place in New York Dec. 3. One cold winter day an old man his wife did not pay their light bill. Well, they had alot or candles. They could not plug anything up because they did not pay their bill. After nightfall they had seven candles, and I mean all of them except for one. The one they did not light was a very special one. They went to sleep. They woke up and saw the candles all burned down. They were all melted. They only had one more candle left and that was the special one. When they lit it the thing would burn or light up as we say.

It was getting real close to Christmas, and they knew it. Then the candle said, "I'll brighten up the room!" The candle told the couple that they had seven wishes. Their first wish was to have a merry Christmas, help the poor, have alot of presents to give to the kids, to go the Heaven and they saved the rest for later. It all happened like they wished it. Something strange happened, the room filled with light, and they could not see anything. Then it left, and they saw presents for them. They were very happy and they opened them all. They had everything that they needed.

And as I say

They Live Happily Ever

Before!!
The end

Merry Candle Christmas!

Ooops!

Many apologies to Katharine Melvin whose feature, "O, the fortunate children", was published in the November issue of *Cross-Current* without her by-line. Mrs. Melvin is a member of St. Paul's, Clinton.

E.D.B.

Lighting the way to a better future

by Brenda Lea

During the Advent Season the world glows with special joy. Here we see it in the writing of Corey, an eight-year-old boy, Thompson Children's Home, Charlotte.

The children at Thompson are bright and full of potential. The scars of abuse, neglect and rejection are not visible. But, children who are hurting often show it through anger, an inability to trust adults and acting out. They need tough love—love that can deal calmly with frequent outbursts of temper, love that can restrain them from hurting themselves and others, love that can endure. They need professional counselors to guide them through their sadness and anger. They need someone to light the way to a better future.

Thompson Children's Home offers this special care in its residential treatment program, Charlotte, for boys and girls, ages 5 to 12; group home care for teenage boys in Goldsboro; after-school and summer day camp for latchkey children.

When you say a prayer for Thompson, when you light your Thanksgiving/Christmas offerings, you "light a candle in the darkness." You help a lot. You help special children. You build better futures.

For more information or for a program at your church or church group, call Brenda Lea (704-536-0375) or write P.O. Box 25129, Charlotte, NC 28229.

DEADLINE

Deadline for material submitted to *Crosscurrent* is the 25th of the month (five week lead time). Material submitted should be typewritten, double spaced and all photos identified with name and return address on the back. Send to 16 North 16th St., Wilmington, NC 28401, (919) 762-0814.



JOE DeVEAU TALKS WITH FELLOW HAPPENING-ERS
photo credit—Cookie Cantwell

Everyone 'generously blessed'

by Cookie Cantwell

Happening #16 was a spectacular event! In all ways it was truly outstanding!

Over 70 young people gathered recently at Trinity Center to participate in a time of reflection, renewal, worship, fellowship and fun. Lisa Kafer, New Bern, served as rector of this weekend and Brindley Garner, Jacksonville, served as head gopher. Both of these talented and dedicated young women went above and beyond the "call of duty" as they worked hard to enable others to receive all that this weekend had to offer. Many hours of planning and many hours of hard work were required to have this entire event flow so smoothly and so flawlessly.

Using the recently renovated beach house facility added a new, yet exciting, challenge to the weekend. As the participants crossed through the "Tunnel of Love"...tunnel of God's love, that is...(this is the tunnel which leads from the conference side of Trinity Center to the beach side) the message of God's unconditional love surrounded them. The beach house was filled with joyful songs, inspiring talks, thoughtful responses and rich laughter. Everyone who attended Happening #16 was generously blessed with new friends and a closer relationship with our Living Lord!

As the sun set Sunday evening, many tired, yet very happy, teenagers went home to share

what they had experienced at Happening #16. It is hoped that the people who participated in this special weekend will carry a renewed commitment to live their lives on a foundation based on Jesus Christ.

Happening, a weekend retreat run by high school students within the diocese with adult support, is designed to challenge youth to look at spiritual reality based on the love of Jesus Christ. Happening's purpose is not only to have a wonderful weekend, but to build the foundation for a lifelong commitment to living a life based on Christian values and beliefs. It is a weekend full of fun but also a weekend of learning, sharing, growing, loving and experiencing.

Happening #17 will be held April 12-14, 1991. Happening, which begins for the candidates at 6 pm on Friday and concludes around 5 pm on Sunday afternoon following Holy Eucharist, is open to any second semester ninth grader through twelfth grader with parental permission and approval by their parents. The happening may apply as an adult candidate known as a "geritol". "Geritols" participate in the Happening weekend just as the youth, and are grouped together to share and grow just as regular Happening youth candidates. Happenings are held at Trinity Center and the cost of the entire weekend is \$75.



JAM SESSION—Recently JAM (an acronym for Jesus and Me), an ecumenical youth group in Clinton whose members come from St. Paul's, Grace United Methodist and Immaculate Conception Roman Catholic churches, went to Camp Rockfish in Fayetteville to take part in a "Challenge Course". The course is a series of physical activities designed to show the need for cooperation and trust while having fun. Seen here is a youngster working his way, with help, through the Spider's Web, a rope woven between two trees, without touching the web. Barbara Werner, JAM adult leader from St. Paul's, said adult interference or help was not allowed. Youngsters were given a task and safety rules, then on to the challenge.

photo credit—Barbara Werner

Diocesan Youth Event — el es fantastico!

After the 1989 Diocesan Youth Event exceeded the capacity of Trinity Center, the Youth Commission made a big decision to split this event; there would be a Senior DYE (9-12 grades) in the fall of 1990 and a June DYE (7-8 grades) in the spring of 1991.

As plans were being developed, concerns arose about what if not enough participants sign up? What if this and that? What if...

Our hopes were exceeded as 165 youth and advisors filled Trinity Center for the first Senior Diocesan Youth Event. "Have You Found The Word?" was the theme for this weekend event, held in late September.

Friday night's program began with ice-breaker games and the very popular "Singing with Fran!" Fran McKendree is a musician from Toronto, Canada. Fran led music at last year's Diocesan Youth Event and was back by popular demand. His spirited performances were a highlight of the weekend.

Youth attired as a full Gospel choir opened the theme introduction for the weekend by singing in lip sync to a popular song. Then the Rev. Will B. Dunn, a youth advisor in disguise, "preached" to the conference, citing such one word scriptures as "NO... DO NOT... NEVER!" Youth were challenged to actually read the Bible to find out answers for themselves.

During a Bible trivia game, participants studied the scripture to find answers to questions. Then they challenged a panel of clergy with these questions! Participants were in the lead by six to two at half time, but the clergy rebounded to win by one point at the end.

The Friday night program closed with a candlelight talk about the theme, followed by Compline.

Optional chapel was held each morning before breakfast.

The Saturday morning program was led by youth and priests from across the diocese as participants moved through six "stations" to hear and discuss the scriptures offered in the end on their chairs at lunch. The afternoon program included lots of free time with optional activities such as sports, arts and crafts, and beach walking.

Fran performed a wonderful concert after dinner. A dance in the conference center followed the concert.

The Sunday morning program included a great skit about how each of us can find the Word by reading the Bible. A closing Eucharist ended the conference, along with a lot of goodbye hugs.

Youth Commission members, conference coordinators, the design team, a lot of clergy, the Trinity staff, participants, advisors,



FRAN MCKENDREE

parents, and a host of others all worked together to make this special weekend happen; I could not name them all here.

Above all else, clearly the Holy Spirit was working through each and every one of us. A few comments made on the conference evaluation forms may help you to know this (and, to be fair, a few "real life" comments as well!):

- I had the feeling that God was present with us and helping us to grow.
- I learned how to better understand the Bible and what it means.
- Everyone just made me feel comfortable.
- I wish that more people could share the same experience that I have had.
- I grew spiritually inside.
- El es fantastico! (Exchange student from Spain)
- I learned that there is someone to go to with your problems, and that there are people out there that care and can help. I can turn to God with anything.

AMEN!

Powell Bland, a Youth Commission member, is a member of St. Timothy's, Greenville.

An extra big thanks goes to the two Conference Coordinators, Holly Mason, St. Stephen's, Goldsboro, and Powell Bland, St. Timothy's, Greenville. They put in many hours of planning, coordination and implementation with this event. It was a super conference thanks to their outstanding efforts!

Carol Taylor, Diocesan Youth Coordinator



TIE-DYE (SOCKS-DYE!) WORKSHOP IN PROGRESS

photo credit—Carol Taylor

Me tithe?

by W. David Crockett

Why not? There's plenty of precedent.

The biblical call to tithe is clearly sounded in both the Old Testament and the Gospels. Although tithing has its roots in Jewish tradition, it's also an integral part of being Christian. Tithing is both a Christian responsibility and a privilege. It is a responsibility because God has blessed us bountifully, and we are called to respond in thanksgiving by returning at least a tenth of those blessings. Tithing is also a privilege because we are a people called by Jesus Christ to a special mission.

You might think that the thankful giving of ten percent of your time, talent and treasure to God is impossible. But once you have accepted the fact that this is something you are called to do, the path toward tithing can become easier. The first step, however, calls for some rethinking.

For starters, you have to change some ideas you might have about giving. The first to go is, "I'll give my fair share." This has no relationship to the practice of Christian stewardship, and is often little more than an exercise of the rule of the minimum. This is the kind of thinking that inspires questions such as "What is the least I can give and still be a member in good standing?"

Pledging to help balance the church budget is another idea that needs to fall by the wayside. According to this way of thinking, you calculate the least amount of money needed to keep the church building open, run a few programs, and pay the clergy. This can hardly be considered an adequate and faithful response to God's love. A good steward does not ask, "How little can I do?" but, "How much have I been blessed?"

As you continue to think about tithing, it is important to remember that God's work is carried out by many secular and voluntary groups responding to human need around the world. Schools, hospitals, and other charitable organizations also need your time, talent and treasure, for they, too, are doing God's work. If a portion of your tithe goes in this direction, your giving will symbolically form a cross, being both vertical and horizontal.

You—the individual giver—must prayerfully decide in what direction your tithe will go and how it will be divided. This is a matter for you and your Maker. You must also determine whether your tithe will be based on gross or net income; how you will continue to meet family and work responsibilities in

giving your time; and what portion of your abilities you can share and still fulfill your other obligations.

It might be helpful to think in terms of percentages. Ask yourself, "What percentage of my time, talent and treasure can I joyfully and thankfully give to God this year?" It might be two, three or five percent. Figure on a percentage, then try it. The next year, try to increase this percentage. Before long, you will be tithing. It may take three, four or more years, but ultimately you will reach the tithe—the Christian standard. And with God's help, you can move beyond it to truly generous giving. This is how other tithers have accomplished it.

Surprisingly, you will neither go broke nor will you become exhausted. You will learn how to budget your time, talent and treasure to respond in thanks for 100 percent of the gifts God has given you. You will become a skillful manager of resources—a good and faithful steward.

"Me, tithe?"

Yes, of course you can.

May you have
The gladness of
Christmas
which is hope
The spirit of Christmas
which is peace
The heart of Christmas
which is love ~ ~ ~

'Holiday strip' is underway

Well, the 'holiday strip' is underway at last...those magical/depressing days that run from Thanksgiving into the New Year that promise so much, disappoint so much, and yet deliver some joy. It's our annual American binge; and I, for one, enjoy it all...even the sadness, and that's important.

A good friend in Atlanta gave me the words, "holiday strip". It was something I had been aware of but had never put it all together as a phenomenon. It's a stip and a trip through the light fantastic.

Our nod to the Pilgrims is over and the delight over over-eating has been absorbed and laid to rest for a year. We do live in a country that is abundant, and we seem to be an abundant people. To understand how abundant we are, the next time the ELIZABETH II is around, go down and look at it, and think about crossing the wintry North Atlantic in that tiny ship. Talk about people driven by hope.

Now, onto Christmas and Christmastime pleasures. My childhood memories are sweet ones of that day—stockings hung and filled on the mantelpiece in my parents' bedroom, the run down the stairs to the tree (a cedar always, smelling good and feeling prickly), some goodies left there by Santa Claus... presents all around...then the quickening excitement to get out and about the business of enjoying the new toys. It was only later, much later, that I got around to discovering some of the underlying meanings to the Christmas excitement. At nine or ten, sufficient unto the day was the joy thereof.

Nowadays, some folk bemoan the seemingly increasing loss of Christian meaning in the Christmas celebration. Perhaps it is the constant reminder of TV advertising that gives that impression. To correct the over-commercialization, if indeed there is such a thing, simply understand that buying and giving gifts is a means to give joy, not the end. Many years ago our Christian ancestors simply baptized a pagan feast day. ~~They~~ knows the literal date of the birth of Christ. Perhaps the circle has come full around.

No matter. It's wise to let all sorts and conditions have their joyous feast days in their own celebratory ways. Our place is to celebrate the birth of the Christ Child, to signal the wonder that for a moment in time God and man were joined together in a man. What greater testimony do we have to the worth of humankind. What greater testimony do we seek than this lovely expression of God's love. For we all know that when you love someone, you want to be with them, one way or another.

The Rev. Frank M. Ross, retired rector of St. Philip's, Southport (from the Philippian).

St. James, con't from pg A

was named Bliss Hall in honor of his long and faithful service. The Reverend Dr. Warner, formerly at St. Paul's in Wilmington, became rector at St. James on May 1, 1989. "We are up to 90 family units now and cover a huge area from Bolivia to Myrtle Beach," he said.

That area is rapidly becoming the recreational mecca for thousands of people who hail from every state in the Union plus Canada. They come to recreate, to relax, to retire.

The Marshalls probably wouldn't recognize Gause Landing today but they were part of the beginning of the change. When they came down the waterway on "The Barge" with their portable organ and the old plantation bell that called the faithful together under the live oak trees, they planted the seed for a small brick church standing on a wooded rise in Shallotte-St. James the Fisherman Church.

For those interested in doing glean- ing as a service project the Gleaning Network will arrange one-day outings to gather leftover produce from farmer's fields. The food is given to local agencies. For further information contact Jeff Allen, Society of St. Andrew's, P.O. Box 329, Big Island, Virginia 24526, 1-800-333-4597.

What's coming to Kanuga

December 21-26 ... Christmas at Kanuga

Our second Christmas! Time to focus on the true meaning of the season with all the traditional trimmings taken care of! Chaplain: The Ven. F. Neff Powell.

Daily rates apply

December 27-January 1, 1991 ... Winterlight XV Youth Conference

Designed for youth in grades 9-12. Coordinators: Joe and Cathy Easley.

Cost: \$255.

January 1-13 ... Conference on How to Be a Vestry

As a vestry group, learn how, corporately and individually, to be better at this job. This is a training period with plenary sessions, planned program, and interaction with other vestries. Coordinators: The Rt. Rev. Bennett J. Sims and Mary Page Sims.

Cost: \$300 per vestry plus \$94 per person room and board (double occupancy)

January 18-20 ... Vestry Retreat

Come as a vestry group with your own agenda. Spend time among yourselves building an effective team. Consultants will be available. Coordinator: The Rev. Benjamin Smith.

Cost: \$250 per vestry plus \$94 per person room and board (double occupancy)

February 22-24 ... Episcopal Scholars Conference

Designed especially for Episcopal college and university faculty members. Coordinator: Manning M. Pattillo.

February 27-March 1 ... Making Room at the Inn

The third conference on Christian Commitment sponsored by the Bowen Endowment, this conference will feature numerous workshops on how to provide housing opportunities for the nation's homeless. Coordinator: The Rev. William Barnwell. For further information contact Kanuga, Postal Drawer #250, Hendersonville, NC 28793 -(704) 692-9136.

Diocesan Calendar

November

- 2-3 Healing Conference, St. Paul's, Greenville
- 2-4 Adults Who Work With Youth, Trinity Center
- 8-11 Cursillo #38, Trinity Center
- 10 Deacon's Day, Diocesan House, 9:30 a.m.-4 p.m.; Happening Reunion
- 13 Commission on Diaconate, Diocesan House, 1:30 p.m.
- 15-18 Province IV, Tallahassee, Florida
- 16 New Beginnings #6 staff
- 17-18 New Beginnings #6
- 27-28 LARC conference, Trinity Center
- 28-29 Pamlico/ALB consultation
- 30-Dec. 1 Creative Bible Study conference, Trinity Center

December

- 1 Pamlico/ALB consultation
- 2 Evangelism Conference, St. Mary's, Kinston, 3-6 p.m.
- 4 Department of Mission, Diocesan House, 10 a.m.
- 7 Executive Council, Diocesan House, 9:30 a.m.
- 8 Youth Commission, Diocesan House
- 13 Program Group, Diocesan House, 10 a.m.
- 15 Youth Meeting, 10 a.m.-2 p.m.
- 27-Jan. 1 Winterlight



